

**THE ANTI-
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THE
ANTI-MASONIC REVIEW,
AND
MAGAZINE;

PUBLISHED MONTHLY IN THE CITY OF NEW YORK.

INTENDED TO

TAKE NOTE OF THE ORIGIN AND HISTORY, OF THE
PRETENSIONS AND CHARACTER, AND OF THE
STANDARD WORKS AND PRODUCTIONS,

OF

Free Masonry.

BY HENRY DANA WARD, A. M.

A RENOUNCING MASON.

MENE, MENE, TEKEL, UPHARSIN.—*The Prophet Daniel.*



New York.

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THE

ANTI-MASONIC REVIEW,

AND

MAGAZINE.

IN this day of benevolent enterprise, associations of individuals for the accomplishment of a specific object, are frequent. By concentrating single efforts to one point, as the burning-glass brings the bright sunbeams to a focus, these associations easily effect important changes in the moral aspect and true happiness of the world. They rally the friends of a good cause around a common standard, and exercise that sway in the empire of opinion, which belongs to the nobility in a monarchical government. The cause they espouse assumes dignity; the end they seek swells in importance, and is almost sure to be attained. The ease with which they gather their treasures from ten thousand springs into one great stream, and apply their energies even to the remotest parts of the earth, is a matter of daily observation. Bible Societies, Missionary Societies, Sunday School Societies, Charitable Societies, Literary Societies, Agricultural Societies, and useful societies of every name and denomination, are the glory of our country, and among the highest hopes of the age. Our illustrious citizens preside over them, our enterprising citizens direct them, and the most industrious and valuable of our fellow citizens sustain them.

Benevolent societies.

Conspiracies. It is not necessary that the design be benevolent or holy, to test the importance of associated effort for its accomplishment. Conspiracy and treason draw their chief strength from a thousand secret channels, and effect their aim by bringing the energies of all, unexpectedly to burst upon a single point.

They can show kindness and patriotism, when it is necessary for their better concealment; and oftentimes do much good with the sole purpose of getting a better opportunity to do evil. But these do not lightly admit or dismiss members. Those who have been once in their secrets, must be silent for ever after. They must have the consent of all to enter, and having entered, their allegiance ends only with life.

**The manner of
benevolent so-
cieties.**

But every benevolent society has a specific object to attain, which distinguishes it from all the rest: as the Bible Society, to circulate the scriptures; and the Missionary Society, to support teachers. They all are by nature charitable societies, and seek to ameliorate the condition of sinful man. They hold membership to be an honour, and count it no disgrace to invite the just and merciful to enrol their names in the register of the society. They agree, generally, in allowing an annual, or a life membership, at the option of the subscriber; and in either case leave him free to attend the meetings or not, as he chooses. The benevolence of these societies beams in every direction from an open centre, as light from the unclouded sun; and leaves none to doubt their character, or to mistake their object.

**Contrasted
with the man-
ner of Free
Masonry.**

Of all the great associations of the present day, Free Masonry is peculiar and extraordinary. It claims with the others to be benevolent in its designs, while it hides itself like treason. It professes to ameliorate the condition of man, not by supporting teachers, or by rewarding agriculture, or by any other single operation; but altogether in a general way. While other benevolent societies uniformly agree to strengthen themselves in public esteem by the fullest display of their

proceedings, this alone strengthens itself in secrecy ; while the others have invariably a single benevolent aim in view, which they carefully proclaim, this alone carefully wraps up itself in mystery, folds its precise object in thick darkness, and leaving the inquirer to study its direct aim, replies with manifest importance—"I am a secret."

Now this is singular ! the members of all other benevolent societies exhort their fellow citizens to join in the work of benevolence, and aid in effecting the proposed good. Free Masonry is independent and indifferent to all the world besides. It is a rule of the institution, (we do not say it is strictly observed,) never to solicit any to join her ranks, to favour her schemes, or to aid by membership in accomplishing her plans.

This remarkable trait in the constitution of the society has undoubtedly led many reflecting minds to conclude, that the institution is merely frivolous. If it had an object in view worth naming, it could not fail, in setting it forth, to invite all good men and true to enlist in its attainment. If it can teach mathematics by a royal way, or extract Hebrew roots with a stump machine ; if it can teach men to circumscribe their passions with a pair of compasses, and to reform their hearts with a mason's hammer ; if it can teach brotherly love by a mortar cement, and benevolence in donations exacted by an oath ; it should entreat youth to join and receive its benefits. But as Free Masonry never legally invites new members, it is legally inferred to be an empty thing, without any object to set before them ; and so thousands of our youth are tempted to join the institution with the hope of filling it with a scheme or two of their own, and of engrafting upon a mighty stock some object of private interest, or of personal ambition.

It is impossible, however, that a society should accumulate funds, build splendid halls, command the precious time of the statesman, hold in subservience the pen of the scholar, try the intel-

Free Masonry
invites no mem-
bers.

This has led
men to suppose
that Free Ma-
sonry has no-
thing to set be-
fore a guest.

But Free Ma-
sonry is not
frivolous.

lects of the orator, gain the support of the divine, and yet be merely frivolous. It is impossible that a society merely frivolous, should find sensible men willing to give to it all their time as Grand Lecturers, much of their time as Masters, and invariably their money as members. It is impossible that a society merely frivolous should constantly refuse to take a member without the consent of all ; or to take members for a month, or a year, or any less term than for life ; should never discharge them from service ; but, under its full penalties, require them for ever " to obey all regular signs and summons, given, sent, or thrown by the hand of a brother, or from the body of a legally constituted Lodge, provided that it be within the length of the cable tow."* There is something earnest in all this, but the object is concealed.

Great men are not always occupied with matters of importance ; yet, when they give themselves to Free Masonry, not as a pleasant recreation, but as a laborious business, committing its minute details, and feeding on its boasted mysteries, at the same time they pay much attention to the outward prosperity of the order, *great* men give all the evidence in their power to give, that Free Masonry is a weighty matter.

Free Masonry embraces with its secret ties, men of distinguished literary attainments, and of the most exalted reputation in civil and in military life ; and it must have in its interior something more than the usual revelations of its mysteries declare ; must have something which can occupy the mind of a man of serious reflection, who cannot be satisfied with puerilities, nor accept of mere jargon in requital for the time he devotes to the order. We do not mean to call in question the verbal accuracy of a work, which Free Masonry has sanctioned with her utmost efforts, and sealed, like a worshipper of Moloch, with the life-blood of her own son ; but the institution must have a secret, must have an aim, must have a something about it, yet untold, or requiring to be explained, in order to have

* Understood to be three miles.

wrought into its woof of glory the time, and talents, and name of many honoured dead, and revered among the living.

If the institution have any specific object of pursuit, it should, like other societies, steadily set forth that object ; but, if its object be independently to inculcate a reverence for the Deity, and love to our neighbour, as is often professed in the constitutions of Masonry, the institution undertakes too much, undertakes the proper office of Christianity ; we disapprove its design, and dispense with its incompetent services.

Free Masonry
displaces
Christianity.

“ Very well,” says a mason, “ you are at liberty to do so ; while with Washington and Franklin, and the good La Fayette, I both approve the design, and employ the services of Free Masonry.”

This is the thing we sadly fear, that men using the rickety steps of Free Masonry, to scale heaven, reject the sure way of faith in the Lord Jesus Christ ; that men hearkening to the dogmas of a human institution, turn away their ears from the heavenly doctrines of the cross ; that men seeking out to themselves this new found invention of Free Masonry, receive a stone for bread ; and for a fish, a serpent.

If any human institution offers itself to perform the proper office of Christianity, it should be rejected at once. Christianity will do its own work better than any contrivance we can use in its stead : and the very offer of *another institution* independently to inculcate in the human mind a reverence for the Deity, and love to our neighbour, is proof that such institution is an imposture. So certain as it is another institution, having for its grand object to inculcate religious fear and neighbourly love, so certain it is another Gospel, and not that of our Lord ; and it should be rejected as a broken staff, “ on which if a man lean it will pierce his hand.

“ General Washington did not use Free Masonry as another Gospel, but in aid of that already given of heaven.”

Free Masonry
the servant
of the Gospel.

We allow it ; but observe, this makes a most important change in the professed object of Free Masonry. Its grand object now is not itself to serve for religion ; but to serve the Lord by aiding his Gospel. No doubt Washington so regarded it, and so also does every Christian mason ; and if it be a faithful servant of the Lord's Gospel, well ; if not, Christian brother, it is time we knew it.

The hand-
maid of reli-
gion. Her pe-
culiarities.

“Free Masonry is the *handmaid* of religion.” This is often said, and by pious masons is truly believed. Now, a handmaid waits near her mistress to receive all her commands. When did religion bid her handmaid Free Masonry to hide her light under a bushel ? utterly to refuse her services to the fairer half of the human family ? and to invite never a man to enter her gates, or to communicate her blessings ? Free Masonry is a faithless servant acting contrary to orders.

This professed handmaid of religion has other remarkable peculiarities.

A monthly meeting, not of the Directors of the Institution, or the executive officers only, but of all the members. When they meet, they meet in the night ; where they meet, there is but one entrance, and invariably at that will be found a trusty brother with a weapon of death naked in his hands ; and none legally enter there, who have not first entered with a rope, or *cable tow* about the neck, and received an oath of secrecy, which seals their lips upon every transaction happening within the door guarded by the weapon of death.

“No prying eye can view us here,

“No fool or knave disturb our cheer.”

Having tarried from two to four hours, the members disperse ; and notwithstanding they inhabit the same country, surround the same table, the same fireside, and the same altar, with other servants of the Lord, and professors of his religion whose professed handmaid Free Masonry is, they open not their lips to blame or to praise this Mystery. The

craft to which they belong, is sufficiently discoverable to excite curiosity ; yet, in the full tide of confiding intercourse among those participating in the same religious privileges, friendships, and joys, an allusion made with a view to sound the character of this anomalous handmaid of religion, checks the flow of conversation, seals the lips of friendship, and either turns argument to jest, or makes the inquirer bitterly to feel that the ground he did but touch upon, is consecrated to mystery, and is not to be trodden, even unshod, by the feet of the profane.

All this is matter of common observation, and has in it no resemblance to the character of a *handmaid*, least of all to the character of a handmaid of religion. It is rather the tone of a master, who gives his orders, and has a perfect right to retain in his own bosom the motives which dictate those orders.

Discovering more of the master, than of a handmaid.

Men do not light a candle, and put it under a bushel, but they set it upon a candlestick, that it may give light to all the house. If Free Masonry have a grand object which is good, why hide the object ? If the means used to attain it be just, why conceal them like sin ? We might as soon expect to find thorns amidst clusters of grapes, as to find the barbarous oaths of Free Masonry growing out of any association humane, benevolent or just : the penalties of its obligations better suit a company of banditti, than a society of Christians.

To our judgment it is unnatural that a great body should be formed, completely organized and put into vigorous action, without some specific object in view. To effect that object its form must be accommodated, and its powers directed. If it have owls eyes, it requires very little philosophy to tell, that it was made for activity in twilight and darkness ; if it have bears teeth, that it was made to devour flesh ; but if it have the falsehood of the adversary, that it was made to destroy the souls of men.

For what a society was formed, which never assembles without putting a weapon of death to guard the door ; and

which studiously conceals itself from the inquest of the upright man, unless he debase himself to take the *cable tow* about his neck, and the oath of absolute secrecy on his lips, every one will doubtfully surmise. And although Free Masons can certainly tell to a man, what led them to join the lodge, few of them can tell to what end the Institution was formed, or have any notion of the direct aim it takes, or suspect the design it is really intended to accomplish. They have regarded but the hinder parts of this modern Minotaur, whose annual tribute is not seven, but seven thousand youth, the hopes of our country.

The recent
growth of Free
Masonry.

It is remarkable that a society unlike and contrary to all other societies in the land, should have grown in this inquiring age, and among this jealous people, to a gigantic height, and to an herculean strength, *in the last thirty years*, without any assignable aim in view, sufficient to satisfy a reflecting mind.

The highest adept in Free Masonry cannot name a great and good object, pursued, or pretended to be pursued by the institution, which is not openly and successfully pursued by other societies in the country, the signs and the grips not excepted; and it is wholly unaccountable, that christians, educated in the same schools, and trained in the same families, should wisely attempt to accomplish the same benevolent ends, by means so diverse, as Free Masonry is diverse from all other benevolent and useful societies.

Its assigned
objects of pur-
suit are better
and openly at-
tained by other
societies.

Free Masonry
has a peculiar
object, as eve-
ry form of go-
vernment has,
and every form
of religious
worship.

The institution is peculiar, and its object must be peculiar also. Men do not associate in any form without a specific purpose. This purpose is often concealed from the multitude, and from the ignorant; but the learned and the wise are sure to find it out.

Take, for example, the form of government and of religious worship, in which men have been educated. How much the larger part of them quietly submit to the government, and use the prescribed form of worship, without

once reflecting, that the end of the one is to secure individuals in their rights, and the end of the other is to lead the heart of the worshipper to the Father of Spirits. They submit to the government, and use the form of worship, without considering wherefore, and yet, in a just government, and in the divine ordinances, they secure and enjoy their end.

So Free Masonry comes down to us, like a form of government, or of religious worship. We receive and use it without considering its end, or even whether it have an end. But it must as necessarily have an aim, as a razor an edge. No edge, no razor; no aim or object, no Free Masonry. Men associate for some purpose; and, when habit, or education, makes them true to Free Masonry, they effect its purpose, though they do not see it, as certainly as if that purpose were steadily in view.

Every Free Mason aids in securing that object, however reluctantly.

This important consideration addresses itself to all members of the Fraternity. Though they are indifferent to Free Masonry in their affections, or even hate it in their hearts, they still sustain the order in which they have voluntarily placed themselves; they increase its numerical strength, increase the power of its influence, and, however unwillingly, they serve to the day they rebel, both to steady and to secure the grand aim of the Order. They may be to Free Masonry no better than a boor to the Autocrat of Russia, yet a few hundred thousand boors give him prodigious strength.

In every extensive government, or society, we shall find the wheels moved by a few, while the many serve to steady and to sustain the motion.

And so it is in Free Masonry. A few Sovereign Inspectors General, and Most Excellent Grand Masters, pull the wires; and the entire body of the Fraternity, every individual with the weight of his name and character, sustains the motions. Men may say, and often do—"I will not lift a finger to support or to destroy Free

A man's influence and weight of character support the cause to which he has freely given his name.

Masonry ; I will not lay a straw in your way ;" but it is in vain. They lift the weight of their character, which should be more than a finger, in support of the institution ; and leave their names exactly in our way, which are oftentimes more than a straw. But they are wise, and we are simple.

THE GRAND OBJECT OF FREE MASONRY EXPRESSED BY
WASHINGTON.

In his reply to the polite address of the Grand Lodge of Massachusetts, 1792, General Washington says: "the grand object of Masonry is to promote the happiness of the human race." Either General Washington mistook the grand object of Masonry, or Masonry takes a mysterious way for its attainment. With entire respect for the memory of General Washington, we shall find much reason to think he was mistaken.

Reason for
thinking him
mistaken.

That an institution whose *grand object* is to promote the happiness of the human race, should strictly forbid its members to invite their most intimate friends to unite with the institution in the attainment of that grand object, is a mystery inexplicable upon the common principles of philosophy.

The grand object of the Bible Society is to promote the happiness of the human race. Let one article of its constitution forbid any member to invite his friends to unite with the Bible Society in promoting this great object, and all will agree, that in becoming likened to Free Masonry, it departs from the confidence of the friends of the Bible, and diminishes its usefulness.

Suppose, however, that the grand object of Free Masonry is to promote the happiness of the human race, it is remarkable that this society does not seek its object in any specific pursuit, like every other benevolent society ; but by its general influence, like christianity. It does not confine its attention to any particular branch of labour, or to inculcate any single truth of importance, like a society for the promotion of temperance, or a Savings Bank ; but

with authority assumed to be divine, and an antiquity superior to the Gospel, it professes to teach the true name and reverence of the Most High, and the way to the Grand Lodge above. Free Masonry thus becomes, not the handmaid of religion, like the Missionary Society, but a substitute for religion, acceptable to those who reject divine revelation.

Proof is forthcoming.

Perhaps General Washington supposed it is the grand object of Free Masonry to promote the happiness of the human race by the practice of benevolence. It is certain that by far the greatest part of the Fraternity, with whom we converse, believe this ; and do not conceive, that any essential change would be made in the aim of Free Masonry, by striking off all its degrees and mummery at a blow. Sometimes their confidence in the charitable purposes of the institution will hardly allow them to repress their indignation at an effort to show the entire falsity of its claims. They stretch forth their hands with ardour, while their countenance flushes with honest zeal, and repeating the number of benevolent lodges around them, and some illustrious *charities* which their own eyes have witnessed, they triumphantly declare : " It will take you a long time to persuade us, that such an institution has an evil tendency."

The supposed benevolence of Free Masonry.

So, too, the burden of the mason's song is charity : the text of the mason's discourse is 1. Cor. xiii. 13. " Now abideth faith, hope, charity, these three ; but the greatest of these is charity." Speak a word of doubt, of distrust, or of condemnation, in the ears of an honest mason, and, whether he dwell on the green hills of New England, or in the fertile vales of the Ohio, his defence of Free Masonry is constantly the same : " It is a benevolent Society ; it gives to this poor widow, and to that destitute orphan ; if you knew its charities you would respect its claims."

We are not of those who put light for darkness, and darkness for light ; we do not refuse its meed of praise to benevolence, nor our admiration to any institution which confers heavenly charity upon

Charity is god-like.

the orphan and widow. A society whose efforts are consecrated to godlike charity, partakes of the Deity both in the perfectness, and in the sanctity of its character. The Bible and Missionary, the Sabbath School, and Tract Societies, send forth their blessings upon the evil and upon the good, upon the just and upon the unjust. The ungrateful heathen, and the hardened offender, the wayward child, and the profligate parent, are freely offered the benefits these societies are constituted to bestow. This is the grace that covers a multitude of sins; and its happy possessors are the children of God. If Free Masonry does, we do not say the same things, but any one thing in the same spirit, or in the same manner, leaving the spirit, or motive, to the most charitable inference; then we will allow its claims to the affections of our countrymen, as a benevolent society, and reverence it as such.

Free Masonry
a pharisee.

But if, like a pharisee, it salute those only who salute it, and love those only who love it, Free Masonry is no better than a publican, and is not entitled to praise, or to reward. If the institution gives that it may receive again, lends only where it may have occasion to borrow, and bestows its best favours scantily, and not in obedience to heavenly charity, but in obedience to the express conditions of a compact, ratified with an oath, then Free Masonry has not the smallest claim to the perfectness, or sanctity of a benevolent institution; it is actuated not by a spirit of love, but by a spirit of selfishness.

The gifts of
Free Masons to
the brethren,
are a debt se-
cured by an
oath.

For instance; a number of men put a stipulated sum into a common fund, and bind themselves by an oath to prefer each others welfare in business before the welfare of all mankind besides; and bind themselves further, to aid, assist, and befriend any one of the brotherhood, his widow and orphans, who may be, in the course of events, brought into trouble, or reduced to want.

After a time one of the contracting parties becomes poor, or dies and leaves a dependent family behind. Now the

Fraternity, upon the representation of some one of the brethren acquainted with the circumstances, bestir themselves. Charity is lauded, while they examine the state of the funds ; and, if so much is found in the treasury, they vote ten dollars to the relief of the poor family, or even twenty, if the case is urgent. Is this charity, dear reader ? or is it a debt ? Justice demands the strict fulfilment of the compact. Charity does not begin until the terms of the compact have been satisfied, and its conditions faithfully fulfilled ; and money given to its brethren by a society so organized, cannot in any sense be called a charity ; *it is a debt.*

We have societies of this kind existing in the land, but obliged to fulfil the conditions of the compact by the laws of our country, and not by an unlawful oath : need we add that they are much more faithful in discharging their legal obligations, than Free Masonry is in discharging the obligations of her oaths. These are mutual assurance companies against losses by fire and otherwise. For a small bonus paid in, the society obligates itself to secure the property of the applicant against losses for a term of more or less years, according to the constitution of the society. At length a loss is suffered, and the sufferer comes, not begging for the fulfilment of the contract according to the oath ; but, as a freeman should come, demanding his right under guaranty of the laws of his country. And who besides Free Masonry would boast of the fulfilment of this contract as an act of charity ? The most it can be called, is, a debt promptly paid.

The laws of our country compel in many of the states, each town, or county, to support its own poor : and nobly they do it ; in many instances a population of 1500 souls tax themselves to pay not a pittance, (as if to mock the wants of the needy,) but \$500 and \$700 per annum. And who ever thought to call this tax a charity ? Who at any time draws his hand from his pocket with the amount of his poor tax, and having dis-

Mutual Insurance companies.

The State poor tax is not a charity.

charged the collector, lays it on his bosom blessing himself for this act of charity? Yet it has every claim to be accounted an act of charity, which Free Masonry can present with the advantage of exceeding in amount, fifty to one.

But it is no charity. The state guaranties to all its citizens, as Free Masonry does to all its members, a supply of the necessities of life, not as a charity, but as a debt. The obligations of support and protection are mutual: the government we support must protect us, and it is as much the *duty* of government to save its poor from starvation, as to save them from the hands of violence. It is a mutual assurance company on a large theatre of action; every member of the government, every citizen of the country, is liable to a reverse of fortunes, whether rich or poor; and the poor tax of the rich is his equal proportion of the debt due from the community, to enable the government to discharge its just obligations.

This is praiseworthy providence; this shows a laudable concern for *every* individual in the state; but it is not so with Free Masonry. A few select ones, far removed from want, separate themselves from the community, and give to each other additional security for encouragement in business; and also against the reverses of fortune. What induces them to give each other pledges of mutual support in misfortune? certainly no leadings of divine charity, but motives of human prudence. And when misfortune breaks the hopes of one, he has a *right* to the provision laid up for this emergency in the days of his prosperity; and it is no act of charity in the fraternity to disperse that provision to his wants: it is his due.

The providence of Free Masonry is stained with marks of selfishness,

Free Masonry does not make this provision merely on grounds of human prudence, which might be laudable; but does it with marks of selfishness, which are not creditable. To rise above considerations of selfishness, the Fraternity ought

to admit the high and low, rich and poor, sound and maimed, alike, provided they have alike the character and mind of a man. But our mutual insurance company does not choose to underwrite for those who have not a sound body, and a profitable trade, or occupation.

"No person is capable of becoming a Ma-
son, unless he is free born, of mature age, of
good report, of sufficient natural endowments, and has the
senses of a man, with an *estate*, office, trade, occupation,
or some visible way of acquiring an honest livelihood. He
must also be upright in body, not deformed or dismembered
at the time of making; but of hale and entire limbs, as a
man ought to be." See Elder "Bradley on Masonry," p.
144. See, also, the Ahiman Rezon of S. C. p. 138. Also,
the Ahiman Rezon of Pennsylvania, compiled by William
Smith, D.D. p. 28. And, also, the Books of constitutions,
and Manuals of Free Masonry generally, under the head of
"Qualities requisite to become a Free Mason."

Qualifications
for member-
ship.

Far be it from us to censure the prudence
of Free Masonry in guarding itself from the
risk of being called upon to support the
maimed and infirm of body. We quote this
only to show that Free Masonry is a combi-
nation of healthy and wealthy men, who being bound to
support each other in business, are also bound if need be,
to supply each others wants. Those wants are generally
left until their piercing cry reaches the ears of Christians,
as well as Masons; and any thing which Free Masonry can
do to relieve them, the institution is bound to do, as a debt,
by its solemn compact ratified with an oath; it can in no
sense be a charity.

Free Masonry
is sworn to sus-
tain its mem-
bers, and the
discharge of
that obligation
is not a cha-
rity.

But this provision for the wants of its mem-
bers is not the *grand object* of the society; it
is only incidental. If provision against mis-
fortune were the grand object, one degree
would secure it, as well as forty three, and one oath as well
as forty oaths. The Society does not heap up degrees and
oaths for emptiness. The grand object lies beneath them.

This obliga-
tion of Free
Masonry not
the grand ob-
ject of the So-
ciety.

and this care for the comfort of its members is a mere branch of the concern ; as meeting and feasting and having public funerals, are also branches, to cover and conceal the grand object itself.

Free Masonry does many things, but has a single object in them all.

We have carefully sought the grand object of Free Masonry in the field of benevolence, and we do not find it. It gives, in discharge of its solemn obligations, both money to the living, and funerals to the dead ; but its grand object is neither to support the poor, nor to bury the dead. Free Masonry is social, and prayerful, and biblical ; but its grand object is neither sociability, nor prayer, nor reading of the Scriptures. All these it uses as means to accomplish its *grand object*. The grand object itself is not found ; and when it is, a great secret will be discovered.

Nature adapts the form of her works to their use.

Nature's laws are uniform ; she operates by fixed rules. She is full of examples to prove in all her parts, that important variations in the form, certainly denote a peculiarity in the native temper, and in the proper use of her works. The hills and rocks declare their geological and mineral character, by their forms ; and by this we may know their adaptation to peculiar uses, without an experiment.

This is particularly noticeable in animals.

This is specially observable in the animal creation. The wings of the bird allow us to assert without danger of mistake, that by nature it was formed to inhabit the skies ; the feet of the quadruped, that by nature it was formed to dwell on the surface of the earth ; and the fins of the fish, that its abode is in the waters under the earth.

This rule of adapting the form of her works to their particular benefit or use, kind nature follows not only in the grand divisions of animal existence, fish, fowl, and quadruped ; but also in the minor classes of each grand division. The pigeon, a bird of passage, has a clean form and a swift wing ; while the lark, which flies not afar, is heavy and soon tires in the skies. The goat is formed to crop the wild herbage of the mountains, and to frisk securely on

the brow of precipices; while the hound is formed with muscle and limb for the chase he loves.

——“ See there with countenance blithe,
And with a courtly grin, the fawning hound
Salutes the cowering, his wide opening nose
Upward he curls; and his large sloe-black eyes
Melt in soft blandishments;—his ears and legs
Flecked here and there, in gay enamelled pride,
Rival the speckled pard; his rush grown tail,
O'er his broad back, bends in an ample arch;
On shoulders clean, upright and firm he stands;
His round cat foot, strait hams, and wide spread thighs,
And his low dropping chest, confess his speed,
His strength, his wind, or on the steepy hill,
Or far extended plain.”——

Nature invariably joins certain tastes with certain forms. Sharp teeth, as those of a dog and a wolf, prove the animal, at once, to be carnivorous, and fond of flesh; while he has no relish for the herbs of the field. On the other hand, if the animal have teeth to crop and grind his food, as the ox, the sheep, and the deer, it is certainly graminivorous, and will not taste flesh. We do not find the wolf eat corn, nor the ox devour flesh.

To certain forms nature always gives certain tastes.

Nature goes further. Not only the natural element and taste of her creatures may be determined by their forms, but their *temper* also. What a difference in the temper of the hawk and the dove! in the temper of the wolf and of the lamb! Show us any bird with the strait bill, and defenceless foot of the dove; and, though we know not its name, or abode, we do know its temper, and will answer for it, that it is gentle. On the other hand, show us any strange bird with a hooked bill, and crooked talons; and our eyes will avoid their reach; for, assuredly, that fowl has a ferocious and ungoverned temper. Precisely so it is with quadrupeds. Any animal with the defenceless jaw and foot of the lamb, is of a gentle disposition; but furnished with the sharp tooth, and armed claw of the lion, that ani-

By the natural form we often determine to a certainty the natural temper.

mal is a tiger in its temper, and though it may become tamed and domesticated, as the cat, still, it is by nature wild and ferocious, and will fly in the face of man, if once caught in a strange garret.

Man also
adapts the form
of his works to
their use.

Man is the humble imitator of the great Artist of the universe ; and, in all his works, man seeks to adapt their form to the use he would make of them. If he make a cutting instrument, he inclines it to an edge ; a thrusting instrument, he tapers it to a point, and an instrument to cut and thrust, by man's wisdom, is edged and pointed.

This is true,
whether the
work be done
by a mechanic
or a statesman.

Every work of man's hands has an object, and the form of the work is adapted with all the skill of the artist to accomplish that object. By observing the forms of man's works, we can tell, as in the works of nature, what they are made for, whether the thing formed belongs to mechanics, or to morals ; the ship for the sea, and the carriage for the dry land ; the form of government called a despotism, to secure the rights of a single individual ; a limited monarchy, to secure the rights of a single family, and the privileges of the nobility ; a republic to secure the equal rights of every citizen. These different governments have different forms suited by man's wisdom to accomplish their several ends ; and by observing the form, we can tell the object of any particular government with as much certainty, as of a ship, that it was made to float on the waters.

Is there any mistake, gentle reader ? We are persuaded there is none. And, when man forms a Bible Society, or a Sabbath School Union, or even a Masonic Society, he adapts its form to the object he would accomplish by it ; and *by studying its form*, we shall arrive at its object, as certainly as we can tell by examining an animal, whether it be a bird, or a beast, or a fish. Yes, we shall arrive to a certainty at its temper and disposition ; for, though it should prove of an amphibious character, yet, if it be gentle in its disposition, it will be unarmed, like a frog ; but if it have the talons of a fish-hawk, it is of a ferocious temper.

Whether a Bi-
ble Society or a
Masonic Socie-
ty.

"Are you then about to dissect Free Masonry?" Not at present; we have no need. The manner of investigation.

We will examine its figure and colour: these are on the outside. If it have a mouth, we will turn down its lip enough to examine the teeth; we shall notice its eyes.

Now we think we hear the voice of a monster, in thunder deep muttering through ten thousand caverns, his familiar abode; we think we can see him lashing the air, and the ground, and his own sides, while he awakens his spirit, sharpens his energies, and musters his strength to the battle. The light of heaven poured into his den, offends him; he stirs up his wrath; he raises a cloud of dust and smoke to cover him from his enemies, while he repairs his broken walls. The archers hit him; their arrows sink into his flesh; the spears of the foemen drink his blood. He shakes his mane; he feels his strength; his sinews are the learning, and talent, and enterprise of Christendom; he scorns the attack of his foes; he turns not upon their wounds; he says—"I shall soon be well." Yea, at the very place of his deep wounding, he lifts up himself, in the pride and stoutness of his heart, and exclaims: "the bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

Fear him not, disciple of the Lord! The Lord is our strength.
For he is false, and cannot abide the day of trial. A servant of the Lord has taken a lion by the beard and slain him; a prophet of the Lord has smitten a troop with blindness, and led them captive into the hands of their enemies; and "the Lord caused the host of Syrians to hear a noise of chariots and a noise of horses, even the noise of a great company," and the host of Syria arose from the famished Samaria, and fled for their lives. This God is our God, whom shall we fear besides?

THE FIGURE OF FREE MASONRY.—Free Masonry is very lean, and very long. Its body, as set forth by the Sovereign Grand Inspectors General of Free Masonry in the New World, Free Masonry has a long, lean body, and tortuous motion.

A. D. 1816, is forty-three degrees in length ! These are, as it were, so many continuous joints, or *vertebrae*, in the same body. About the head, and where the breast should be, it is leaner than the kine which were an emblem of famine to Pharaoh. And to one who watches its actions in the history of a few years, it will show, that its motions are tortuous : thus taking in its form and motions, characteristics of the serpent, which must alarm the inquirer. Moreover, it lies concealed amidst our countrymen, like a snake in the grass ; those who tread close upon it, are not aware of its presence ; and those who are wounded by it, cannot always tell in what way they were maimed.

ITS COLOUR.—Its colour is taken from the hue of the beholder's fancy. "The mind is our eye ; and all the faculties of the mind see every thing according to the state the mind is in." If the mind incline to be heavenly, Free Masonry puts on a heavenly blue ; if it incline to sociability, Free Masonry puts on a stripe of another hue ; if it be to selfishness, Free Masonry appears in all the colours of the rainbow : but it must be observed, that all these colours are put on a dark ground. The true colour of the body is the colour of night.

The Bible,
Square, and
Dividers.

ITS EYES.—Free Masonry has, according to all its manuals, and to its books of constitutions, three great lights, besides three lesser. It is no perversion of the meaning of the Books of Constitutions, to call the Great Lights of Free Masonry the eyes of its body. These are the Holy Bible, square, and compasses.

Now, what a monster must that be, in which a pair of dividers, and a mechanic's square, are put for lights, equally with divine revelation ! So they lie in the lodgeroom, the Bible open, and the square and compasses crossed on its face ; so are they carried by some grey headed man in the masonic processions : the three great Lights of Free Masonry, the Bible, the square, and the compasses ! This is monstrous. Better have had but one eye, and that the Bible ; or, if it must have three, and the square and com-

passes be two, the other might have been a trowel, without offence.

But the framers of Free Masonry did not intend it should see clearly, as with the Bible for its only eye; nor yet be stone blind, as it would be with a trowel, square, and compasses for its eyes; they formed it as it is, darksighted, as if to see in the moonlight, when it is well known chiefly to bestir its secret body.

Free Masonry
darksighted.

The creature has a mouth, and on his double tongue, thrust out, this prayer: "Vouchsafe thine aid, Almighty Father of the Universe to this our present convocation; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be the better enabled to display the beauty of holiness, to the honour of thy holy name. So mote it be. Amen."

Free Masonry
shows a double
tongue in pray-
er.

Brethren, do not be offended, that we call Free Masonry double tongued. This prayer is thrust out to view in Cross's Chart, Sec. 1.; Hardies Monitor, 3d edition, p. 218; Book of Constitutions, p. 140; Preston, Richard's Edition, p. 50; Dermott's Ahiman Rezon, p. 45; Free Mason's Library, p. 129; Free Mason's Monitor, p. 37, Part I. Chapter 8, &c. &c. as used at the initiation of a candidate. Now, brethren, you know, that the secrets of Free Masonry are so near to mummery, that it is presumptuous to ask of God to enable us by them *the better to display the beauty of holiness*. And, although the candidate may, through ignorance, offer this prayer sincerely, it is inconceivable to us that those were sincere, who framed the prayer. The formers of the body of Free Masonry formed it double tongued; of this, most abundant confirmation will be found in the sequel.

The secret re-
vealed.

This brings us to the grand object of the institution, viz. To Deceive. For this it was formed, a box within a box, forty-three in number, and all empty; to this it is practised, deluding men with the belief, that it is most ancient and

honourable, sacred and valuable, learned and mystical. For this it prays; for this it reads the Holy Scriptures; for this it gives public funerals. For this it trifles with the ark of the covenant and its holy utensils; with the consecrated garments of the Levitical priesthood; and with the reputation of Moses, and Solomon, and St. John. For this it claims a divine origin; presents itself on the same immutable foundation with divine revelation; and offers to guide to eternal happiness. For this it imitates the celebration of the Christian sacraments; impiously dedicates masonic priests to Jehovah, after the order of Melchisedeck; and professes to have and to teach the only true pronounciation of the name of the Almighty. For this it pretends to teach all the arts and sciences, besides government, religion, and the art of wonder working and foresaying things to come; for this it pretends to demonstrate moral truth by geometrical problems; and to give an accurate elucidation of science, both in theory and practice.

Its eyes are formed to deceive; its tongue is formed and used to deceive; and its teeth are made to hold fast in their fangs the rebellious spirit, that dare murmur on account of the deception.

Its first fang. "Has it teeth? Ay, if those be teeth with which it holds its prey. Look at the fang of the first. "To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours; sc help me God, and keep me steadfast in the due performance of the same."

The temper this indicates. What sort of a disposition this indicates, every child can determine. That it is far from the harmlessness of the dove, and from the gentleness of the lamb, is quite evident. The teeth of a tiger

are not more fitted to destroy. And the second is like it.

"Binding myself under no less penalty, ^{The second fang.} than to have my left breast torn open, and my heart and vitals taken out, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath, or obligation of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same." Horrid!

And the third.—"Furthermore I do pro- ^{The third fang.}mise and swear, that, if any part of this my solemn oath or obligation be omitted at this time, I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear; binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track, or trace of remembrance remain among men, or Masons, of so vile and perjured a wretch, as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason; so help me God, and keep me steadfast in the due performance of the same."

"If any part of this my solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed!" This is a wholesale mode of taking an oath, known only to Free Masonry.

"We give it up;" say masons. "The ^{Question on our oath.} parti-colour, long and tortuous form of body, the fangs, and tongue, and eyes of Free Masonry forbid us to believe, that the institution is in any sense a benevolent society, or even the handmaid of religion; much less a proper substitute for religion. But what sort of religion have you, thus to expose a part of the mysteries of ancient Free Masonry, contrary to your solemn oath?" A fearful question, to which we solemnly reply.

Our answer. We justify ourselves in three several positions, either of them sufficient alone for our defence; and altogether rendering our defence impregnable.

Our first defence: ancient Free Masonry is an impostor of recent origin.

In the first position, brethren, we say, and are prepared in due time to prove, that *Ancient Free Masonry*, to which we have sworn fearful secresy, had never an existence. The word Free Masonry, and the thing signified by that word, is not ancient, but modern; is not 3000 years old, nor 300, nor the half of 300. We took the oath with assurances, and with the belief, too, that *Ancient Free Masonry* meant an institution organized by Zerubbabel, and patronized by St. John, and by the Apostles of our Lord. As such we have sworn to it allegiance; and if ever we meet with such an institution, or any fraction of it, whether on the plains of the Scioto, or of the Genessee, whether on the Green, or the Alleghany Mountains, we will hail its signs, and conceal its mysteries, so far as they may be intrusted to us, with the most praiseworthy fidelity.

N. B. Our oath shall not sustain a falsehood.

But a certain institution pretending to come from under the hand of Solomon in the land of Judea, we now know to have come from worthless names in the Island of Great Britain; not 3000 years ago, but in the last century. *Its* secrets and signs we do not feel bound to hail, even in a lodge room. And the oath which we honestly took in favour of king Solomon's institution, shall not, with our consent, be converted into an obligation of fidelity to any lie.

We will not be insulted with fraud, and held under silence by an oath to the deceiver.

Is it not provoking beyond sufferance, that we should be ensnared in early life, to take a secret oath of fidelity to an institution patronized by the holy St. John, which proves to be not 150 years old? And, when we would open our lips to expose the imposture, that we should be checked with the remembrance of our oath? As if, when deceived to swear fidelity to an impostor, we were bound for our oath's sake for ever to maintain that impostor, or at least, to take

no important step to exhibit his true character to the public.

Free Masonry comes to us sustained by the best names of the age, and setting forth with great authority, that it was the chosen friend of Enoch, and Noah, and Moses ; that it received an improved form from the hands of the wisest man, and additional glory from Joshua, Zerubbabel, and Haggai. It offers to those who will pay it fealty, a rare and rich reward. In the simplicity of youth, we have yielded our necks to its yoke, and sworn to it allegiance ; but, in riper years, we find these chains to be barefaced falsehood.

Now, shall the institution, which has thus insulted us with falsehood, still hold us to our solemn obligation to keep it a secret ? Shall it impose on us most egregiously, and, when we would expose the imposition, thunder in our ears ; “ You have sworn to keep all my mysteries an entire secret ? ” and, thus, compel us to give the countenance of our name, and the influence of our example and character, to sustain the deceiver, and to perpetuate the falsehood ? No ; Free Masonry shall not hold our name, by any obligation, responsible for its contempt of truth.

Indeed, Free Masonry, *a fire is kindled in the wall of Damascus that will consume the palaces of Benhadad.*

What are the walls of Free Masonry but her oaths ? And these are like an oath of a faithful subject to one whom he had reason to suppose, and did suppose, was his rightful sovereign ; but who, in the event, proved to be a barefaced impostor ; which oath is not binding at all. And should such an impostor use Free Masonry's argument, and say, “ your oath was to me ; you took it voluntarily, and you are bound for ever to be faithful to my interests and commands.” What think you his sworn subjects would reply ? They would hang him between heaven and earth, as unworthy of either.

This, then, is our first position : that an oath to be faithful to Ancient Free Masonry is precisely like the oath of a

Our oath to Free Masonry, like an oath to an impostor king.

subject to an impostor prince, and is binding neither in the sight of God nor man.

“ Whose tongue soe'er speaks false,
Not truly speaks; who speaks not truly, lies.”

To us the
oaths of Free
Masonry have
become dross.

Persuaded by the great names of the good men belonging to the institution, that Free Masonry was the truth and no lie; that it had a rightful claim to our attention as the handy work of the wise Solomon; that it deserved our reverence, as the glory of the first temple, and the joy of Christian martyrs, and saints; we swore allegiance to it, as to a rightful sovereign; we submitted to its teachings, as to the teachings of men who had been employed by divine inspiration in penning the holy oracles of truth. But now assured that a more gross imposition was never practised on a Christian people, we scorn Free Masonry and its oaths; and, in the name of the just One, we burst them asunder, as Sampson burst the green withs and hempen cords of the treacherous Delilah.

Our second
defence. Any
promise ob-
tained on false
pretences is
void, *ipso facto*.

Our second position is like the first, viz. that an oath like a promise, obtained by false pretences, is void from the beginning. Free Masonry pretends to the sanctity of the Patriarchs and Prophets and Apostles; it pretends to confer a most illustrious and important secret, able to make wise; it pretends to be founded on divine revelation, and to ennoble its faithful adepts with titles of Sir Knight, Thrice Illustrious, and most Worshipful; and to decorate its followers with trappings, like a steed accoutred for a military review. It pretends to much more, and in return for its honours, and its benefits, Free Masonry asks twenty dollars, and some oaths. The money is irrecoverable, and may well enough be the forfeit of our folly. But oaths obtained on pretences entirely false, which oaths serve only to enable the impostor to practise his frauds upon other men, and other generations, are not registered in heaven's high chancery, are not obligatory upon the servant of the Most High.

It has been a question with moralists, whether oaths, or promises, extorted by violence, or fear, are binding; but we are not aware, that any writer has maintained, that men are morally obliged to perform an oath, or a promise procured by fraud. Men are sometimes *compelled* to perform such promises; but it is invariably done with conviction of *legal* necessity prevailing against moral right.

Men are not morally bound to fulfil a promise procured by fraud.

Suppose a spirited gentleman in gorgeous attire, goes about proclaiming, that for a liberal fee he will confer the gift of second sight. One pays, and another and another. The public eagerly inquire, "How does he do it?"

One promises the gift of second sight.

"That is a secret he made us solemnly swear not to tell."

In the ardour of youth, we would learn something, if not have second sight; and apply to the gentleman with our fee advanced. He blinds us most satisfactorily, solemnly prays and administers the oath, of absolute and profound secresy, by the great God who will not hold him guiltless that taketh his name in vain; then coolly removes the bandage from our eyes, and congratulates us upon the receipt of second sight! Now, is that oath binding upon the deceived youth? Shall he patiently submit to this insult upon his understanding, lest he break his oath? Shall he see the same trick playing, and to be played, upon hundreds of others, and upon generations to come, and be restrained from warning them by a regard to his oath?

Mode of conferring it.

We say no. The fine gentleman had no right to demand the oath. The error was in submitting to take it, profaning the name of the Holy One to cover an imposture; and no sooner do we become certain, that the oath is used to cover deceit, than it becomes our duty to regard the glory of God in the breach, and not in the observance of that oath.

Now this is our second position, That Free Masonry is the splendid gentleman, who secures his fee beforehand, and administers his

The young candidate brought to light.

oath to the hoodwinked candidate ; and then, confers the promised gift by removing the hood from his eyes ! The novice is taught to enter the Lodge in pursuit of light. Behold how it is conferred upon him. Kneeling hoodwinked before the altar immediately following the administration of the oath, the Master of the Lodge asks him :

Mas. " Brother, what do you most desire ?"

Novice. " Light." (By help of a prompter.)

Mas. " Brethren, stretch forth your hands, and assist in bringing this new made brother from darkness to light." (*Members form a circle around the novice with their hands and right foot raised.*)

Mas. " And God said : let there be light, and there was light." *At the same instant every brother claps his hands, and stamps his foot, and the bandage is slipped from the novice's eyes ; this brings him to light.*

Thus the sacred scripture is abused, to hallow the bare-faced deceit of Free Masonry.

The glory of God is advanced, not by the observance but by the breach of the oath, which covers this deceit ; and the sin of profanity lies in taking God's name to sanction the deed of imposture : and it cannot lie in the exposure of that imposture.

" O, let thy vow

" First made to heaven, first be to heaven performed ;

" That is, to be the champion of the church !

" What since thou sworest, is sworn against thyself,

" And may not be performed by thyself.—

" It is religion that doth make vows kept,

" But thou hast sworn against religion ;

" Therefore, thy latter vows, against thy first,

" Is in thyself, rebellion to thyself."

King John, Act 2d.

This oath is
like salt that
has lost its sa-
vour.

We confess we have been the dupes of this imposture, to take the yoke of its obligations upon our necks ; the good Lord help us to break that yoke, " like an earthen pitcher, that is broken in pieces ; so that there shall not be found in the bursting of

it, a sherd to take fire from the hearth, or to take water out of the pool ;" to rend it so that no man may be able to gather up the fragments; or to cement the broken pieces.

Our third position is diverse from the two former, and yet equally sufficient for our defence in making all necessary use of the oaths and mysteries of Free Masonry, to enable the candid reader to acquire a just estimate of the worth and character of that institution. The oath is prefaced with words to this effect: "The obligation you are about to take is not to interfere with your duty to God, or to your country."

Our third position: the oath never to interfere with our civil or religious duties.

Now, we say it not lightly, but with a solemn view to the day when the secrets of all hearts shall be revealed, that any construction of our masonic obligations, which prevents us from using publicly the mysteries of Free Masonry, *so far as is necessary to show the false and depraved nature of the institution*, and its injurious tendency to infidelity and crime, does interfere with our duty both to God and our country; and, therefore, in *animum jusjurandum imponentis, by the express understanding of him who administered the oath*, we were made free in the night of our initiation, from any such construction of its words, as might ever interfere with our civil or religious duties.

Our duty to promote the glory of God, and the welfare of our country, bids us declare, that Free Masonry is an impostor; a fraud upon its members, and upon the community; and, if in the further discharge of this duty, we bring any part of the mysteries of the institution to support our declaration, we are not prevented by our oath; for that is never to interfere with the sacred discharge of our civil and religious duty.

These, brethren, are our three positions, either of which is alone sufficient to justify our public use of such parts of the mysteries of Free Masonry as are necessary to expose the dangerous nature of the institution, and which positions altogether are impregnable. We see no fault in the reasoning, no myste-

The reasoning faultless; the path of duty plain.

ry. or sophistry, or chicanery, in the argument by which either of our positions is maintained : and either of them alone being sound, no brother having our matured views of the history and character of Free Masonry, is under the least obligation to the impostor, or to withhold one jot of the fraud from the abused public.

For the facts on which our positions rest, viz. that *Free Masonry* is not 150 years old ; and that the authorised publications of the institution are highly charged with misrepresentation and falsehood, we hold ourselves responsible, until the proof can be presented in the current of this work.

No dishonour
to the brethren
intended.

If in this renunciation of Free Masonry there seem any implication of the honour of the Fraternity, it is not intended. They are imposed upon, or we are. They verily believe Free Masonry to be venerable for its antiquity, &c. &c. But when they become satisfied, that we have all been made the dupes of a shameless imposture, they, too, will feel resentment and indignation for this abuse. We think they, too, will forsake, or renounce it with contempt, and with thankfulness that they are at length made free from its ruthless obligations, and from its impious oaths.

Our appeal is
now to com-
mon sense ; in
renewing the
subject, we will
quote the opi-
nions of learn-
ed moralists, in
full confirma-
tion of our
own.

In this vindication of our freedom from the oaths of Free Masonry, we appeal neither to Paley nor Burlemaque, to Vattel nor Puffendorf, but to the conscience of Christians, who fear God ; to the hearts of freemen, who love their country ; and to the common sense of men, who have understanding. We might lose the reader's attention in an argument drawn from the books of civilians and moralists, books he may never have read. We prefer to draw our argument from the common sense of mankind, that we may carry with us the convictions of every heart, and stand in the conscience of every just man, disenthralled from our obligations to Free Masonry, as we are from that obligation to an impostor, which would interfere with bringing him to a righteous condemna-

tion; from that oath to a swindler, which would prevent our warning the public against his practices; from that penalty to a traitor conspiring against the liberties of our citizens, which would frighten us from sounding alarm, and from proclaiming the danger to our countrymen.

“Is this Free Masonry! It cannot be.”

We say, this is our vindication for the use of some things with which we make free, and our reply upon the adversary, who will attempt in his defence to plead what any impostor would plead under like circumstances, viz. “these men are solemnly sworn to *me*; they despise their *oath*; their *word* is not to be taken.”

And, now, the judgment of wise men confirming our own, and unanimously assenting to the soundness of the argument, and to the righteousness of our conclusions, we are ready to treat the oaths of Free Masonry, as a man has a right, both by human and divine law, to treat the marriage oath in case of adultery. No man would hesitate instantly to repudiate a wife, whose life was stained with transgressions against purity. Because he took solemn vows of fidelity to her before the throne of God, believing her to be pure and chaste, is he held to his marriage vow, after he knows that she is an adulteress? It is not possible. Free Masonry we wedded as the truth of God; we repudiate it as the falsehood of the devil.

———“Thou mayest hold a serpent by the tongue,
A caged lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace the hand which thou dost hold.”

We were taught to believe Free Masonry has virgin purity; but we find it is corrupt: we were taught to believe that it was founded and patronized at least three thousand years ago, by men acknowledged to be of God in the Holy Scriptures; but we find it was founded in the era of the South Sea Company, by men whose names are no warrant for truth or righteousness: we were taught to believe that Free Masonry is the handmaid of religion; but we find that

it is very far from aiding the doctrines of the cross of Christ; and, in an extensive and thorough, a protracted and patient examination of the subject, we have found Free Masonry, by its own showing, carefully collated from its approved writers, and books of constitutions, to be the synagogue of Satan.

We have sworn to it in the belief which was taught us; we abjure it in the convictions which careful investigation has produced. We gave it the pledge of our right hand, believing it to be a blessing from the Lord, fraught with heavenly mercies; we withdraw that pledge, upon finding Free Masonry to be the work of the father of lies, fraught with hidden mischief. We received it as sanctioned by the best of names, both ancient and modern, patriarchs and prophets, statesmen and divines; we renounce it as the angel of light, so cunningly attired that he deceives even the elect.

As our forefathers broke the yoke of foreign bondage, so we break the yoke of internal tyranny; as they performed their duty to God, to their posterity, and to their country, by renouncing their allegiance to George III. and to the British constitution; so we, in the fear of God, in the service of our country, and posterity, and with a view to a day of final retribution, renounce and make void our allegiance to Free Masonry.

PLAN OF THE WORK.

In our character of a Review, we shall attempt to choke Free Masonry with its acknowledged absurdities ; to cut up the follies of its standard writers, and the extravagance of its authorised pretensions ; and to show, that the reputed pillars which support the ideal temple of Free Masonry, viz. " Wisdom, Strength, and Beauty," are, in truth, no firmer than the Masonic Apprentice's " Chalk, Charcoal, and Clay."

In our character of a Magazine, we shall give a true and faithful history of the origin of Free Masonry ; its first organization ; its diffusion over the earth ; its gradual enlargement from three degrees to forty, to fifty, and, by the last accounts from Europe, to ninety degrees : and we shall make an authentic record of the events which have led, and are leading this community, both to investigate and to extirpate Free Masonry.

In coming openly to attack an institution supposed to be venerable for its antiquity, fearful for its mysteries, and truly honourable for the names which sometimes fill its highest offices, we are induced by a love of country, and love of truth, superior to all political, or personal partialities ; by a sense of duty, which takes no account of earthly considerations of fear or hope ; and by a solemn regard to that accountability, which every man owes to God in the judgment day.

This world is not our home ; but while tenants of an earthly tabernacle, we have sacred duties to perform ; for the right discharge of which duties, each individual is responsible to God, and to his own conscience. However we may be left to err respecting what is duty, " if we labour with our might in uprightness of intention, God will bless with his favour the integrity of our will."

In obedience to our convictions of duty, we publicly inquire into the foundation and character of Free Masonry. We have repeatedly sought to do it before the Society in private, but every offer, except by a few individuals, has been constantly refused. And, now, though the institution

swell, and rave, and threaten ; though it brave us as *eternal*, " which has existed from creation, and will exist to the end of time ;" though it defy us as *invincible*, " which the crowned heads of Europe, the Holy Alliance, have in vain attempted to overthrow ;" though it lift up itself in its assumed divinity, and rail on us for sacrilege ; our stripling sheet comes forth to meet it fearlessly, to arraign it publicly, and, if the God of truth be with us, to assault it vitally.

We know that it substitutes itself in the place of all religion ; that it imitates the most solemn rites of our worship ; and that it studiously rejects the name of the Lord Jesus from its religious services, sanctioned in the Books of Constitutions ; while it persuades men, that it is the benevolent handmaid of Christianity, sustains itself upon the names of Doctors of Divinity ! and commends itself through the influence of the teachers and professors of the Gospel !

Such a system we shall not handle delicately. Its members we owe only love ; at them we aim no shafts, no wounds, no sorrows. We seek their deliverance from an impostor ; not one of them need be hurt, except he throw himself before Free Masonry.

And while Free Masonry arms itself with the names of the good and great of all ages, as with a coat of mail, and wields an influence for a spear in its defence, equal to a weaver's beam ; we meet it with public opinion for our shepherd's sling, and for a smooth stone, with truth. We hear the defiance in distinct tones : " Come to me, and I will give your reputation into the hands of your enemies, and your character to reproach ; I will smite your fair fame with the power of my influence, and make your name a taunt and a bye word and a proverb in the earth : " (and we have seen mightier men completely overwhelmed with the multitude of her slanders.) But, Free Masonry, though thy arm be iron, and thy brow brass ; though thou sharpenest thy tongue like a serpent, and hast power to cast out of thy mouth scandal in floods, to sweep away thy enemies ; in the name of the Lord of hosts, " whom, from our forefathers, we serve with a pure conscience," we defy thee,—we come against thee ; and let thy fate teach mankind anew, that pride and falsehood, however fortified by time, and strengthened by names of dignity and worth, cannot withstand the humble and well directed assault of immaculate Truth.

(No. 2.)

THE
ANTI-MASONIC REVIEW,
AND
MONTHLY MAGAZINE.

"I, therefore, apprehend and do attach thee
"For an abuser of the world, a practiser
"Of arts inhibited and out of warrant."

Othello.

FROM the day our first parents fell in paradise, man has been the slave of the deceiver. The history of the first act of human folly, is the history of all: by falsehood, Adam was persuaded to transgress; and some false hope to become "as Gods," still leads his children to acts which offend their Maker.

The adversary did not content himself with the banishment of our first parents from Eden; nor did his active enmity cease at the death of Adam. He continues to be the foe of God and man; he still makes falsehood current, by connecting it with truth; "*ye shall not surely die; for God doth know in the day ye eat thereof your eyes shall be opened;*" and he assumes any shape, even that of an angel from heaven, as readily appearing now to accomplish his purposes, in the form of a moral and religious society, as at the beginning, in the form of an animal walking upright, and speaking like a man.

An incomparable scheme of delusion.

All men are in pursuit of happiness. Each one constantly sets before him some apparent good, as the motive of his words and actions; but multitudes are deluded with the appearance of good, when the reality is far from them. No conceivable scheme of delusion can surpass that which obstinately conceals every *art*, *part*, and *point* of its peculiarities; which works chiefly by night; which instructs by emblems capable of various and opposite explanations; which, in honour, confers upon the Majesty of heaven its own profane titles; which elevates the Bible with the Book of Constitutions in solemn procession, and levels the holy oracles with a carpenter's square and dividers in the Lodge-room; and which rests the highest claims to antiquity, to royal grandeur, and to inspired patronage, upon the single ground of faithless tradition.

The wounds of a friend are faithful.

It is painful, as it regards the holy men who belong to the Institution of Free Masonry, to present the system in this view. But truth cannot turn aside; the truth of the Lord does not shield the errors of his saints. Jacob's treachery, David's aggravated murder, and Peter's denial with cursing and an oath, are on faithful record. Holy men love the truth which speaks for God, though it speaks against them. They can endure shame and mortification for the Redeemer's sake; and they will take up the cross, which requires them to renounce the secret arts and mysteries of Free Masonry, when they find the Institution deeply hostile to the Gospel.

Pious men will renounce.

This Number will present indisputable proofs of the delusion of Free Masonry, and will exhibit astounding facts to every reader; facts which the supporters of Free Masonry will not know how to believe, and which they cannot deny; facts which will haunt the holy men in the Lodges to whose ears they may come, until they are compelled by a sense of duty to our heavenly Master, openly to come forth from the Mystery of Darkness, as they have secretly entered it; facts which will constrain them both to labour and pray, that their names may do more to destroy the network and lily-work of Free Masonry, than they have ever done to strengthen it.

AN IMPOSTOR.

The man who under false pretences robs another of his money and his time, is a swindler. If known to be in the daily habit of practising upon the credulous, it is the bounden duty of those who have proved and do know him, to publish to the world his hypocritical character. Should the impostor, by a strange oath, bind his dupes to keep every thing secret, and teach them so to understand the oath, that they could with safety give no account of the true nature of his practices, this would not make it less the duty of his victims to expose and bring him to justice; but would render it more their duty, as it proves him to be an impostor of the most extraordinary and desperate character.

We have already assigned as our first reason for abjuring Free Masonry, that it is in person an impostor; and, for our second reason, that in action it freely uses false pretences to win of men their admiration, their money, and their time; and that it covers the whole matter with barbarous obligations of secrecy.

In proceeding to establish these positions by showing some of the pretences which Free Masonry uses to rob her victims of their treasures, it will be proper to distinguish the loose pretences afloat in the community, from the pretences commonly received among Masons, and to fix our attention upon a third class, viz. those which the Institution sets forth in her authorized works, her standard writers, and her Book of Constitutions.

Here let it be remarked, that in speaking the truth of Free Masonry, we fall not into the condemnation of those who are *presumptuous, self-willed, and bold to speak evil of dignities*. Free Masonry has no dignity, except it belong to her members: them we respect. They are our countrymen, our kinsmen, our friends, deceived with the mystery of Free Masonry, but willing to be disabused, we humbly trust, even by an adversary, much more by a Christian brother and friend. They are journeying with us through time, they are bound with us to the same judgment.

We look to the
Books of Con-
stitutions.

Free Masonry
is base, though
the brethren are
honourable.

seat, they have hope with us in the same salvation ; they are our fellow labourers in the gospel, our religious pastors, and spiritual guides. Surely these relations to each other afford tokens and motives and obligations to brotherly love, mightier than Free Masonry can furnish ; motives and obligations which are strengthened by use, and are confirmed by the positive renunciation of all *substitutes*, however specious in appearance, or flattering in promises.

We honour and love the just men, our brethren in the Ma-Masonic Fraternity ; but in respect to truth, we declare that the system of Free Masonry, graced with their names upon its frontlets, is a base counterfeit. As such we nail it to the counter ; and instead of being, by the number and respectability of their names, deterred from our arduous duty, we owe it to their excellent names, and to an abused public, to stamp the peculiarities of the order base coin.

Free Masons
receive the al-
loy for gold.

That the counterfeit is so well executed, as to deceive good judges, increases the obligation to rescue a deluded people from imposition. In the discharge of this obligation, we do not lightly speak evil of that which we understand not, "sporting ourselves with our own deceivings." We have studied the subject, bringing to the investigation all our understanding, our candour, and our energies. The convictions produced by this investigation, it is our duty frankly to maintain before the world for the truth's sake, and not to wound the sensibility of honourable men, not to condemn the common sense of the wise. We are willing to suppose that the members of the Fraternity have never attended very closely to the peculiarities of the Institution ; or, if they have, that they innocently receive that for true and good, which can be proved to be false and bad.

"You have taken these tenders for true pay,

"That are not sterling."

Either we, after much study and observation, wholly mistake the character of Free Masonry, or the honest men do, who sustain the institution. Conscious of rectitude ourselves, we impeach no man's motives : but, in the humble perform-

ance of duty, we inquire : can good, and great, and pious men justly permit their names, like beacons, to light the youth of our country to the dark chambers of the Lodges ?

After the perusal of these pages, let the lovers of our Lord and of our common country firmly answer.

We are met in the very threshold of inquiry by a large class of quiet and intelligent citizens, who, aiming to be neutral in this controversy, do virtually maintain the glorious reign of Free Masonry. They declare that " the question proposed involves no important consequences whatever, and to discuss it, is worse than useless, for much angry feeling is excited without the least possible benefit."

The neutrals
confide in Free
Masonry.

These are the most subtle supporters of Free Masonry. By their policy the falsehood is left, precisely as Satan would have it, quietly to do its own work. " Peace ! peace !" is their cry, without taking pains to examine whether there can be peace. They actually maintain the sway of Free Masonry, and protect the system with the shield of forbearance ; they take upon themselves the responsibility of putting to sleep the investigation already commenced ; and they are quite satisfied of the harmless tendency of the institution, which is the very point in dispute.

But the supporters of the Fraternity who mistake the tinsel for gold, do not think the controversy unimportant. Mark the rise of temper, the refusal to hearken, the disposition rashly to condemn, which is discovered even by upright men of the Fraternity, when they find an attempt is making by brethren to bring to naught the pretensions of Free Masonry ; and the importance of the controversy, in their judgment, is too plainly declared. Truly, it is no light question, whether the moral and religious tendency of a society, spread over the civilized world, be good or bad. It is not unworthy of any American, whatever his station, to inquire into the history and the nature of a secret association, which numbers at least 2000 Lodges and 500 higher Fraternities, and which gathers within its

Free Masonry
deemed important
by the Fraternity.

mysterious halls from eighty to one hundred thousand active men, in this land of free inquiry. Free Masonry has a revenue of 100,000 or 150,000 dollars per annum, in these States, besides consuming the precious time of many industrious citizens. Add to this the very extraordinary claims to antiquity, grandeur, and utility, set forth by the institution; and no man in his senses, knowing these things, can deny, that important consequences are involved in the issue of the dispute now pending before the public, in relation to the character of Free Masonry.

The system of
Free Masonry
tried by its own
confessions.

We allege, that Free Masonry, in person, is an impostor, and in action uses deceit.

To make good our declaration, we show the pretences of Free Masonry; and lest the supporters of the system attempt to avoid the declaration, by saying:—"We make no such pretences for our ancient Institution," we shall carefully show that, without their leave, the Institution makes them for itself. And that the reader may fully appreciate the weight of authority to be attached to the quotations we make, showing Free Masonry in its own light, we begin by publishing the names of the Masonic works here relied upon, with their prefatory sanctions.

Free Mason-
ry's trumpets.

As in a trial by jury, the value of the testimony offered depends very much upon the character and partialities of the witness; so in this trial of Free Masonry, much depends on the character and authenticity of the works we quote to her confusion. The reader is requested to take notice of these three:—

The Book of Constitutions, published in Massachusetts,

The Free Mason's Library, published in Maryland, and

The Ahiman Rezon, published in South Carolina.

They embrace one standard work for three grand divisions of the Union—the Eastern, Middle, and Southern, and are thus authenticated.

THE BOOK OF CONSTITUTIONS.

"Book of Constitutions of the Ancient and Grand Lodge of Massachusetts. Honourable Fraternity of Free and Accepted Masens." *"To the Grand Lodge of Massachusetts."*

"Your committee having deliberately examined the Book of Constitutions, presented by the Grand Chaplain, agreeably to your appointment, do approve of the said Book of Constitutions in all its parts, and do recommend it for your approbation.

[Five signatures, and among them Doctors of Divinity and of Laws.]

"Boston, 25th June, 5798."* [i. e. A. D. 1798.]

"[Follow L.S. Reason.] SANCTION.

"To all the Fraternity of Free and Accepted Masons, the Grand Master, Deputy Grand Master, and Grand Wardens of the Commonwealth of Massachusetts, send Greeting:—

"Whereas, the Grand Lodge, in ample form assembled, on the 17th day of January, 5798, did appoint our Rev. Brother * * * Grand Chaplain, to revise and prepare a new edition of the Book of Constitutions; and the committee who were empowered for that purpose, have examined, and reported their approbation of the following work. We therefore, authorized by a vote of the Grand Lodge, do, in their behalf, direct the same to be used in all the Lodges within our jurisdiction, and we recommend it to all other brethren.

"Given under our hands, and the seal of the Grand Lodge, at Boston, June 25th, 5798."

[Signed by all the Grand Officers.]

We decline, in all the sanctions, giving the names publicly attached to them. They are generally the names of honourable men, of whom to publish the truth, in this case, would be defamation.

* Five thousand seven hundred and ninety-eight! i. e. years since the beginning of Free Masonry; which carries back the origin 3000 years before Solomon to the day of Creation.

THE FREE MASONS' LIBRARY.

Grand Lodge
of Maryland.

“Sanction of the Grand Lodge of Maryland. Whereas, by a resolution of the Grand Lodge of Maryland, brothers * * * * * [five names] were appointed a committee to superintend the publication of a new edition of the Ahiman Rezon, proposed to be published by Brother * * under the title of ‘The Free Mason’s Library,’ and to give the same the sanction of the Grand Lodge :

“Be it known, that said committee, having examined said work, do find it in every respect worthy of the sanction of the Grand Lodge, and, consequently recommend it to all masons as a faithful guide.

* * *
* * *
* * } Committee.”
* * *
* * *

In both the above, the terms of recommendation are most unqualified, the Book of Constitutions *in all its parts*, and the Free Masons’ Library, *in every respect*, have the sanctions of the Grand Lodges of Maryland and Massachusetts.

Ahiman Rezon.—“RECOMMENDATION AND SANCTION.

The Gr. Lodge
of S. C.

“At a quarterly communication of the Grand Lodge of South Carolina *Ancient York Masons*, held at Bro. Robinson’s, in the city of Charleston, on Saturday evening, March 28th, 5807 : Resolved, unanimously,—that Brother Dalcho be requested to publish his Ahiman Rezon, under our sanction and authority, for the use of the Lodges under our jurisdiction :—and they are hereby required to receive and adopt the said Ahiman Rezon in all their work, as containing the principles and authority, of the Grand Lodge.”—(Signed by the “Grand Secretary.”)

From these, the reader cannot expect any thing to be stated in malice, or asserted with prejudice against the “ancient and honourable Fraternity of Free and Accepted Masons.”

The pretences which Free Masonry holds out to induce the unwary to give her their time and money.

No criminal was ever brought to trial, who could not exhibit some form of virtue in his life, and present some excuse for the offence committed. We do not charge Free Masonry with making only false pretences. It is not our business, now, to examine how much truth or goodness there may be connected with the Institution; but, truth and goodness admitted, does Free Masonry indulge in the most fraudulent persuasives, and false representations, to exalt herself in the eyes of men, and to allure the inexperienced and unwary into her lodges? For an answer, we will look not to any individual Free Mason, but to the Book of Constitutions, and to the authorized publications of the Fraternity. As they answer, so let Free Masonry be judged; and, if found guilty, let it be renounced.

The good connected with Free Masonry is assumed.

We put our interrogatories to Free Masonry herself. "What is the origin of your Institution?"

F. M. "It is divine. This I have repeatedly declared in the following words: 'which art (the art of finding new arts, i. e. Free Masonry,) the first masons received from God.' See the *Book of Constitutions*, p. 19. *The Free Mason's Library*, p. 10. And that a fact so important might be extensively known, I have caused it to be published in the same words, in many editions of the renowned '*Illustrations of Masonry*,' by *Preston*, the most Worshipful Master of the Lodge of Antiquity, London; also in *Calcott's Disquisitions*, p. 90.; and again in *Greenleaf's Strict Inquiry*, p. 88."

Free Masonry proclaimed divine.

It may be feared, that Free Masonry, in these memorable words, repeated by so many authors, has, nevertheless, mistaken her own meaning; therefore, we volunteer to furnish further assertions in proof of her pretended divinity; and, that the reader may judge for himself of the fulness of the evidence, we give the opinion of the following approved writers on Free Masonry, each in his own words.

Her divinity confirmed.

A Grand Chaplain, in a work sanctioned by the unanimous vote of the Grand Chapter of New-York, and recommended by the signature of one of the greatest benefactors of his age, and also by the hand of less notable men, twice declares, "*It is no secret that Masonry is of divine origin.*" Town's Speculative Masonry, pp. 37. 175.

Again, the Secretary of the Grand Lodge of Ancient Masons, England, declares: [Dermott's Ahiman Rezon, Pref. p. 13.] "*Certain it is that Free Masonry is a divine gift from God;*" and in the same words he is followed by the "Masonic Minstrel," p. 337.

Again, Smith's "Use and Abuse of Free Masonry," a learned octavo, p. 27, says:

"This supreme and divine knowledge (Free Masonry) being derived from the Almighty Creator to Adam, its principles ever since have been, and still are, most sacredly preserved and inviolably concealed."

So one of the pretences trumpeted by Free Masonry to persuade men to give her their time and money, is, that she came down from Heaven, that she is of divine origin! Whether this pretence be true or false, we stop not to consider; but only warn the reader, that if this does not prove Free Masonry to be an impostor, proof fails.

"Hail, mighty art! hail, gracious gift of Heaven!

"To aid mankind by our Creator given!"

Hardie's Mon. 2d Ed. p. 70.

This claim to divinity is not imputed by the Anti-Masonic excitement, is not enforced by the sanction of hostile conventions, and of authorities constituted for the annihilation of the institution; on the contrary, it is set up by the Book of Constitutions, repeated by many authorized works of Free Masonry, and sanctioned by her Grand Lodges and Grand Chapters.

"How are the things of Esau searched out! How are his hidden things sought up!"

Free Masonry's birth day, the day of creation. Divine Free Masonry! When came you from Heaven? *F. M.* "In the dawn of creation, when symmetry began, and harmony first displayed her charms." See Ahiman Rezon. p. 2.

We freely contribute our aid to show, that in this expression, also, Free Masonry fairly proclaims her own meaning. Her era is manifest from the date of the documents in the preceding pages, the sanction of the Grand Lodge of Massachusetts being dated "5798;" *five* thousand seven hundred ninety-eight; that of the Grand Lodge of South Carolina, 5807; and so her official records and papers are usually dated, not from the Christian era, not from the era of building the temple of Solomon, but from the era of creation,

"When Jehovah, from hallowed earth,

"Gave Masonry immortal birth!"

Illustrations of M. Lon. Ed. 1792, p. 368.

This is enough; but willing to multiply proof on an important head, we refer the inquirer to the *Free Mason's Monitor*, Part 1, Book 1, Chap. 1; to the *Spirit of Masonry*, p. 119; to Masonic poets of the two last generations; to the *Illustrations of Masonry* by Preston, Chap. 1, Sec. 3; *Smith's Use and Abuse of Free Masonry*, p. 28, and p. 108; and to *Dermott's Ahiman Rezon*, p. 114, where the same pretence is by each fully set forth, and serves to induce the credulous to give Free Masonry their time and money.

Third and last question. Thou, Free Masonry, born of heaven on earth's natal day! what dost thou here?

F. M. "I bring all comforts to the wild and comfortless; I teach agriculture, architecture, astronomy, geometry, arithmetic, music, poesy, chemistry, government, and religion. I have the art of finding out new arts, which art I conceal for my own profit and praise. I also conceal the art of keeping secrets, that so the world may conceal nothing from me. I conceal the art of wonder-working, and of foresaying things to come, that so the same arts may not be used by the wicked to an evil end. I also conceal the art of transmuting the metals, the way of winning the faculty of magic, the skill of becoming good and perfect without the help of fear or hope, and the universal language of Masons. See a majority of my most approved publications."

A portrait of
Free Masonry
taken by herself.

Good men have been so deluded by her, as to approve of these monstrous features.

Now she speaks truth. 'This is Free Masonry to the life: no other hand than her own, could have sketched the picture so correctly: for, reader, this drawing is no caricature of ours, it is Free Masonry's; every line of it is to be found in the Book of Constitutions, p. 15 to p. 19; and Free Mason's Library, p. 9 to p. 11; with the solemn sanction of the Grand Lodges of Massachusetts and of Maryland! Nor did this figure of Free Masonry creep into those works unobserved, and possess itself of the approbation of the Masonic authorities by stealth. It holds in both volumes a prominent place, and is accompanied with notes of explanation, like the slime laid over his prey by the Anaconda, to make the wonder go down. Were it confined to those two truly Masonic works, Free Masonry could not avoid it, could not answer it, could not shake it off. But the picture is *not* confined to those two works; it is also published with *eclat* in the *Illustrations of Masonry*, by Preston, Book 3, Sec. 1; in Calcott's *Disquisition*, pp. 90, 91; Pratt's *Defence of Free Masonry*, pp. 194, 195; in Appendix to the *Spirit of Masonry*; in *The Ahiman Rezon* of Pennsylvania, compiled by a D. D. pp. 3 to 10, inclusive; Hardie's *Monitor*, 2d Ed. pp. 204, 205, 206; Greenleaf's *Strict Inquiry*, pp. 86, 87, 88, 89.

And the ancient MS. containing these absurdities, and these high claims to witchcraft and *masoncraft*, learning and religion, is respectfully noticed in *Lawrie's History of Free Masonry*, pp. 96, 7, and 8; in the *Encyclopedia Britannica*, *Art. Masonry*; and, also, by the late General Grand High Priest of the United States, Mr. De Witt Clinton, in his Address to the Grand Lodge of New-York, September, A. D. 1825, found in the New-York Statesman, 7th October, 1825, and in a late edition of the Free Mason's Library, p. 344.

Honest men must disavow the Masonic Books of Constitutions.

Now the advocates of "the ancient and honourable Fraternity" are in a great dilemma; how can they escape its dreadful horns? They must either declare the Book of Constitutions, the Free Mason's Library, and the Ahiman Rezon, together with the other Masonic authors quoted, and also the

Grand Lodges which have sanctioned them, to be, like the kidnappers of Capt. Morgan, a disgrace to the Fraternity ; or they must confess that the system of Free Masonry is scandalously false, and unworthy of the countenance it receives. No man dare open his mouth to say such incredible things are true ; but it is true, that Free Masonry holds out these very things, and by her authorized heralds trumpets to the world the very words we have quoted, to lure the unwary into her dark chambers.

“ ‘This is all new to me,’ says a Mason ; ‘ I know not how to believe it.’ ”

We can do no more. We assert an important fact, and make our quotations to prove it. The authority of the works quoted.

We draw our proof not from one author, but from many ; not from nameless men ambitious of distinction at the hazard of being considered extravagant ; but from books of constitutions carefully compiled by select individuals, examined and approved by select committees, and unanimously adopted and sanctioned by Grand Lodges.

The fifteen standard works of Masonry quoted, to show the falsehood of the Institution, are not only *approved* works, but they are the *most approved* by the Fraternity : and there are not fifteen, not seven, other treatises on Free Masonry in the English language, on this side the Atlantic, to compare with *any seven* of these. Thus the evidence of fraud rests not on the authority of one or two works, though sanctioned by the Grand Lodges ; but it rests on the authority of the great body of Masonic treatises authorized by the Fraternity. If these do not give a character to the Institution, the poor thing cannot have one.

We know these things are new ; and therefore, at the risk of losing many old friends, and with a certainty of making bitter enemies, we have felt it our duty to publish them. Truth is what we seek, and that leads us to show the above quotations in proof, that Free Masonry uses the *most fraudulent persuasives, the most vainglorious and deceitful pretences, under the seal of her highest sanctions*, to allure the young and inexperienced, the

We publish not to condemn, but to enlighten our brethren.

credulous and unsuspecting, into the darkness of her Lodges ; and the good names of honest men, Washington, Warren, Franklin, and a list of D. D's, are her passport to confidence !

“ My honoured lord, 'tis true ;

“ And we did think it writ down in our duty,

“ To let you know it.”—*Hamlet*.

What Free Ma-
sonry makes
herself.

Free Masonry, by its books of constitutions, and by its standard authors, is placed precisely in the shoes of the basest of all creatures, a confirmed liar. Her approved writers and authorized compilations trumpet her infamy, and have indelibly affixed the seal of her shame. Free Masonry cannot palliate, excuse, or in any way avoid this ignominy ; *the Institution* must be left where it has placed itself : with those who cannot be believed, when they speak the truth.

Any man who in full view of these facts, can mourn for the overthrow of Free Masonry, would sympathize in the grief of a noisy child, deprived of his drum and wooden sword ; or in the sorrow of those, who, at the desolation of the mystical Babylon, stand afar off and cry : “ alas ! alas ! for we have lived deliciously with her, and by her delicacies we were made rich.” A childish attachment to the pomp and parade of Free Masonry, or a selfish tie to the society, which has advanced their worldly honour and interests, can alone account for regret in sane minds at the annihilation of this vainglorious, deceitful, and false institution.

And let just men take warning. She who in her books of constitutions solemnly declares the most atrocious falsehoods, does also seriously oppose herself to religious truth, and does faithfully, in many ways, serve the Father of lies.

These pre-
tences deceive
the illiterate.

The pretences of Free Masonry are lies, which undermine the confidence essential to the intercourse of human life, and are pernicious in their tendency, though they should fail to produce any visible mischief. It is impossible to pronounce them harmless ; like iniquity, they are a two-edged sword, whose wounds cannot be healed.

It signifies nothing to say "that they impose upon no one; the blindest can see through them;" for it were more reasonable to say, what manifestly is not true, that "no one could be found wicked enough to publish so great falsehoods." *Wise and good* men, however, have found some reason to publish them; learned and judicious men have, for some cause, given them a sanction; and it is not the fools only who find reason to believe them.

Shall the scholar publish; shall dignitaries ^{Sanctioned by learning and piety.} commend; and shall divines, by their conduct, approve these pretences, and think to defend the Society from the charge of deceit, upon the ground that the unlearned know better than to credit them? Were the ignorant delivered from the imposition, those who practise it upon them are guilty: they lay the snare, and must be accountable for laying the snare; that the prey escapes is no excuse.

But the prey does not escape; it is not possible it should. In many varied forms, with qualifications suited to the medium in which they float, these pretended mysteries and wonders of Free Masonry echo from mouth to mouth, and enter into the formation of many a character in the community. We will not encumber this page with common tales of masonic wonder. Free Masonry would not hold herself answerable for them, whatever they may be, and none can surpass in blackness of darkness those faithfully copied from her authorized publications, for which the Institution is answerable.

The very learned among the brethren are ^{Learned brethren are also deceived.} vastly deceived by the pretences of Free Masonry. The great body of them who think any thing about it, verily suppose that the system of Free Masonry was organized by Solomon, and that poor Hiram Abiff was actually slain just before the completion of the temple, by three fellow crafts, armed, as masonic tradition affirms, with a two foot rule, a carpenter's square, and a common gavel: and then the mighty secret was lost! They do believe this, as certain as they believe that the St. Johns were eminent patrons of Free Masonry; and it will hardly do for men who observe the 24th of June with masonic parade, to say that they never believed

St. John was a mason. We fear such will grudge us their thanks for enlightening them.

An intelligent community is deceived. Not only the unlearned mason, and the learned mason, have been, and are the subjects of gross imposition, but the community at large is egregiously mistaken in its estimate of the antiquity, and grandeur, and godlike charity of the system of Free Masonry. Some gentlemen may beg to be made, in this one instance, an exception to the community. But we defy any gentleman to say, he had formed so contemptible an idea of the *grandeur* of Free Masonry, as Capt. Morgan's book exhibits; or that he had indulged the thought of finding its antiquity reduced within the last 150 years. It is true, the first voyagers to this country, on a perilous undertaking, are not known to have tried the efficacy of Free Masonry, and of its universal language, to introduce them to the formation of acquaintances in the new world. No masonic writer on record, that we have seen, claims either Columbus, or Capt. Smith, or Gov. Carver, or, indeed, one of their adventurous associates, as a member of the Fraternity. This is remarkable; however, it appears still more surprising, that they were all in their graves, before the name "*Free Masonry*" was heard in the world; were dead, the youngest of them, more than 100 years before the light of the glory of Free Masonry beamed upon this Western Hemisphere!

"Masonry is not only the most perfect and sublime institution, but the *most ancient and moral* institution ever invented by man." (*Elder Bradley on Masonry*, pp. 49 and 60.) Its antiquity is the confidence and the boast of its fast friends. If official masonic records of its recent origin, and a total want of proof of its antiquity, save in the bare assertions of an Institution to be doubted when it declares the truth, can avail, they will entirely demolish this strong tower of masonic confidence.

Now, we aim at it a single gun, from the records of history, and every reader will see that it totters to its fall. We have a battery in reserve.—It is an axiom that *one cannot be a Free Mason and a Catholic*. The Catholic Church requires a full

confession to the priest ; but any excess or folly committed in the Lodge, the mason cannot confess, under the heaviest penalties. So the two authorities, Free Masonry and the Catholic church, are at points immediately. The Catholic church is ancient ; in Christendom, three centuries ago, it was universal : but where is the account of its conflicts with *Ancient Free Masonry* ? They are not found until A. D. 1738. Then Free Masonry was about 20 years old ; and the stripling beginning to trample on the rights of the church, a war ensued, which continues to this day. Here is the point : if Free Masonry were ancient, why did it not sooner conflict with the church ? Where were the Free Masons, when all Christendom were Catholics ?

Does any one suspect they were expelled to heathen countries, or kept quite in concealment by the thunders of the church ? It could not be so : every act of the Romish church is recorded ; and the first against the Free Masons was the Pope's bull, A. D. 1738, and, again, 14th January, 1739,* directed to the suppression of Free Masonry. Had the institution been kept down by the Romish church, it would have burst out with its glory in all the countries of Europe at the time of the Reformation, A. D. 1517. But just two hundred years after, it made its appearance, and then burst to light in London, *from a company of ambitious and jovial mechanics.*

Now, the institution of Free Masonry appears weak in the eyes of the discriminate reader ; it has no power to stand ; it would seem unmerciful to scourge so feeble a frame. To hold up a prostrate victim to the lash, is cruelty. To threaten a year's discipline to such a system, would seem like wreaking vengeance on one, who, with bended knee and opening lips, is ready contritely to pronounce *Peccavi*.

Be not deceived. Free Masonry, like Janus, has two faces. While she captivates with the semblance of meekness in one, she hardens the other like a flint. She sets her advocates to declare, that they honestly never knew she makes such pretences ; and she will

Free Masonry pitiful.

Free Masonry trusts in the good men, its members.

* See Lawrie's Hist. of Masonry, p. 122, and the Encyc. Brit. Art. Masonry.

almost persuade the reader that she never did make them, her Books of Constitutions to the contrary notwithstanding : she will bring forth a score of other pretences various from those quoted, and strenuously maintaining these, she will constructively deny her maintaining, or having at any time maintained those which are contrary : ah ! she marshals around her the shades of the mighty dead, and she points with triumph to the upright and generous among the living, who allow their names to stand registered in her rolls, and silently consent to constitute the strength of her walls.

Free Masonry has rafked, and does rank, many good and enlightened men among her members. 'They are hers ; by their free consent she has a right to use their names, as she does use their names, both to defend her infidelity from public scrutiny, and, also, to *decoy* inexperienced youth into her dark chambers ; she uses them to entangle conscientious minds in the meshes of her profane oaths ; and to ensnare thoughtless souls into a participation of her contempt of the Holy Scriptures, and of prayer, and of Christ, and of God. The proof is on public record.

They will suddenly disappoint her hopes.

The time will come, and even now is at hand, when just men, seeing how they have been led captive, or, at least, how the influence of their names and example is used to lead others captive, in this delusion of morality, and offence of true religion, will yearn for an opportunity with their might to remove the evil, and to throw all their influence into the scale of public opinion against this system of hypocritical mystery.

There are signs of uneasiness in many minds, declarations of regret from many lips, and the hand-writing of several among the most distinguished citizens, Masons, of the state of New-York, testifying their belief of the injurious tendency of the institution, and their resolution of abandoning it.

When came Free Masonry into doubt ? When did the storm begin which threatens to level its boasted temple in the dust ? What awakened the tempest ? What gave to it wings ? What directed its violence upon the house of vanity, the school of Hiram Abiff ?

THE ABDUCTION.

In reply to these questions we state facts which we have heard attested before a jury, which were not qualified by an attempt to deny, or to excuse, or in any way to palliate them, and which are not to our knowledge denied by a wise man any where. But we introduce the testimony heard in court, by the mention of notorious facts useful to give a connected idea of the outrage which has filled a great section of New-York with hostile divisions, and is going on to distract neighbourhoods, wherever abettors, or defenders of the outrage, discover themselves.

Capt. William Morgan, a native of Virginia, Character of
Capt. Morgan.
a resident of Batavia, New-York, not faultless, but a man of great personal address, five years a merchant in the city of New-York; who had twice crossed the Atlantic in the character of a gentleman; who possessed a most retentive memory, extensive historical information, and acute discernment of character; who was kind and affable, gentlemanly and engaging above his equals, and who bravely fought the battle of his country, when Jackson commanded and Pakenham fell; but now was, by calamity of fire and treachery, reduced to poverty, and to exercise the trade of a mason, in which he had been educated, seeing the danger of Free Masonry to civil liberty, the shallowness of its pretensions, and the profanity of its obligations, resolved to expose the hypocritical system, and free his country from this powerful engine of intrigue. He began to publish his work in 1826. And thus he was advertised in many prints:

"NOTICE AND CAUTION."

"If a man calling himself William Morgan, should intrude himself on the community, they should be on their guard, particularly the MASONIC FRATERNITY. Morgan was in this village in May last, and his conduct while here and elsewhere, calls forth this notice. Any information in relation to Morgan, can be obtained by calling at the MASONIC HALL in this village. *Brethren and Companions* are par-

ticularly requested to *observe, mark, and govern* themselves accordingly.

“☞ Morgan is considered a swindler and a dangerous man.

“☞ There are people in this village who would be happy to see this Captain Morgan.

“ Canandaigua, August 9th, 1826.”

His house rifled with form of law.

Ten days after the date of this advertisement, viz. on the 19th August, 1826, three men of Batavia, and Daniel H. Dana of Pembroke, a constable, all Free Masons, rushed into Capt. Morgan's chamber, seized his person and papers, as he sat writing at the desk, and hurried him to jail on execution, without allowing him opportunity to procure bail. Members of the Fraternity proceeded to search every part of the house in pursuit of his concealed manuscripts, and carried off the trunk containing his private papers, and his commission of captain; which trunk and its contents were never returned, and have not been accounted for.

His office approached with a strong force.

After twenty days, viz. on Friday the 8th September, some tens of Masons supped at the house of Maj. James Ganson, also a Mason, innkeeper at Stafford, six miles east of Batavia; and at a late hour of the night they approached Batavia, under the conduct of Colonel Edward Sawyer, of Canandaigua, with the view of suppressing Morgan's book, then in the printing office, by force. Others joined them at Batavia, but a wise concern for the lives of the foremost in assaulting the printing office, embarrassed their operations, until the whole party, at four o'clock, A. M. was thrown into confusion by the blast of a distant horn, and entirely routed by the noise of the coming wheels of the United States mail coach.

The incendiary attempt.

Two nights after, viz. on Sunday, September 10th, 1826, having found an ally in fire, which fears neither powder nor ball, with the aid of straw, cotton saturated with turpentine, and turpentine brushed over the clapboards of the offices, some one applied it for the swift and overwhelming destruction of the printing establishment and its contents.

The offices are in the midst of the compact village of Batavia; a family of ten persons occupied below, and six printers slept above. It was at an hour of the night when the tenants of the buildings, and the inhabitants of the village, were wrapt in sleep. But the first flash of the fire was seen by a wayfaring man, who had taken late lodgings in an empty stage coach standing in the street; the inhabitants were quickly aroused, and the evil was stayed. By this high crime of arson, the whole village was put in the most imminent danger, for the sake of destroying Capt. Morgan's faithful development of the mysteries of Free Masonry.

The above facts are taken from the statements of men under oath, by affidavit, and before grand and petty juries. The following depend on statements made without an attempt at contradiction or explanation, by competent witnesses, at the trial of Bruce, and others, Canandaigua, August, 1828, and on the confessions of Sawyer, Lawson, and others, at their trial, Canandaigua, January, 1827; and at the conviction of French, Hurlbut, and Wilcox, for assaulting and falsely imprisoning D. C. Miller, Genessee county, October, 1826.

The system of Free Masonry began to be doubted, when misguided brethren, in their zeal Now the scales fell from many eyes. for the institution, abused the forms of legal process, to seize, carry away, and unlawfully detain Capt. William Morgan and Col. David C. Miller, our fellow citizens, whose only crime was, *writing and publishing the truth*, contrary to the profane obligations of Free Masonry, an offence not recognised in the statute book.

It was time that the system of Free Masonry began to be seriously mistrusted, when the master of a respectable Lodge, and a Masonic lecturer, with the aid of reputable brethren, under pretence of friendship, by night, enticed from the prison, and violently seized and bore off Capt. William Morgan, a brave man and a freeman, in a principal street of Canandaigua, one of our proudest inland towns, stifling his voice to prevent his cries.

It was time that the system began to be seriously mistrusted, when the cry, "Murder! murder!" was twice distinctly heard in the same hour in our streets, and no human voice

echoed the sound, no hue and cry was raised, no running to the rescue was attempted; but female sensibility was hushed, servile curiosity was silenced, and manly fortitude was disarmed, by Masonic influence.

It was time the system was mistrusted, when, at this moment of violence and nocturnal horror, a hackman, at a signal given, came with a coach, ordered by *he knew not whom*, and in the pleasant moonlight evening picked up five men, *he knew not whom*, and turning short about, he drove with violent haste thirty-one miles, and at daylight set, *he knew not whom*, down in a field, one hundred rods beyond a convenient tavern; men passing and repassing him on the road, during the night, in chairs and on horseback: he knew not whom, nor why.

Carriage of the
Grand Chapter
pro. tem.

It was time, when in that field a carriage and fresh horses immediately came, debited by a Royal Arch Mason, their owner, to the use of "the Grand Chapter *pro. tem.*" which carriage passed westward toward the frontier at a rapid rate; and although the day was Wednesday, 13th September, 1826, one of the most sultry and oppressive of the season, every curtain of that coach was closed down; it was not known to have a mortal in it, but it gave the Masonic taverns, at which it carefully stopped, the appearance of more company, than was present before its arrival, or after its departure. And the increase of company were men unknown, supposed to be going to the Masonic Installation at Lewiston.

Reaches Lew-
iston under pro-
tection of the
Sheriff.

The same carriage, after the party, with several relays of horses, had driven 110 miles, was seen by the moonlight, at 2 o'clock of Thursday morning, 14th September, 1826, in a back street of Lewiston, to discharge into another carriage, with curtains down, a helpless man, lifted by two others, and he who superintended the work, was the highest peace officer of Niagara county, bound by his official oath and station, both to maintain the constitution and the laws of the state, a respected citizen, an otherwise excellent officer, and an exalted Freemason, since removed from office by the executive, and found

guilty by his country, on trial of an indictment for the abduction of William Morgan.

The whole party were discharged from the carriage, at a point in the road, nearest of access to the United States powder magazine, at Fort Niagara; from which magazine, locked and barred, a human voice was, at that time, heard to proceed; and in which magazine, at that time, the evidences of the habitation of a fellow creature, are not to be counterfeited, nor mistaken.

Discharge at the powder magazine, Fort Niagara.

Here the testimony allowed in court ceases; but the evidence does not cease. A veil is drawn by Free Masonry over the fate of her victim, which we are in no haste to remove. We wait with patience its removal by the course of time, or by the hand of Free Masonry herself; observing only, that the veil is not so thick as to prevent many unprejudiced minds from entertaining a conviction, that Capt. William Morgan has been inhumanly murdered by the hands of the masonic conspirators, in blind obedience to the laws of the secret society; a conviction which his restoration to his family alone can remove.

The catastrophe seen thro' a veil.

"It is all so; but what has the system of Free Masonry to do with this? If bad men will do wickedly, they alone must bear it. Punish the guilty, but let renowned Free Masonry live another 6000 years."

Free Masonry guilty of instigating and maintaining these crimes.

Reader, this was the time, and these are some of the leading facts which first raised doubts of the excellence of Free Masonry in many minds. The deluded men who carried off Capt. Morgan, were, in the main, above the medium of respectability in their section of country, and this without reproach to that section. They were by no means the dregs of Masonry, or of society; they were Royal Arch Masons, Generals, Colonels, Majors, &c. Their principles were as honourable, as high spirited men possess, save their perverse attachment to Free Masonry. A misconceived estimate of the value of Free Masonry, led them astray; and to the institution itself they are indebted for that error; to the system, which boasts of its divinity, and its antiquity, they owe their mistake of its worth, and of their own obligations. It is undeniable, and

Free Masonry is responsible for their high handed misdeemeanour, for their fearful guilt.

Again, when the deed was done, and a watchful public began to arouse itself for acquiring information, so little was known, and so many falsehoods were put in circulation, that for many weeks it could not be determined to what point of the compass Free Masonry had borne her victim, and the course of inquisitive justice was so impeded, that, by the request of the Executive, the Legislature appointed *a special commission with high powers*, to investigate the transactions. The appointment presupposes a necessity for so extraordinary a commission; and that necessity was found, by the Executive and Legislature, *in the obstructions thrown by Free Masonry in the way of public justice, to screen her faithful servants from the sentence of our legal tribunals.* And the Mystic Tie is held both to answer for tempting, by the legitimate effects of her false pretences, our valuable citizens to commit the crimes of arson and kidnapping; and, also, for stubbornly maintaining them in their wrong, when they had unfortunately yielded to her temptation.

THE EXCITEMENT UPON THIS SUBJECT JUST.

When these things are done in the land, it is highly proper to inquire, "by what authority?" And let it not seem strange that the excitement such conduct creates, is great, or that the spirit it awakens, is terrific to the guilty. True, the life of one citizen, however beloved, if sacrificed by ruffians, could never so disturb the public peace; and, therefore, to many it is unaccountable, that so much feeling should be awakened by the loss of one studiously vilified in the public esteem; it is to them but a return of the days of witchcraft, when the soberest minds were swayed with strange delusion.

A murder by ruffians. But here lies the difference; if one were

known to have been sacrificed by ruffians, all the neighbourhood would unite to ferret out the offenders. None would say, "if the ruffians have done it, it is well done;" none would throw a mantle over both the deed, and its perpetrators; none would cover up the blood with tremendous

imprecations of secrecy; none would jeer at the honest efforts of independent citizens to discern the true nature of the crime, whether it be only false imprisonment, or murder, and to bring the offenders to justice; none would openly defy the power of the laws to punish the offence. And, if many *did* do these things, then an excitement would arise, and ought to arise, proportioned in some measure to the number and influence of those who abetted the crime.

It is not the amount of one life, (dear as any man to his dependent widow, and helpless orphans,) it is not the amount of one life we regard, but it is the right of any system, or society, in this country, to take that life contrary to the laws of the land. It is the right of any system, under any circumstance, to protect from the laws its guilty brethren, which right we question, and will bring to trial before a public deeply interested in the decision.

"The excitement" is often reproached, as if men were certainly in the wrong, because excited. This is equally unjust and unreasonable. Excitements are necessary to the performance of an arduous task; they are the natural fruit of wrong and oppression. They are not a new thing in the world; the pages of American history treat of many; but never of one *more just*, than that which is aroused by the licentiousness of citizens confessedly acting in obedience to their apprehension of masonic duty.

The spirit
which asserted
our national In-
dependence.

The Stamp Act excitement burst into a flame, A. D. 1765. The news of the enactment of that offensive measure, filled every American bosom with indignation, but only brave men dared then utter it above their breath. Combinations were secretly formed to resist it; union gave courage; the act was hawked through the streets, stamped with a death's head, and entitled, "The Folly of England and the Ruin of America," while the bells tolled the death of Liberty, on the day of its first operation. The people in their grief knew not what they did; they seized and destroyed the stamps; roughly used the stamp officers; assaulted the dwellings, and injured the property of those who supported the odious act: and by

their spirited measures, procured a present repeal of the Stamp Act, and a never dying glory.

The tea-tax excitement vented itself in a still more violent manner. It burst over the agents and collectors upon the government which appointed them ; and not content with refusing the taxed herb a landing upon the wharf, they sunk it by the chest in the depths of the sea.

Those times were full of excitement ; the bare perusal of their historical record, will fill the patriot with emotion, and will, moreover constrain the judicious observer to confess, that any excitement continually gaining strength, continually rising and expanding, must, of necessity, be sustained by repeated aggressions ; and in a country, determined to be free, the excitement will inevitably bring ruin upon the oppressor.

Our forefathers felt wronged, injured in their dearest rights, and in reliance upon Him who governs in righteousness, they arose with their strength, and hurled defiance at the foe.

But those noble spirits were the mirth of their enemies, when they chose to defy the power of the British empire, rather than pay a paltry tax on *tea, glass, paper, and painters' colours*. Their patriotism was construed into selfish ambition, their loyal designs were calumniated, and their leaders were first denounced as demagogues, then outlawed as rebels.

Did our noble fathers regard the *amount* of the tax ? Did they heed the additional cost of three-pence a pound on tea ? Was it not for the bare principle they contended ? "Taxation and representation are inseparable." They refused the tax bills of parliament, not for their *amount* ; it was the right they resisted, and wholly the right, of any power on earth, to take their earnings without their consent. They shed their blood to secure to their posterity the right of trial by jury, the reign of equal laws, and the privileges of *life, liberty, and the pursuit of happiness*.

They poured out their lives, to establish the reign of laws emanating from the will of the people ; and we, their offspring, will not patiently see those laws violated, their power defied, and their sanctions despised. We can bear the loss of a hundred and of a hundred thousand citizens in defence of our

constitutional privileges ; but not the loss of the meanest and humblest, whose liberty or life is taken contrary to those privileges.

FREE MASONRY'S ABUSE OF POWER.

Is it possible, that a mysterious system, of recent grandeur, can, by its dogmas, in this blessed country, urge respectable citizens grossly to offend against the public peace ; by its monstrous oaths of secrecy, withhold the truth from those legally authorized to demand it ; by its scoffs and jeers, mock at the men who freely give their time and money to aid the reign of the laws ! And yet does it point to our jurists and divines, our lawgivers and executive officers, as its sponsors and supporters. It provokes a smile, when empty Free Masonry struts in consequential aprons, assuming the veneration of age, the grandeur of true dignity, and the respect due to usefulness ! But it moves our deep indignation, when this same Free Masonry induces a large number of enterprising and respectable citizens, countenanced by hundreds, and justified in their highest transgression, to conspire together and to accomplish a violation of private rights, such as our land had not witnessed, since the days of its independence. And this original outrage, enormous as it is, sinks into insignificance in comparison of the hardihood with which she braves inquiry, and of the virulence of her calumnies, and the daring of her threats.

SUBJECTION OF THE PRESS.

It were incredible, if our own eyes did not witness it, that when these things are so, the public press has been held for the most part silent, in subjection to this mysterious system ; the press has oftener been the vehicle of her slanders, than the defence of those who have bravely withstood her usurpations ; it has been made to feel dependence on, and to fear to offend a system, whose ramifications extend throughout society : and thus it is, that, in all our country, Capt. Morgan is believed to have been nearly a brute ; those humane men, who, not dreaming of his death, commenced searching for him. as a neighbourhood would hunt for one of its prominent

members suddenly and strangely missing, are thought to be beside themselves, infatuated, deluded beyond example, since the days of triumphant witchcraft; those men who, being convinced that a great iniquity has been practised, have, in defiance of threats mysteriously given, and threats given explicitly, resolved to search out the true character of the offence, and the unhappy perpetrators; and to this purpose have cheerfully contributed months of time, and hundreds of money, without hope or wish for earthly honour or reward, beyond the consciousness of having done their duty, are classed with demagogues and avaricious partisans, who would barter the liberties of their country for office, and the hopes of their offspring for gold; and, monstrous aggravation of wickedness! lest the virtuous and unfortunate woman whom Free Masonry has robbed of a husband, and the helpless children whom Free Masonry has robbed of a father, should by their piteous condition excite the sympathies of a compassionate public, the press, the palladium of our liberties, has been, by some influence, made the vehicle of extensively circulating a reproach the most severe an honest wife can endure, a reproach the most humiliating an unfortunate child is ever called to bear; a reproach, we may add, worthy to be invented and circulated by those only, who commit arson and kidnapping, or defend those crimes.

The inhabitants of the counties which were the scene of this outrage, are awake to the dangerous principles it involves; they are exceeding jealous of the system by which it was contrived and executed. They feel that a secret system, capable of a deed of such daring, is one not merely to be watched with jealousy, but to be extirpated. They fear not a fate similar to that of Capt. Morgan, but they are instinctively impressed with the belief, that their interests are not safe, when put in competition with the interests of the brethren; and that, as a respectable Sheriff did on one occasion entirely forego his duty to the constitution and laws of his country in favour of the obligations and laws of Free Masonry, many times such a Sheriff may warp from his oath of office in favour of his oath to the brotherhood.

Men become vicious by degrees. The most daring crimes are not committed by children in wickedness. Early guilt is timorous; it hardens only with time, and grows bold by repeated transgressions. Societies form no exception to this rule. They cannot at once countenance high crimes; and, if guilty of them, it is demonstration, that they have long been pupils in folly's school; that they have offended before, though undiscovered.

"By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood."

Hos. iv. 2.

If men not of the Fraternity are safe from the "killing," they yet fear, when "killing" breaks boldly out, that "swearing, and lying, and stealing, and committing adultery," are within. These they dread, when killing is justified; and, in their own defence, they labour to annihilate the mystery which has accomplished this wickedness: their mighty vote at the recent election is proof of their earnestness, and the promise of success.

Reader, are you a professed disciple of the Lord Jesus? And do you belong to the society which shrouds itself in darkness; whose deeds shun the light? Does your name and influence support the mystic order, which solemnly professes in its Book of Constitutions, to teach equally morals and magic, the fear of the Lord, and the art of wonderworking; religion and sorcery? Foul union of sin and holiness, fitly represented by the profanation of the sacred scriptures in the orgies of a nocturnal society! Fitly illustrated by sinners coming uniformly to the throne of grace, without regarding the righteousness of the Mediator; obeying the Book of Constitutions, rather than the precept of Jesus: *whatsoever ye ask in my name, I will do it.*

That you have been ignorant of this, we know, and the important fact is our apology for presenting you this sheet. You have seen the holy volume spread open in the Lodge room, and reverently borne in the pompous procession through our streets; and have not been aware that the Book of Constitutions which accompanies it, takes the inspired writings along

Address to
Christian brethren.

for the honour of the company, and for a cloak of its own delusive mysteries and diabolic arts. You have attended to the pious professions of this self-styled divine and eternal Institution, not considering that they are only a sweetmeat to cover the falsehood and blasphemy of many doctrines and practices. You have seen and rejoiced, that even Free Masonry teaches the love of our Father in Heaven ; but you have not suspected that this was a mere show, to conceal practical hatred and contempt of the only begotten of the Father. That Free Masonry, in the constitutions of the lodges, professes to be a religious, as well as a moral society, you have known with satisfaction ; but you have been unmindful, that the religion of the Book of Constitutions is not of Christ ; that, in any part, not even in the often repeated funeral service, over the grave of a deceased brother, does it once make mention of his name, who, at the tomb of Lazarus, declared, " I AM THE RESURRECTION AND THE LIFE."

And are you, Christian Brother, so blindly attached to Free Masonry, that you will refuse to examine it ? Will you turn away from this tract, freely offered to your perusal, and threaten it with the flames, if left within your door, because, in your judgment, it comes from perjured hands ? When respected teachers of our holy religion exhibit this strong attachment to the Daughter of Night, we need renewedly to be humble for human infirmity ; that we belong to a race, whose minds enlightened by learning, cultivated by politeness, and adorned with grace, are, nevertheless, capable of loving the darkness of Free Masonry, and of adhering to it, when exposed to the world in its naked form, with the desperation of devotees. The prophet wrote for every succeeding generation of men : *Ephraim is joined to idols ; let him alone.*

Every mason, with a moment's reflection upon the facts before him, must be sensible, that the system of Free Masonry is rotten in its constitution, and depraved in its tendency. It is professedly religious, and so it is held by honest men. It is professedly irreligious, and so it is held by the wicked. Both professions are fully set forth in the Books ; one only

can be true, and, taken either way, this convicts Free Masonry of falsehood and deception.

Should any brother judge us for not bringing into view the *holy* doctrines of the order, he is hasty. Our aim is, granting those doctrines, to show, by well established facts, that Free Masonry is like a church hypocrite, seemingly pious, but secretly wicked. Brother, to prove the hypocrite to the public, you would not detail his acts of charity, his prayers, and observances. You would leave him to do that, while you gave the spot, the hour, and the enormity of his continued transgressions.

So we do by Free Masonry. And all the difference between us, and the supporters of the institution, lies in this one point: they regard its prayers and alms as sincere; while we tell the writer, *page, and words*; the time, and place, and acts, proving it to be a hypocrite of the most abandoned character.

If each brother will kindly receive this information, and calmly inquire how he can have been deceived? the answer is ready, and conveys no reproach to his integrity; to wit:

Entering the Lodge upon the point of a sharp instrument, in the name of the Lord, he has been deceived with the belief that the Father of our Lord Jesus Christ is the God of Free Masonry.

He will be undeceived by the consideration, that the Hindoo Mason *enters the Lodge upon the point of a sharp instrument, in the name of the Lord Brahma*; the Chinese, in the name of the God Fo; the Tartars, in the name of the Grand Lama. And the conclusion of the matter is, that the novice of every nation enters in the name of his idol; which to the constitutions of Free Masonry is one thing with the Lord of Hosts. This, is Free Masonry's ingenious mode of teaching Atheism.

He has been deceived, seeing the holy oracles always open in Lodge, and honoured in the paraphernalia of Free Masonry. He has thought it proceeded from true reverence of God's Word, and has loved the institution, which so honours the Sacred Scriptures.

He will be undeceived, if he calmly considers, that Free Masonry, in the realms of Mahomet, pays precisely the same reverence to the Koran, which, in Christendom, she pays to the Bible. In India she reverently places the Shaster by the side of the Book of Constitutions, and pompously carries the records of heathen mythology with great solemnity in the procession, and lays it unceasingly open in the Lodge room. But she cares neither for the one, nor the other; for the true God, nor for any God. Her object is to deceive men. She regards the Bible, the Koran, and the Shaster, with equal favour, and neither of them one pin, only as she makes them contribute to her own glory.

These facts are plain, and if brethren are cool, they must see that Free Masonry is totally—say it for yourself brother—“UNPRINCIPLED.”

Is this saying that Free Masons are unprincipled? By no means. Free *Masonry* is unprincipled; Free *Masons* are deceived.

Many Free Masons, dissatisfied with the order, and convinced that it does more harm than good, are yet unwilling to renounce its oaths, and to defy its penalties. We do not wonder that the penalties of the oaths restrain respectamen from a hasty renunciation of their conceived obligations. The entire renunciation of Free Masonry is a step accompanied with many difficulties, and if taken at once might endanger a fall: by dividing the step, perfect safety on the ground is absolutely secured. Let conscientious Masons say publicly, *under their hand*, “The Institution of Free Masonry is an evil.” Such a declaration will place their influence where it ought to be, without exposing their throats to the knife of every self-constituted executioner of *Masonic* justice: such a public declaration will in some degree clear their skirts of the falsehood and iniquity now practised and partially concealed under the shelter of their names, without exposing their wives to widowhood and to systematic defamation, their children to orphanage and infamy, and their own good name to foresworn scandal and contempt.

We propose the following formula:

WE THE UNDERSIGNED, HAVING FORMERLY ASSOCIATED WITH THE FREE MASON, DEEM IT OUR DUTY, WITHOUT INTENDING TO INCREASE EXCITEMENT, OR TO WOUND THE FEELINGS OF OUR MASONIC BROTHERN, PUBLICLY TO DECLARE, THAT THE SYSTEM OF FREE MASONRY IS IN OUR JUDGMENT OF A TENDENCY, ON THE WHOLE, PERNICIOUS TO THE MORAL HABITS, AND DANGEROUS TO THE CIVIL AND RELIGIOUS INSTITUTIONS OF OUR COUNTRY.

Gentlemen willing publicly to subscribe the above, are invited to leave with us their names, as far as possible, post free.

(No. 3.)

THE
ANTI-MASONIC REVIEW,
AND
MONTHLY MAGAZINE.

———" Good, my lord, pardon me ;
" Though I am bound to every act of duty,
" I am not bound to that all slaves are free to,—
" Utter my thoughts?"

ANTI-MASONRY.

THE American public are awakening to the development, which Free Masonry has made of its licentious tendency ; and, also, to the investigation of the principles of this prodigious society. The members of the Fraternity are not swift to hear doubts of its superlative excellence ; and, when an individual does perceive the dangerous nature of the system, he charitably hopes he is mistaken in his opinion and withdraws silently from the connexion. This, thousands have done, whom the want of thorough information forbade to indulge the thought of an open breach with the venerable Order.

The *profane*, to use Free Masonry's term, have exercised a becoming spirit of forbearance. They believe the mystery to be worthless, but they have all confidence in Washington, and the clergymen members. They are slow to interfere in the Anti-Masonic controversy. Some are even

ready to reject the truths which are told, as proceeding from a despicable spirit, like tales out of school: they join with the supporters of Free Masonry, jest at the abduction of a free citizen, and serve for an atmosphere to support and diffuse the mists, which naturally arise from this fen of vanity and lies, to cover the iniquity of the mystery; making Captain M. run away to give *currency* to his book, or sending him a peddling; again, across the Rocky Mountains, with a hunter's habit and fare; and, last of all, representing him a Mahomedan on the shores of the Mediterranean.

Judges, chapters 19, 20, 21.

The tongue of falsehood is the sword of Free Masonry as certainly as the word of truth is the sword of the Lord. The devil knows well, that, seen in his own hand, this sword falls powerless; and he adroitly slips it into the hands of the ministers of Light, into the hands of the sons of Truth. They wield it with might, not only against the good name of Captain Morgan, and against the virtue of his lonely widow, and against the honest parentage of his helpless orphans; but they strike with a reckless spirit at the entire host, who have arisen in righteous indignation, to protect injured innocence, and to vindicate the broken laws. Thousands of these left handed sons of Benjamin, can sling a stone to a hair's breadth, in behalf of their brethren of Gibeah; but the ten thousands of Israel are beholding, in the story of Captain Morgan's fate, as it were, his dead body severed and sent among them, to stir their sensibility. They awake: all who see it say, *there was no such deed done or seen, from the day our Israel came up out of the land of bondage unto this day: consider of it; take advice and speak; all the people arise as one man; they record their vow in Utica: There shall not any of us give his vote to Benjamin to any office; and, although defeat may once and again be commissioned to chastise us, a final triumph over the enemy is sure.*

It is made a reproach to Anti-Masonry, that it seeks the field of politics; that it regards men with a view to political preferment, as they side upon a question disconnected with liberal politics.

On this point, the righteous cause gives answer, that it does not *seek* the field of politics; nor does it seek *men* in any field: but Anti-Masonry does seek, and will seek Free Masonry wherever the creature may lurk, in the hall of legislation, on the bench of justice, or in the chair of the executive; wherever Free Masonry with its iniquitous oaths may hide, there Anti-Masonry will lay hold of it, neither abashed by the dignity of the ermine, nor lulled by the sanctimony of the surplice. Anti-Masonry is a principle; and principles cannot turn aside for men: it is rooted hostility to secret societies, it will allow of none; and men actuated by this principle, are constrained to require, that citizens belonging to a secret society, should renounce its unequal obligations, to entitle them to equal confidence in the community.

Free Masonry is deeply connected with politics, and Anti-Masonry must be. The sly connexion of the mystic intriguer with party strife, is a secret of the lodge room, unknown to honourable men in the Fraternity, and unsuspected by the profane; while the connexion of Anti-Masonry is public, honourable, and avowed. The avowal of the one, and the discovery of the other happened thus.

When the outrages of Free Masonry in New York had been fairly discerned, and their source was clearly seen in the wicked obligations of the vain-glorious Order; when the culprits in public estimation, insultingly defied the arm of the public authority, and pointed, as their security, to their *brethren* holding the sword of justice and the arbitrement of law, and mingling in every jury; when attempts to take suspected criminals, and to convict those taken, were sometimes defeated in one unexpected way, and sometimes in another, easily traced to the connivance of men active in the brotherhood, and easily accounted for by the unrighteous oaths of the Order, the injured people appealed to the Legislature for relief, and respectfully solicited special aid to investigate the true character of the outrages, and to bring the offenders to justice.

Anti-Masonry a principle.

The people appeal to the Legislature.

Their prayer repulsed.

Their heartfelt prayer was a subject of ridicule ; the bill reported for their relief was rejected by a vote of 74 to 23, and their public petition was secretly refused ; a vote of 41 to 30 laying the subject asleep upon the legislative table.

In that day the people were wroth ; their houses had been fired by night, their fellow citizens had been kidnapped, had been dragged through the country without law, and one they believed, put to death contrary to law, and for sympathy they received mocking, and insults instead of redress.

Their indignant resolve.

In that day the incensed people indignantly resolved to vindicate their own cause ; they resolved to place no man in power, to put no man in authority over them, to vote for no man who is pledged to the interests, and to the honour of a dark Mystery, whose profane obligations are held in some minds paramount to all laws, human and divine. They saw the oath to support the constitution, and to enforce the laws, sink before the oaths to the mystic brotherhood ; and this in many men of whom they had believed better things. They saw their patriotic endeavours ridiculed by men acting in secret combination, and defeated ; they saw their prayer for legislative aid turned rudely aside ; they felt in their hearts the insolent threatenings of men active in the Brotherhood, denouncing to them danger in the streets, and insecurity in their dwellings, while they continued to wrestle with the giant Free Masonry, and their bosoms glowed with just resentment : they determined, some religiously, and some it is to be feared, irreligiously, but *all determined* to be free from Free Masonry ; they would not brook it ; they would not submit to it ; they would not endure it.

They decreed its political death.

They could not consent to hold their houses and property, their liberty, their very lives and good name, at the mysterious will of Free Masonry. They could not parley with this adversary ; give its children their preference at the polls, or slumber under its holy pretensions, however sustained by official

dignity, or personal sanctity. No; they resolved to question the midnight thing in every shape; to oppose it in every form, and to expel it by the ballot boxes from every high place and low place in the gift of the people. It has proved false to the constitution, false to the laws, and false to religion; and the just vow of its expulsion from every public trust went forth in righteous indignation. Those who do not know these things will inform themselves: and being informed, they cannot condemn Anti-Masonry for improper political connexions. They will be themselves compelled on principle to side with it, or against it at the polls.

Thus commenced a moral tempest, which ^{The hurricane that purifies the air.} is pervading the land. Wherever it comes, the moral atmosphere is found charged with opposite electricities sufficient to sustain the violence of the storm. The *temper* which lighted the midnight conflagration in Batavia, which seized and bore away Col. Miller, by daylight, and Capt. Morgan by moonlight; which in the powder magazine of Fort Niagara refused to its victim devoted to die, the use of a *Bible earnestly implored*, lest it should lead to the discovery of the assassins, is found now in many masonic Fraternities far from the scene of those transactions; and is uniformly met and will be met, with resolute opposition. The whirlwind is widely engendered, the elements of the Order are thrown into confusion, the affections of ten thousand bosoms are shaken, families are divided, churches are sundered, and no mortal arm can stay the progress of the storm: its violence, however, may be moderated, its noxious vapours may be dispersed and abstracted, and it may be confined to sweep our country of Free Masonry alone; clean as the winds of heaven.

To stop Anti-Masonry we would not; to separate it from politics we cannot; to turn it upon men rather than principles, we will not; but we shall in perfect good temper continue to present facts which will call the good men in the Fraternity to abandon it; and leave the Order destitute of a man qualified to hold any office of trust. Anti-Masonry and

Free Masons should divest themselves of obligations prejudicial to equal rights.

politics were lawfully wedded by the Legislature of New York in 1827 ; no man can separate them. They despised through masonic influence the prayer of the people for the redress of injuries ; and the people have determined with the sword of the ballot box to storm the citadel of power, and to appoint them new masters : Free Masonry may complain, but it cannot stay their hand.

Free Masons
have no design to
intrench in every
office.

Office proves talent, and Masons, by this proof, have a large share of the talents of society. We will not believe, however, that considerable districts of our country, yield to the lodges every individual resident fit to discharge a public trust ; but we know considerable districts, in which the trusts of honour and emolument are chiefly held by members of the mystic tie. Yet we impute to Masons no design to engross all the honours of the people in any case. Did a *design* exist, many, who now aid in producing such a result, would revolt and expose it. But it is the nature of the subtle institution, to beguile its members ; to seem to shun politics, while it secures the best official stations for its members. And thus it is done.

Men coming together for many miles around, upon the frivolous business of Free Masonry, meet in the lodge-room, become acquainted, and call each other "brother,"

"Friends and Brothers all."

When the Lodge is closed, those retire who have no business, or pleasure to detain them ; the rest tarry, make merrry, talk over public affairs, and who will be a candidate for this post, and who for that. Their hearts mellow with the fraternal spirit, and it is next to impossible in thinking of suitable candidates for public office, to keep out of mind the worthy brother of their political party, with whom they have spent jovial seasons of mirth. The company are of one mind ; they are a *political caucus* in effect, without suspecting it in their own hearts ; they scatter to their several places of abode ; each holds the same language among his neighbours, and a concert of opinion is expressed, which seems like the utterance of the public will ; no other

name is so much spoken of, and the brother mason comes quietly into power; *few considering, that, had it not been for Free Masonry, ten men in the community would have been thought of, sooner than he.*

Ambitious young men see the *elevating* tendency of the Order; that a union with the Fraternity gives influence among the brethren, without injury among the *profane*; and this induces great numbers to take on them the unequal obligations of Free Masonry.

Because men of opposite political parties gather in the same lodge-room, is not a sufficient reason to believe Free Masonry innocent of all political influence. It is enough to prove, that the *Lodge itself* is not a caucus; but when the Lodge is closed, politicians of different sects easily draw into separate circles, and each circle naturally prefers a brother mason of its own political sect, for a candidate to office. The Fraternity have no design to impose their own members upon the community as candidates for official stations; it is the natural result of the secret system itself. Whether there be political divisions, or not, the active politician more naturally has his eye arrested by the qualifications of a masonic brother, than a stranger. And thus the secret system gives its members an easy but an undue political advantage, obtained wholly at the expense of non-masons, for the sole benefit of Free Masons.

Free Masonry, in its nature, gives its members a political advantage.

The people are jealous of this institution. More than fifty newspapers have opened their columns to pourtray its character; they will give it no rest in any public place. Free Masonry must hide in its own labyrinths, and those who support it, must be content to hide with it. Give Free Masons time to examine, and to consider; in view of their partialities, allow double time, if it be used to examine and to consider; and then every upright and just man will abjure the obligations of Free Masonry. But if not, that is their choice, and not ours. We would that they should renounce: we

Anti-masonry may as well die, as to be lulled to sleep.

give them facts, as we think, demanding it. We give them time to consider; we set before them the consequences, not to threaten, but to assure them we are in earnest. And what can we do more? Not for their sakes say: Free Masonry, live forever?

The politician
succeeds.

“No, put down Free Masonry, but keep out of politics.” The advice may be good, if it could be followed. To meet disciplined troops, untrained militia are not equal. Free Masonry is a veteran in discipline; and those who would oppose it, *must* choose some form of action, which, by a combination of effort, will enable them to meet the phalanx of the enemy. To form a society to oppose it, would be inconsistent. Only two forms of association exist, which can be turned to this purpose: these are religion and politics. If the religious societies enter the field, “priest-craft!” is heard—“priest-craft! priest-craft!” The knowing ones see it at once; and our Churches keep back. Politicians meet it, and beat it; mark it with their aim, and reach it at the polls; though it lift itself on high, they attain to it, they stain the pride of its glory, they bring it down to the ground, they trample it under foot, they easily, in this free country, make Free Masonry bite the dust. Let them alone.

Freemasons
roasted.

Free Masonry will no more die a natural death, than sin; it must be sought out and destroyed. Like a troublesome weed, it is not enough to root it up; it must be dried and burnt lest the seed spring after the root has perished. Our politicians are effectually rooting it up; our Churches will at length kindle and roast it in the fire.

MR. SOUTHWICK'S ORATION.

An Oration delivered by appointment, on the fourth day of July, 1828, in presence of the Convention of Seceding Free Masons, and a vast concourse of their fellow citizens, at the Presbyterian church, in the village of Le Roy, in the County of Genessee, and State of New York, by SOLOMON SOUTHWICK, President of the Convention, and once a mark Master Mason. "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies," &c. Hos. x. 13, 14. 81 pages, Oct., Albany, Webster and Wood.

Free Masonry confers upon her foes this high honour, that they risk their lives in the discharge of their duty. In time of public tranquillity, occasions are not common, when the souls of men are tried for their country; but in war, or in peace, the soul that fearlessly offers itself at the post of danger for public good, is one that a free people will honour, and a rescued people will love.

It is a rare thing for a man voluntarily to throw himself in behalf of his country into the forefront of the battle, breasting the enemy, and hazard-
ing a shot from his tardy friends in the rear; but this is glorious, and, living or dying, men will praise it. No matter if the devoted patriot has a fault; the ransomed people forget it in their gratitude. Every generation of Americans will revere the *proscribed* Samuel Adams, although of a sturdy temper, and the brave General Wayne although familiarly called *mad Anthony*; and a host of others, who had patriotism to expose their lives for their country, and who had courage to brave British power for American liberty, but yet failed to emulate the prudence of Washington. These men did not split hairs in the public service; they freely devoted life and limb. Their country measures the reward of glory in a similar spirit; unmindful of their infirmities, she records their names in brilliant light upon the page of history.

The reward of patriotism.

Shall we leap,
or shall we wait?

We speak now of temper; which is better, to have the very violence of Martin Luther with his celebrity among Protestant reformers, or patiently to endure the errors of the Church? Which is better, to throw off the yoke of Free Masonry, with the indignant feelings of insulted freedom, and of injured truth; or meekly to bear that yoke with its profane imposture? Say, ye that find more to condemn in the zeal of Mr. S. than to praise in his independence; that find more to resent in the severity of Mr. S. than to admire in his alacrity, and to approve in his fidelity; whether is it better, to leap at once out of a foul conspiracy against truth and civil liberty, or to tarry? to leap even beyond the necessary bounds, or to wait after conviction, until the way has been cleared by so many, that assassination and infamy, the penalty of its obligations, are not hazarded in the crowd?

Mr. Southwick's
merit.

It reflects high honour upon the courage and patriotic spirit of Mr. Southwick, that he, a Mason, gave his name and influence and paper devotedly to the cause of truth, and to the annihilation of the foul mystery of Free Masonry, at a period when the threats of that spirit, which drank the blood of Capt. Morgan, were loud and appalling; at a period when scarcely a man east of the Genessee who had a name to give, dared bestow it upon the cause of an oppressed people, though convinced that cause was just; at a period when the public prints held silence, or joined the scoffing of Free Masonry, and the whisper of discontent in the circle of the Fraternity, was hushed by the potent nod and grip, and sharp rebuke of the mistress of signs, the mother of secret abominations.

To this day distinguished citizens decline giving public countenance to a cause which they secretly favour. They are ready to wonder that Anti-Masonry should yield its honours to Mr. S., little thinking that their own disregard of the feelings and interests and righteousness of this powerful party, unfit them to receive its palm. To withhold their open favour, and at the same time blame the cause for supporting its decided friends in preference, is not wise.

Anti-Masonry, in a State convention, sought one to lead it, who in the eyes of all men, is altogether worthy. His previous engagements forbade his acceptance of the grateful offer, and the party were left to rally as they could, or to disperse. Disconcerted and broken as their hopes were, the members of the party took different courses; thirty three thousand six hundred and forty seven gave their support to a nomination made in town meeting, at Le Roy, 6th Sept., and fifteen or twenty thousand held on upon their old party denominations.

The free support under these disadvantageous circumstances of 33647 voters for the first office in their gift, is proof of the regard in which the people hold Mr. Southwick's labours, and is an admonition to those who would attain the highest honours, that they make the greatest sacrifices.

Of the services performed by Mr. S. for Anti-Masonry, the delivery of this oration is by no means the least. It produced a powerful effect upon the audience, and did much to strengthen their resolutions against the impious mystery. The style of the oration is bold and animating. The picture which it presents of the mystical societies of other countries, and of other days, admits of enlargement, did the limits of an oration permit, and instructs us in the most emphatic terms to beware of secret societies. They are "the sources of wide-spread iniquity and corruption;" they have given "to Atheism, anarchy and confusion, the reins of empire, and of wild despotic power."

Having taken a glance at the sensations produced in many breasts of tried patriotism, by the clause in the constitution of the United States, permitting Congress to sit on an emergency with closed doors; and, also, at the just apprehensions with which upright men have once regarded the Cincinnati, the Democratic Societies, the Washington Benevolent Society, and the St. Tammany Society, *on the score of their secrecy*, Mr. Southwick justly exclaims, "Is it not both a MORAL and a POLITICAL PHENOMENON, that, while those comparatively harmless associations and designs alarmed us so much for the safety of our republican institu-

Utica, 4th of
August, 1828.

tions, this deadly, dark, and secret combination, this real MYSTERY OF INIQUITY has excited neither suspicion nor alarm?"

Free Masonry would destroy the name of her victim.

The character he has ascribed to Capt. Morgan we copy for its correct expression of the feelings of Capt. Morgan's friends, hoping to arouse the public sensibility to the fact, that Free Masonry, not content with secretly murdering a freeman, has studiously attempted, also, to vilify his honest name, and laboured to make it infamous.

"William Morgan was a man of honour and sensibility. He was a gentleman in his manners, and possessed of mental powers, superior to his humble occupation in life. He was well informed, of a generous, humane, and benevolent disposition. Though 'a man of sorrows and acquainted with grief,' yet his misfortunes never led him to descend to any act of meanness. Amid the shafts of adversity, 'the proud man's contumely, and the oppressor's wrong,' he still preserved the equanimity of his temper, and the dignity of his character. The information he had acquired, he possessed a happy faculty of imparting to others; nor was he less apt to enliven the social circle with the scintillations of his wit. These graces of mind, added to a pleasing address, rendered his company agreeable, and caused it to be courted even by those in the higher walks of life. One frailty—and where is the human being without one frailty—he sometimes yielded to; but he was not habitually addicted to any vice, and his noble soul revolted at the bare idea of a dishonourable deed. It was this high sense of honour, which prompted him to yield so cheerfully to the lawless and blood thirsty villains, who seized him at Batavia on a false charge of stealing. 'I will go to Canandaigua,' said he, 'and meet my accusers face to face; I have nothing to fear from such a charge.'

"Captain Morgan was, indeed, a man without guile; brave, frank, and unreserved; modest in his demeanour, delicate in expression; and respectful to the feelings of those with whom he associated. He was a faithful citizen, and proved his fidelity in the field of battle, when his country was in danger. He felt the full force of the virtues, which adorn the domestic circle, and shed lustre from the humblest roof. The last act of his life, which has been so much censured by knaves and fools, flowed from the purest motives. 'My life,' said Capt. Morgan, 'is the property of my country, and my countrymen have a claim upon my utmost faculties for the preservation of all that is dear to intelligent freemen. The bane of our civil institutions is to be found in an Order powerful and numerous, and daily becoming more so. It cankers and corrodes to the core, the foundation on which justice is based; and is destined unless timely checked, to become the leveller, not of proud distinctions, but of social order.—With its power and corruption, not only individuals may be sacrificed, but in time the State. If my life be the forfeit, I owe to my country an exposure of its dangers.'

"Such briefly was the character of William Morgan, who fell by the hand of Masonic assassins, the victim of a dark and a foul and an extensive conspiracy against the liberty of the press, and the rights of the citizen; and of whose murderers, as a *Secret Society*, I fear not to predict, that the time will arrive, when *the thorns and thistles shall come upon their altars, and they shall cry to the mountains, cover us; and to the rocks, fall on us!*"

The ruffians are not expelled,

It is an undeniable fact, that of the convicts who have received, or are now receiving their punishment for the Morgan outrage; of the masons who fled their country, and yet absent themselves from their country on account of their concern in that nefarious, mysterious and most unhallowed transaction, neither Lodge, Council, Encampment, nor Chapter of the Fraternity, have at any time expelled, or publicly reprimanded a man; but reverend and beloved and most worthy gentlemen have been, in several instances, thrust out of the Masonic synagogue, and denounced in Masonic prints by a wide-spread publication of the expulsion, for having dared to dispute the sanctity of this impious pretender to a divine origin, a fact that speaks volumes to her character. Besides, "*The Grand Chapter pro-tem*," and several subordinate chapters, were directly implicated in this outrage; and the general charges against the society are sustained by the voices of 30,000 freemen, of age and understanding to speak at the polls, men who are on the spot, who know the circumstances, and *feel* the wrong which has been perpetrated against private rights and public peace; and yet no Chapter, or Encampment, or Council, or other masonic authority, to clear their own skirts, have disavowed the men guilty of the deed. Their own confessions have left the courts of our country only the duty of sentencing: four of the kidnappers; and mildly it was done, when for stealing a man, these four were sentenced to imprisonment in the *County Jail*, one for one month, another for three months, a third for a year, and the fourth for two years; and at the same term of the court, a poor *profane* for stealing a horse, is said to have been sentenced *to the state prison for five years!* It is true, the Judge is an upright and honourable man, and also, a Free Mason.

Expel them.

It is not too late yet. The Masonic authorities may safely deal with these men, guilty by confession, and with at least four others, guilty by the verdict of a jury. The authorities cannot excuse themselves, upon the plea that these offenders have humbled themselves, for that is not true of them all. Some of them maintain the propriety of Morgan's fate, and of their part in it, to this day. Let those guilty men be dealt with; expel them for *unmasonic and unworthy conduct*, and publish in all the papers of the United States friendly to Free Masonry, the act of their expulsion: it is not too late yet.

But it is contrary to nature for Free Masonry to disfranchise men who have exposed their lives in defence of her privileges; perfectly natural to exalt them to places of masonic honour, and to appropriate money from the funds for their maintenance and defence. "They are justified by the principles of the Order, and are considered as sufferers in a good cause, and not as criminals." Exalted masons in expression of their sympathy with their brethren suffering the loss of liberty in defence of the mysteries of the Order, have been assiduous in their attentions to the Masonic convicts when in Canandaigua jail, cheering them in prison, and countenancing them in their lonely confinement. It is not long since, (we are credibly informed,) that a respectable clergyman whose only known connexion with Loton Lawson, is masonic and mystical, took tea with him in his cell!

THE MASTER MASONS OBLIGATIONS.

Mr. Southwick presents some points to which all Master Masons solemnly swear, in the light of sober and interesting truth.

Mark them well, reader, and if thou hast received them

Charity suffereth long, is not easily provoked, and thinketh no evil.

into thy mouth, inquire earnestly "what shall I do with them?" but if thou hast not received them, despise not him who has; he did it ignorantly, following the example of Franklin, Warren, and Washington, and not of Him who said, *swear not at all: for he did it ignorantly*, and knows not yet what he has done. He is an honest man and suspected no evil; he is an honourable man, and harboured no suspicion of guile; he is a busy man, and had neither time nor relish to pore over the terms of his masonic obligations; terms, that before this day he has heard with the ear, but has never examined with the eye. He was a young man, spare him; he was deceived by the names of Clinton, Frederick the Great, and George IV., do not condemn him; he was deluded by the sanctity of prayer, by the reading of the holy Oracles, and by the multitude of masonic ceremonies—do not reproach him. Give him time to read and to reflect; and when you see his mind agitated with this matter, sooth him; when his soul is moved by reckless aspersions of the motives of Free Masons, sustain him; and when his heart wrings under the effort of conscience to pluck the monster from his breast, *help* him, help him with arms of compassion, and strengthen him with bands of love.

It is a sore thing to our pride; it is a severe trial to our principles, to reject as false what we have cherished as true; to renounce as hateful what we have long embraced as lovely; to abjure as wicked what we have sworn to as holy. It is a great change to effect in the mind; it should not be urged; if it come not at our bidding, it will come, and we confidently wait for it.

The Gavel of the *Worshipful* smites the table:—

The Grand Hailing Sign of Distress.

"We (*all Master Masons**) blindly swear, whenever we see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it, appears to be in distress, to fly to his relief at the risk of our lives, should there be a greater probability of saving his life, than of losing our own; and this blind oath we take under its penal-

* Mr. S. speaks of the oaths according to his degree, a mark-master; we review them only as *master* Masons, and, therefore, omit what is above our degree, to join with Mr. S. upon the parts of the oath within our *cable-tow*.

ties, without any qualification as to the cause of his apparent distress, whether it flow from the commission of crime, or from the visitation of misfortune.

The Brothers' Secrets.

"We blindly swear, that a Master Mason's secrets, given to us in charge as such, and we knowing him to be such, shall remain as secure and inviolable in our breasts, as in his own, **MURDER AND TREASON ONLY EXCEPTED**, and these left to our discretion, when communicated to us, to conceal or not; thus binding ourselves, by fair implication, to conceal all the crimes which a brother Master Mason may, to our knowledge, masonically commit, or may acknowledge to us that he has committed, however flagrant they may be, only excepting murder and treason, and the concealment or exposure of these *discretionary*!

Obedience to all Masonic Signs.

"We blindly swear to obey all signs and summonses, given, handed, sent, or thrown to us from a brother Master Mason, or from bodies of just and legally constituted lodges of Master Masons; *provided they be within the length of our cable tow.*

"And this oath we take without any qualification as to the object of such masonic signs, or summonses, given, handed, sent, or thrown; it may be by the hand of a brother, who is a thief, or a highway-man, flying from justice; a traitor, making his way to the camp of the enemy; a criminal, at the bar; or a murderer, whose hands are still reeking with the blood of innocence."

The iniquity of the oaths in their bearing upon the civil duty of those who take them, is here most strikingly brought to view. And it is done in perfect soberness, without a shadow of mistake, perceptible to our mental vision. Every legally made Master Mason has, on his knees, called the Majesty of Heaven to witness his faithful assumption of these obligations, as stated by Mr. Southwick; and, furthermore, *to go on a Master Mason's errand, whenever required, even should he have to go barefoot and barehead; if within the length of the cable tow;* no matter to Free Masonry whether it be an errand of sin, or of mercy; the warning of a counterfeiter, sent to his den of discovered associates, or the call of a villain to his fellows for deliverance. And he has furthermore sworn, "in the presence of Almighty God, and of the Worshipful Lodge,—*to apprise a brother master Mason of all approaching danger, if in his power;*" without any exception as to the nature of the danger, whether it come in the form of a civil officer, or of an assassin.

A brother's errand and danger.

Now, brother, what say you to the obligations of a Master Mason? Obnoxious

The penalty of a Master's obligations.

parts of those obligations are here stated specifically. Every Master has legally taken them, hoodwinked, cable-towed, and repeating after the *Most Worshipful Master* of the Lodge, in the manner of a hopeful child learning its catechism at the lips of a fond mother. Every Master Mason made in the school of Modern Masons has assumed each and every one of these obligations in the name of the Most High, under no less penalty, than *to have his body severed in two, in the midst, and divided to the north and south, his bowels burnt to ashes in the centre, and the ashes scattered to the four winds of heaven.*

The unknown obligation.

We are resolute, and make no exceptions; for the legal oath makes none. Masons made informally we are not called to notice; every one legally made in a Modern Lodge has assumed the obligations quoted; and, lest any forgetful master of the lodge should lose from his recollection the terms of the oath (which he may on no consideration write down;) and thus the blind candidate should at any time after plead that he did never take this and this obligation in the oath, the fiend who framed the oath, attached to it this proviso: *if any part of this my solemn oath or obligation be at this time omitted, I hold myself amenable thereto, whenever informed*; and sealed it with the signet of Heaven, and sanctioned it with infernal penalties!

Masons have taken these oaths and must renounce.

Now, brother Master, we see no way of escape for you from this oath of Free Masonry. Probably you repeated its terms in the confusion of the strange scene without considering their import: but this is a time of calm reflection, and you have to determine, whether you will hide the revolting thing, as a sweet morsel under the tongue; or whether you will spit it from you as the poison of sin: *it certainly is in your mouth.* Possibly, some of the obnoxious items escaped the memory of the *Most Worshipful*, and you escaped the mouthing of them after him; but you could not escape the proviso in the conclusion, which spreads over every part of the oath, like a spider's web across the door, that no man can pass without breaking it.

And it is broken by every honest Mason, and must be broken. Will gentlemen hail the sign of a Mason given by a vagabond in the streets? But they, as apprentices, are sworn under penalty of having their throats cut across, *always to hail the signs of Free Masonry*, and the oath makes no exceptions: it takes notice only of the *sign*, and none of him who gives it, book mason, adulterer, or traitor. Will gentlemen of the court, or of the jury, regard the grand hailing sign of distress given by a culprit in distress for the sword of justice impending over his head? They might rescue him without the least danger of their *lives*; and the Master Mason's oath requires them to fly to the relief of a distressed brother, if there be a greater probability of saving his life, than of losing their own! Will gentlemen, sheriffs, coroners, and constables, having precepts, or warrants for brother Masons, or executions to levy on their property, notify them of the coming danger that they may conceal the one and avoid the other?

The application
of the oaths:

But they are sworn to apprise a brother of all approaching danger, be it danger to his life, liberty, or property; of *all approaching danger*; be it the plague, or an enemy, or the arm of the law to arrest him for transgression. Will brethren in the ministry, who stand for the obligations of Free Masonry, as for the cross: who renounce the brethren as perjured, that renounce these oaths; will they bear the message of guilt from one offender to another? Will they carry the *billet doux* of a paramour; provided it be a brother mason's errand, to one who is neither wife, nor sister, nor daughter to another brother mason? Will they!—Will they!—They have sworn to go, barefoot or barehead, on a brother's errand, without making any evasion, or mental reservation, or exception of any sort, save that it shall be within the length of the *cable tow*.

Now brother masons choose whether to keep or to renounce these oaths. We announce to you, what, as Master Masons, legally made in the Modern Lodges, you have pledged the holy Creator of all things without tergiversation to perform. You have; if

The slip knot in
the cable tow.

are exceptions) if legally made Modern Masons, you *have* : (there are exceptions) you have done it item by item, if you were made by "a bright mason;" and you have done it in bulk, though you were made by "a rusty mason:" that remarkable clause, "if any part of this my solemn oath or obligation be at this time omitted, I hold myself amenable thereto whenever informed," embraces you, holds you, a very slip knot in the stygian *cable tow*; the more the choking mason struggles, the closer it draws, but there are exceptions.

Ancient masons
in part excepted.

We know some masons, who are in the habit of asserting, that the oaths as published are false : but if any man asserts that *these* are false, he knows not what he says. If he says he was not sensible that Free Masonry puts its members under these obligations, **THAT IS THE TRUTH**; he was unconscious of it. Also, different sects of masons have existed with different modes of *working*; Moderns and Ancients have divided the Fraternity in all parts of the world. Many fathers among us were initiated *Ancients*, and with others, had not all these obligations imposed on them. But all the Free Masonry now used in these United States so far as we can learn, is of the mode of *working* introduced and disseminated by Webb and Co.; and that is *Modern* Masonry, and contains, (if we may affirm any thing positively of a thing changeable) the obligations as here stated.

Freemasonry, a
school of perjury.

Such oaths cannot be kept. By the necessity of the case, *honest* men are practised to keep what they consider solemn obligations in the one part, and to break them in another; they are practised to perjury in the only way it could be imposed upon them;—practised to keep an oath not in its strictness, which is impossible, but as well as they consistently can! to perform an oath, not in its letter, nor in its spirit, but in such parts as in their judgment seems good, and, in other parts, not keep, but violate it: and they become accustomed to measure the obligation of an oath, not with a faithful conscience, but with a fancied *cable-tow*. A more exquisite snare for youthful consciences, could not be contrived; a more sub-

the school of perjury, could not be instituted; a more erroneous rule of construing the obligations of an oath, could not be disseminated in an enlightened and Christian community, than is unfolded in the mystic lodges of Free Masonry.

The candidate's swearing in all the solemnity, and under all the penalties of the monstrous oath, *if any part be at this time omitted, he will hold himself amenable thereto, whenever informed*, surpasses any thing of the same kind on the page of history. It is the perfection of Quixotism; an extravagant fancy enacted with great solemnity. "I swear," says the Don, (when in pain with the ear which he had lost in deadly strife with the Biscainer,) "by all that is contained in the four holy evangelists, to lead the life that the great Marquis of Mantua led, when he vowed to revenge the death of his nephew; (which was, not to eat bread on a table cloth, nor to solace himself with his wife, and other things, *which, though I do not now remember, I allow here for expressed*;) until I am fully revenged on him, who hath done me this outrage."

Don Quixote's celebrated oath.

It is a matter of fact, and, therefore, unfit for a jest, that Free Masonry has, in this instance, outdone the folly of the Knight of La Mancha: he had read the oath of the "great Marquis of Mantua," though its items were not all remembered; his eyes had dwelt on the page, where it was written, and he could tell what it did *not* contain; but the candidate for Free Masonry never beholds the oath he must swallow; never beholds the face of the sky, the glorious sun, nor the starry firmament, while she administers it; as if the light of the day, or the light of the moon, or even the ray of a taper would be enough, if fairly admitted to his eyes, to discover to him her fraud, and his own transgression. He takes it for better or worse, as it is repeated to him, and gravely adds, "if other things in this my solemn oath are forgotten, I will allow them whenever they are remembered."

Freemason's oath still more remarkable.

This climax of absurdity and impiety, is attained "in the sublime degree of a Master Mason." Free Masonry, we are taught in all the books,

Freemasonry, a progressive science.

is "*a progressive science.*"* With such progress in the first three degrees, it is perfectly natural that, by the time the candidate reaches the seventh degree, called in the books *The Holy Royal Arch*, he should be required, in addition to his obligation as a Master, to fly to the rescue of a brother, giving the grand hailing sign of distress, now to promise and swear, that he will *aid and assist* a Companion Royal Arch Mason, whenever he shall see him engaged in any difficulty, *so far as to extricate him from the same*, whether he be right or wrong."

The advance made. This is a small advance to make in four degrees of a *progressive science*. The mason swears in the third degree, *first*, to run barefoot and barehead, if necessary, on a brother's errand; *second*, to risk his life if necessary, for the relief of a brother's distress; *third*, to obey all regular signs, summonses, or tokens, given by the hand of a brother; and *fourthly*, to apprise a brother of all approaching danger, if in his power; it is but a little step to add, that he will assist him in any difficulty, so far as to extricate him from the same, whether he be right or wrong.

A word long understood, is now expressed.

Those words, *whether he be right or wrong*, stumble the faith of some. But they need not. The same thing in essence is sworn over and over again in the Master's obligation. Put the clause, "*whether he be right or wrong*," after each of the obligations above enumerated, and the sense is not changed, except as it is more fully expressed. The Master swears to run barefoot and barehead, on a brother's errand, (*right or wrong*;) to risk his life for a brother in distress, (*whether he be right or wrong*;) to obey all signs, tokens, &c. given, sent or thrown by a brother, (*be the object right or wrong*;) to apprise a brother of coming danger, (*whether he be right or wrong*.) No qualification is made, no limitation is added; he swears to do these things indefinitely; which is the modest way Free Masonry takes to pledge her *Masters* to

* Vide *Free Mason's Monitor*, Ed. 1802, p. 49. *Illustrations of Masonry*, B. 2. S. 4. F. M. Library, p. 165.

serve one another, on every occasion,—*right or wrong*; with her “holy royal arch companions,” she is less reserved, with them she takes greater liberties, to them she unburthens her heart, *right or wrong*.

After having in the three intermediate degrees renewedly sworn in the same indefinite manner, the candidate is made in the Royal Arch degree to swear definitely, to swear in so many words, what in truth he had repeatedly sworn before according to a correct understanding of the expressions, viz. to aid and assist a brother, so far as to extricate him from difficulty, whether he be right or wrong.

“I do not doubt you believe it,” says a gentleman, “but it cannot be true. Washington never took that oath.”

Washington did *not* take that oath. Royal Arch Masonry was not known in America in his day. He was only a Master Mason, and, if legally made, he took the Master’s obligations, probably those of an *Ancient* Master.

The Royal Arch Mason swears furthermore: “that a Companion Royal Arch Mason’s secrets, given in charge as such, and I knowing him to be such, shall remain as inviolable in my breast, as in his own when communicated to me, MURDER AND TREASON NOT EXCEPTED.” To a Master Mason this is not surprising. He is sworn in these same words, reading *only*, instead of *not*, before EXCEPTED; and then secrets upen the two crimes excepted, is *at his option*. This obligation of the Master Mason is repeated in the Past Master’s Degree; and again in the Most Excellent Master’s Degree; the Royal Arch comes next, and, as Free Masonry is a *progressive science*, it is fair by this time to expect a slight advance toward Masonic perfection. Murder and treason have been three several times excepted from the obligation of secrecy under discretion; the fourth time they fall out of the state of discretionary exception into the rule of absolute secrecy: nothing can be more natural.

Four degrees in Free Masonry ought to advance the candidate one step.

We have spoken with the assurance that the Royal Arch oath accords with the Le Roy revelations: and our presumption will excite indignation in the bosoms of many worthy Companions, who insist that *murder and treason* are

still excepted in that oath. Some declare further, that the words *right or wrong* are interpolated at Le Roy.

Be it as these worthy gentlemen say : it only proves that the oath, as well as the professions of Free Masonry, vary according to circumstances : that she who swears upon the four Gospels, and upon the Koran with perfect indifference, who solemnly swears by Jehovah, or by Ja-beu lon, or by Brahma, to suit her convenience, does, also, to suit her convenience, use the words *right or wrong* expressed or understood ; and does to suit circumstances admit the express and absolute concealment of murder and treason ; or leaves them as before, in a state of discretionary exception.

We cannot and will not doubt the testimony of honourable men ; and when in relation to Free Masonry, their assertions vary, we easily reconcile it in the knowledge of the fact that Free Masonry itself varies : it is a proper camelion ; and if one hoodwinked traveller says it is *green*, we believe him ; and if another cable-towed brother says it is *blue*, we believe him ; and if another says it is *white*, we believe him ; for it is the nature of the hidden thing, to assume various hues.

“ ’Tis green ; I saw it with these eyes.”

“ I’ve seen it, Sir as well as you,

“ And must again affirm it blue,”—

“ ’Tis green, ’tis *green*, Sir, I assure ye,”—

“ Green !” cries the other in a fury,—

“ Sirs,” cries an umpire, “ cease your pother,

“ The creature’s neither one, nor the other.”

The wisdom of the old serpent could not have furnished a more suitable sanction, than is appended to the oath of a Royal Arch Mason by way of penalty. An oath framed to cover conspiracy ; to rescue the brotherhood from difficulty ; to apprise a brother of every approaching danger ; and to obey a brother, *a wicked man, when he winketh with his eye, when he speaketh with his feet, when he teacheth with his fingers*, is fit only for the following impious conclusion : “ To all of which I do most solemnly promise and swear ;—binding myself under no less penalty, than to have my skull struck off, and to have my brains exposed to the scorching rays of the sun ; so help me God, and keep me steadfast in

the due performance of the same." We have never heard the truth of the penalty questioned.

No comment upon these obligations of a Royal Arch Mason will compare with that made by the Fraternity itself in the abduction and destruction of Capt. Morgan: not a mason below a Royal Arch Companion, was permitted to dip a finger in the transaction; "and furthermore," when the Fraternity at Lewiston generally came by their vicinity to Fort Niagara, and by their intimate relation to many of the conspirators, to know the whole affair; (as classmates at college well know the circumstances attending a violation of the college laws, though they do not move in the matter;) the chapter was assembled at Lewiston, and during eleven days in fourteen, it freely raised every mason in that region who would endure it, to the Royal Arch degree, and muzzled him with the Royal Arch oaths, so that no oath in a court of justice to this day is found sufficient to unlock his mouth.

Free Masonry's
own commentary
upon the Royal
Arch obligations.

My countrymen "consider of it; take advice, and speak."

Even Fox, the coachman, who in their haste had been employed to drive the carriage of the Grand Chapter *pro tem*,* from Lewiston to Fort

A further com-
mentary.

* On the trial of Sheriff Bruce, E. P., a gentleman honourable and exact in his dealings, the Royal Arch Mason whose carriage and horses from Rochester bore away Capt. Morgan toward Lewiston, was asked

"Who engaged that carriage?"—"Dont recollect."

"Where was it to go?"—"To the Installation at Lewiston."

"Who came at the appointed time for it?"—"I dont recollect."

"What was the colour of the carriage?"

"It was this or that, I dont remember which."

"What was the colour of the horses?"

"This or that; I cannot precisely recollect which."

"Who drove the carriage?"

"I do not recollect; Parker, or Parkhurst, or some such name."

"How far did it go?"—"Dont know."

"How long was it absent?"—"I dont recollect."

"Who paid you for the use of it?"—"I have not been paid."

"But, Mr. P., are you in the habit of doing business in this way: letting a carriage and horses several days, and get no pay for it? Did you make no charge of it?"

"I made a memorandum on a scrap of paper at the time:

Dr. Grand Chapter *pro tem*.

To Carriage and Horses to Lewiston.

But I never presented the bill."

"Who were the Grand Chapter *pro tem*?"

"I have heard, but dont now recollect."

Free Masonry's
own commentary
upon the Royal
Arch obligations.

Niagara, was soon after brought into the Lodgeroom, and initiated into the mysteries of Free Masonry!! It is believed that the sole object of the conspirators was to muzzle him. Be that as it may, *Non mi ricordo* was the sum of this man's testimony, when required by the laws to tell the whole truth, on the trial of Sheriff Bruce.

Men, brethren, and christians! shall we continue to feel bound by oaths containing wicked obligations? Shall we yet hold ourselves amenable to the new obligations of an oath, *whenever informed*? Shall we sanction the sin of giving away our lives in penalty of our transgressions? Or shall we rather cast away the oaths of Free Masonry, as a league with the powers of darkness, a covenant with death, and an agreement with hell? Truly, those who will not be bound in their intercourse with men by these obligations, if they have inconsiderately assumed them, ought considerably and conscientiously to renounce them: those who have taken and *will resolutely keep them*, cannot expect on all occasions to enjoy public confidence.

REV. JOEL PARKER'S SERMON.

The Signs of the Times; a Sermon, delivered in Rochester, December 4, 1828, the day of Public Thanksgiving; by Joel Parker, Pastor of the Third Presbyterian Church. 16 pp. octavo, Rochester, E. Peck & Co. 1828.

We hail this sign with the anti-sign of a true brother. The day of public thanksgiving affords new matter of gratitude, when a highly-esteemed clergyman, a Royal Arch Mason, publicly unburthens his mind of the sinful weight of Freemasonry.

We hail this sign with peculiar joy. In undertaking a mortal contest with Free Masonry, we were influenced against the frowns and the threatenings of men, by a sense of Christian duty. Had it not been our conviction, deeply laid in a close investigation of the subject, that Free Masonry is, in its nature, hostile to truth, and to divine Revelation, at that time no inducement, connected with this subject, could have withdrawn us from the peaceful, useful,

and happy life of academic instruction, to engage in the trying scenes of public controversy, where our foes are of our own household in the faith; and our stoutest adversaries are fathers in the Churches!

We entered the field, conscious of the malice of tongues, of the terrors which walk in darkness, and of the violence which breaks forth at noon-day. But we did not come to the war on our own account; we knew before hand in whom we trusted. *If the Lord be for us, who shall be against us?* We come against extreme falsehood, against delusion in all the ramifications of society, against infidelity robed in the attire of religion. Our enemy takes refuge in the holiest places, the sanctuary; in the highest places, the chair of state; in the darkest places, the lodge-room. We follow him into the lodge-room, and—"perjury! perjury!"—We find him in most of the public offices; and the question, how came you here? is answered merely with a caution to us, "to avoid meddling in politics." We seize him in the sanctuary, and the keepers tremble, as if, by mistake, Samson had laid hold on the pillars of the church, instead of the column of Dagon's proud temple.

The missionary goes with his life in his hand, to carry the truth to the heathen; and the prayers of the Church accompany him; he is cheered by the sympathies of thousands, and animated with the encouragement of men distinguished for piety and worth. His enemies are strangers; his foes show themselves; they shun not the light. His spirit is borne upward by the heavenly dove, whose wings of consolation fan upon the soul through the breath of simultaneous prayer offered in every Christian land. He rejoices in strength, and confronts his heathen opposers.

How different is his lot who meets the followers of the Lamb in the very front of the host of his adversaries! Who, for their greeting, whom he admires in every Christian enterprise, receives con-

Ours is a holy warfare.

The Missionary contends in the strength of the church.

Our stoutest foes are teachers of the Gospel.

tumely; for their prayers, receives evil surmises; and for their love, reproach. "If it had been an enemy, I could have borne it." We could confront adversaries of the truth; but to meet the bright armour of Christian purity and faith, not only arrayed, but employed, against our feeble efforts, has filled us often with deep humiliation: has made the exclamation of the despised prophet of Israel, the meditation of our heart: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit; and the Lord took me, as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel."

When clergy-
men renounce, we
take courage.

Members of the Masonic fraternity, who are not with us, are against us. Neutrality in their case is impossible: they are *bona fide* supporters of the institution, until they withdraw from it their *name*, as well as their presence. The full weight of their influence and example stigmatizes our attempt with folly; our understanding with delusion; our motives with sin: and, when one judicious man firmly crosses the Rubicon, and declares with us, *Free Masonry is an imposture*; when he publicly comes forth, and pronounces the Institution to be worthless and evil, we feel as did Paul, when the brethren, coming out from Rome to meet him, "as far as Appii Forum—he thanked God, and took courage."

The publication of this sermon was requested under the signature of ten gentlemen, five of whom are Royal Arch Masons, and it is issued, *as it was preached*, without note or comment, lest in their passion men should impute consequence to an *alteration*, however unimportant.

The Pharisees and the Sadducees also came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red: and in the morning, It will be foul weather to day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
Matt. xvi. 1, 2, 3.

"The moral defection of man has rendered his character a mass of inconsistencies—its symmetry is destroyed, its beauty defaced; and it stands like the column of some dilapidated temple of antiquity, great in its ruins. His natural powers remain, but his moral character is prostrated; his intellect is unshorn of its strength, but his affections are grossly perverted. While he seizes upon the gifts of Providence, and appropriates them to the purposes of life, with a skill almost divine, this very wisdom leads him to know not God. While he traces the connexions of causes with their effects in the physical world; while he measures the heavens by a sure astronomical observation, and penetrates the earth, and examines its internal structure; while he enters the secret chambers of Nature, and inquires successfully into her hidden mysteries, he is slow to learn, even from a well attested revelation, and a distinctly marked providence, the character of Nature's God. While he watches the changes of civil governments, and with political sagacity anticipates the future, he is well nigh blind to the great moral changes which God is effecting, that he may establish the kingdom of Jesus Christ."

The preacher then exhibits some of the signs of the great moral changes which God is effecting for the happiness of this American people, and for the glory of the Redeemer's kingdom: the improvement in arts, the saving of labour by inventions, the increase of population, the diffusion of learning, and the acquisition of political experience: the growing favour, and increased usefulness of our religious charitable Societies. We extract from his remarks upon that happy sign of the times, the Sabbath School.

"To show the moral power of this institution, I mention two facts.—After the Sunday school had been in successful operation for a long time in England, a careful inquiry was made in all the prisons, to learn if there were any there who had ever enjoyed Sabbath school instruction, and not one could be found. A similar inquiry has also been made in the prisons in New York city, and among the vast number of juvenile delinquents, not one can be found from the Sabbath schools. The inference is plain—if this institution becomes universal, crime ceases, and henceforth our prisons stand as the empty monuments of the depravity of a past age."

No man who loves his country, or loves his species, can fail to delight in this view of the moral and happy influence of the Sabbath school.

The picture of our country and its hopes, is drawn with original brilliancy in the following lines.

"Instead, therefore, of representing the prospects of this nation, as some of our political orators have done, by painting before you the temple of liberty, supported by Grecian columns, to signify the firmness and dura-

bility of our constitution; having within it the Genius of America, attired in a Republican dress, bearing the arts in one hand, and the scrolls of science in the other; and the whole scene graced by the presence of the father of his country, unfolding the Declaration of American Independence; instead of representing it by such a scene, I would represent it by a very different spectacle. I would present before you, in one group, the moral means which are operating to enlighten and purify the nation. I would show you a vast amphitheatre, where the *three hundred thousand* Sabbath school children of America should be placed on the ascending seats, rank above rank, and extending on all sides as far as the eye can reach. As they were engaged in their song of praise, the guardian angels of the other moral and religious institutions should hover around, shouting in louder strains, Hosanna to the Son of David! Hosanna to the Son of David! Hosanna in the highest!"

The Rev. author proceeds to inquire:—

"Are there no great evils counteracting all this fancied good? Is there no domestic sin silently operating to undermine both private and public virtue? Is there no political crime whose tendency it is to bring the judgment of God upon the nation? Is there no mischievous institution, attired like an angel of light, but yet operating slowly and surely against the cause of truth and righteousness? We answer, all these evils exist; but another peculiar sign of the times is, that every one of those evils is opposed by such a combination of moral means, as promises their utter extinction."

He names *Intemperance* for the domestic sin; for the political crime, *Slavery*; and for the institution attired like an angel of light, *Free Masonry*. In enlarging upon the latter topic he observes:

"It may be said that 'this is a political question, involving a great party strife, and on this account it ought not to be introduced into the pulpit.'

"The principle here assumed is undoubtedly true. Party politics, *as such*, ought never to be brought into the sacred desk. But still, a subject on which there is much political excitement, may have such a moral bearing, that the minister of Christ cannot innocently keep silence."

The exhibition
of Christian faith.

This is righteous judgment, and in the application of his rule of action to the system of Free Masonry, our Rev. brother has discovered sound wisdom. A member of the institution, *worthy and well qualified*, he deemed it his duty, in view of the immoral and irreligious tendency of Free Masonry, from the desk to pronounce the system an imposture, notwithstanding its po-

litical connexions. He knew when he did it, that the vengeance of malicious tongues awaited him, and that it would be seized as an occasion against the Gospel of our Lord: But set as a shepherd over the flock of the Lord Jesus, and having known and tried and proved the temper of Free Masonry, he bearded the lion, remembering that by faith ancient believers had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens." *Wisdom is justified of her children.*

Before proceeding to deal with Free Masonry, the faithful preacher notices one other objection.

"It is often suggested, in the form of an inquiry, as if the objection were unanswerable, 'If masonry be an injurious institution, why was it not declared before? The abduction of Morgan has not changed the character of the institution: and all good men among Masons, as well as others, disapprove of that transaction.' It is true the character of the institution is not changed; but that act, whether it be considered as a legitimate result of Masonic principles or not, excited attention; attention produced investigation; and investigation has produced a change of sentiments. Precisely as thousands came out from the Catholic church, in consequence of a certain individual's being somewhat imprudent in the sale of indulgences to sin. It was not the conduct of Tetzels that effected that wonderful change, and shook all Europe to its centre; yet his conduct was the occasion of the change. It led men to reflect: reflection produced a change of sentiment in a few; this change in a few, and their exertions, kept up the spirit of inquiry, till the whole face of the moral world was changed.

"In the same manner, has one act of violence awakened the attention of men to this subject; a great political excitement has been created; this excitement has led men to reflect; and a great many honest men have become convinced that Masonry is an injurious institution. If it had been the religion of Christ, the result of reflection had been far different. It would have led more to embrace than to forsake it. But this institution has something in its character which is peculiar—something which makes it to appear the worse, the more it is thought of."

To every Protestant reader this illustration of the effect of Capt. Morgan's abduction is very happy and completely satisfactory. The church has in it a redeeming principle; which comes out of the fire of controversy, the brighter for the trial; but Free Masonry consumes in the conflict of

opinions ; in the light of truth, it shrinks from its ample dimensions to an insignificant point.

An oath to sin,
not binding.

It is a fearful truth, that "Free Masonry has something in its character which is peculiar—something, which makes it to appear the worse, the more it is thought of." And we cannot doubt that the worthy divine, whose experience has in this point perfectly coincided with our own, will on further reflection find the thing *worse and yet worse*, until he regards himself just as much bound by its oaths, as he would be bound by an oath to the father of lies. Men carry their honesty too far who keep covenant with sin ; who serve the foul fiend all their life, because they once agreed to ; who will not forsake Mammon, because they have sealed their allegiance to him with an oath. Doubtless we may revolt from the devil, though held by a profane obligation ; our sin, brethren, lies in the taking, and it cannot lie in the breaking of three, seven, or thirty oaths, requiring us to do evil.

Our excellent pastor clears himself of any intention to meddle "with the character of those who are conscientiously attached to the Masonic Fraternity, unless it be to protect them from the imputation of unworthy motives. That there are good men on both sides of this question, no cool and reflecting mind can possibly doubt. That there are bad men on both sides, is also perfectly obvious. Our business, however, is neither with the one, nor the other, but with the moral character of the institution itself. Every good man in the Masonic Fraternity, is not only willing, but desirous, that all the light should be thrown upon the moral bearings of the institution, that can possibly be obtained."

Thus carefully prepared with charity for the advocates of Free Masonry, and with answers to their objections, he proceeds to show "*wherein* Free Masonry is an institution of immoral tendency:" and now this fearless and faithful witness, should without curtailment finish his discourse, but our limits forbid.

“1. *Free Masonry is an Imposture.*

“If this be shown, no matter how good the institution is in other respects—as we do not allow of pious frauds in this age of light—if it be an imposture, it is morally injurious. Yet it makes several imposing and false pretensions.

1. *It pretends to have been instituted by good men in an early age, and Scripture history is perverted to make it speak in its favour.* And yet it appears from Masonic books, that it originated in a mechanics society in the city of London.

2dly. *It pretends to be divine.* By some, and we believe by the greater part of masonic writers, it is understood to be an institution, from heaven; by others, as a peculiarly wise and sacred institution, founded upon the Holy Scriptures, and receiving the protection of a special Providence, while there is no evidence that it has existed for one hundred and fifty years, and it originated in a company of brick-layers.

3dly. *Masonry pretends to give a clue, at least, to some important knowledge.* It talks of geometry and astronomy, as if it were the design of Masonry to give some important helps to these sciences; yet there is not so much knowledge of the sciences exhibited in the first seven degrees, as may be learned from one page of Webster's spelling book. And when its science is acquired, if it may be said to have any, it is all something which every man of intelligence knew before. I shall be understood by masons, when I say, that an ignorant man may become a “*bright mason*,” and be an ignorant man still. In a catechism of masonry, published under the sanction of the Grand Lodge of Pennsylvania and the Grand Lodge of Massachusetts, it is boldly asserted, that “Masonry teaches the art of finding out *new arts*,” and enables men “to foretell future events.” Whether such imposing pretensions, founded in the most unblushing falsehood, entitle this institution to be considered the handmaid of religion, or whether they be marks of the beast, characterising the institution as an imposture, candid and intelligent men will judge.”

“Again: *Masonry pretends to be a charitable institution.*”—“Its charity is like this: a company of men have thrown into a common stock, from four to sixty dollars apiece, with this express understanding, that if any of these members should come to want, they should be entitled to relief from this common fund.”

“I notice but one thing more in the moral character of this institution. *Its religious worship is purely theistical.* Free Masonry makes many prayers, but they are prayers offered without the acknowledgment of a Saviour. Our Saviour has not told us that we may worship God without mentioning his name, merely that we may have the privilege of joining in worship with his enemies.”

“With these remarks on the imposture and the theistical principles of Masonry, we leave it for political men to settle its political bearings. Among the other extensive evils in this country, Free Masonry must fall before the power and the light of free inquiry. A spirit has gone forth on this subject that will not rest till the institution is levelled with the dust.

Whatever motives the political party may be actuated by, in opposing it, that party, like a battle-axe of the Almighty, has cut down the groves, and hewed away, with tremendous power, the outworks of the Masonic temple, and opened its boasted sanctum sanctorum to the gaze of vulgar eyes."

"In this age of light and inquiry, I think I hear God saying, with regard to this imposture, 'My people, come out of her.' Let Christians, then, as they become enlightened on this subject, act openly, and agreeably to their convictions, and make a *united. public declaration* of their purpose, henceforth, to lend their influence against the institution of Free Masonry, but at the same time, avoid that uncharitable and anathematizing spirit, which instead of enlightening, only provokes those who may differ from them on this subject."

We the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement, or to wound the feelings of our Masonic brethren, publicly to declare, that the system of Free Masonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

LEONARD BLEECKER,	}	<i>New York.</i>
LEWIS TAPPAN,		
Rev. MATTHEW LA RUE PERRINE, D.D.		<i>Auburn.</i>
Rev. JOEL PARKER, Rochester,		
Rev. CHAUNCEY EDDY,	}	<i>Penn-Yan.</i>
HENRY BRADLEY, Esq.		
LEANDER REDDY,		
SAMUEL BUCKINGHAM,		

Errata. Side note, page 76, instead of *Free Masons*, read *Free Masonry*, roasted.

N^o. 4.

THE ANTI-MASONIC REVIEW, AND MAGAZINE.

REVIEW OF DALCHO'S ORATIONS.

“ *An Oration delivered in the Sublime Grand Lodge of South Carolina, in Charleston, 21st March, A. L. 5807, A. D. 1803, before the members of that Lodge, the symbolic Grand Lodge of Free and Accepted Masons, and a considerable number of visiting brethren, and published at their request: to which is added an appendix containing an historical inquiry into the origin of the difference of Ancient and Modern Masons, usually so called, &c. &c. : By brother Frederick Dalcho, Inspector General, and Grand Master of the Sublime Grand Lodge of South Carolina.* ”

“ *Magna est veritas et prevalebit.* ”

“ *Charleston; Printed by T. B. Bowen.* ”

“ *An Oration delivered in the Sublime Grand Lodge in Charleston, South Carolina, on the 23d September, 5801, before the Members of that Lodge, the Symbolic Grand Lodge of ancient York Masons, and the Officers of the several Lodges of that city; and published at their request: By brother Frederick Dalcho, member of the Supreme Council of the 33d degree, and Grand Orator of the Sublime Lodge of Perfection.* ”

“ *Causa latet, vis est notissima.* ”—*Ovid's M.*

“ *Charleston, South Carolina; Printed by T. B. Bowen.* ”

These are bound together, and make, with the grand “Circular of the Sublime Sovereigns of Free Masonry,” &c. in the Appendix, a volume of 161 pages. Each Oration is introduced with the

request of the several Grand Lodges under the hand of their respective Grand Secretaries, of a copy for publication.

This remarkable production of Dr. Dalcho's, is sustained not only by the fourfold request of the Grand Lodges before whom the orations were delivered, but still more by the high masonic character of Dr. Dalcho, who has since been employed to compile a book of constitutions for the Grand Lodge of South Carolina, which is entitled "Ahiman Rezon," and is required to be observed in the lodges of South Carolina, published 1807.

In this last work, the author subscribes, "Frederick Dalcho, M. D. member of the Medical Society of South Carolina, Honorary member of the Medical and Chemical Societies of Philadelphia, and of the Academy of Arts and Sciences, and Belles-lettres at Marseilles." From such a gentleman, who, to his other titles, now adds that of Reverend, as a pastor in the Protestant Episcopal Church of South Carolina, and author of "A History of the Episcopal Church, North America," we may look for a work of interest upon the subject of Freemasonry. It is impossible to do his orations justice without copying them entire; but a part will be sufficient to show the extraordinary character of brother Dalcho's Freemasonry; and to place in its true light the vanity of the Sublime and Perfect gentlemen, who condemn ancient St. John's masonry, and exalt themselves thirty steps above our ancient Grand Master Hiram Abiff. We begin with an extract from the author's advertisement, p. 7.

"When the following sheets were written, it was not supposed they would be given to the press—as they contained passages which none but the initiated should ever know." Blanks are made to occupy the places of these mysterious passages, and "in the appendix, note D, these passages are given in hieroglyphics, for the use of the Sublime masons. This is not done in all the copies, as they would be of no use to any below the 18th degree." On turning to note D, I find a large blank! which is, perhaps, the most suitable hieroglyphic that can be imagined for all the self-exalted above Perfection in Freemasonry. They may dwell on it with raptures, and ever increasing delight. But let me not detain the reader from the body of the work.

Immemorial Customs of Sublime Grand Lodges.

"Now crack thy lungs, and split thy brazen pipe ;
 Blow, villain, till thy sphered bias cheek
 Outswell the colic of puffed Aquilon :
 Come, stretch thy chest, and let thy eyes spout blood ;
 Thou blowest for Hector."—*Shakspeare.*

"AN ORATION, &c.

"When the sun enters into the signs of Aries and Libra, the days and nights are equally divided throughout the two hemispheres. Upon this circumstance is founded the immemorial custom, in the Sublime Grand Lodges, of delivering Orations on the principles of the mystic union, and the days of the equinoxes."

Our author should understand, that to establish a custom as immemorial, it is necessary to prove that it has existed time out of mind ; and this it is extremely difficult to do of any custom depending on a society, which is not itself above seventy years old.

A Sublime Grand Lodge ! who has heard of such a thing, until Dr. Daleho comes forth to tell the world of it, and of its *mystic union*, and of its *immemorial custom of providing Orations at the Equinoxes* ?

Now there was never a Grand Lodge of any sort of masons, even of the usually esteemed ancient lodges, until that organized in London* 1717, by the four ancient lodges of that city ; and at that time masonry had but one sublime degree which was that of a master mason. This Grand Lodge of England, between 1717 and 1735, gave charters to various towns, principalities, and kingdoms on the continent of Europe, as well as in the other quarters of the globe, from which the universality of masonry is plainly derived ; and without the slightest dependence upon immemorial custom, it is matter of history, that every sublime degree above that of master mason, has been superadded to the first three degrees by certain would-be Solomons of the 18th century. For the particular origin of the higher degrees of masonry, the reader may consult the second volume of the Abbe Barruel's interesting memoirs of Jacobinism, and Robison's proofs of a conspiracy, works

* Our author, p. 38, is mistaken. He makes the distinction between the Grand Lodge of England and Grand Lodge of all England rise in 1604—100 years before they, either of them, came into existence.

which are corroborated in this particular by the well known fact, that in Great Britain, the birth-place of masonry, neither at this nor at any former time, have any of the contending Grand Lodges owned or acknowledged, or had a part in, the inventions of their continental neighbors, in Freemasonry ; but have opposed them.

The simple degrees of apprentice and fellow craft, and the sublime degree of a master mason, did not satisfy the French brotherhood ; but they went on inventing with such rapidity, that, from the pattern of masonry furnished them from Great Britain, they cut out forty new degrees, in as many years ; and these were all sublime degrees no doubt, which derived no small share of their grandeur from the names of the priests, kings, and saints, from two to five thousand years anterior, who were abused with the reputation of having discovered and taught these newly invented mysteries. The Grand Lodges of England and Scotland, seeing this school of new degrees with grand titles, and scarlet robes, set their faces against them, and have publicly, the former at the union in 1813, and the latter in its constitution as published in Lawrie's history of Freemasonry, declared, that all ancient masonry, (i. e. masonry above 100 years old,) is contained within the three degrees.

Preston, Smith, and Lawrie, have, with great labor and large opportunities, given a professed history of Freemasonry ; and they neither of them say a word about the existence of such a thing as a Sublime Grand Lodge, and of necessity are silent respecting the immemorial customs of that body.

The unbounded advantages of Freemasonry.

"It is highly flattering to our order" says Dr. Dalcho, "to see the avidity with which the youth of our country seek for initiation into our mysteries." p. 3.

*Omne ignotum pro magnifico,** is yet a maxim, as it was of the dark ages ; and our author inclines to make the most of it. Seeking to impress the glory and greatness of Masonry upon his readers, he rashly exclaims, p. 5. "no societies that ever did, or ever will exist, can be of such unbounded advantage to the community, as those of Freemasonry." How far this extravagance in other

* Every thing unknown is a wonder.

Grand Orators of masonry has influenced the youth of our country to seek for initiation into its mysteries, it may be difficult to determine; but all the blessings derived from friendship, from benevolence, and from religion,* are boldly usurped by many masonic writers, as the legitimate offspring of this midnight association of males.

The singular, diversified, and contradictory assertions of indiscreet followers, are enough to shake the foundations of any society, which has sound principles for its support; and this claim of Dr. Dalcho', viz: that "no societies ever did, or ever will exist of such unbounded advantage to the community as those of Freemasons," is foolish and extravagant.

Origin of Free-Masonry.

"A bow too much bent is broken."

"It has been generally reported, and as generally believed, that our society was instituted for architectural purposes, by handicraftsmen. What gave rise to this idea, I am at a loss to determine," p. 10.

What a confession is that! Our Great Inspector General and Sublime Grand Master at a loss to determine whence came the belief that masonry was instituted by bricklayers! Amazing! Even as the puny mouse gnawed asunder the toils which held the king of the forest a prisoner, and gave the lion his liberty, so shall this right hand lead the sublime Grand Master out of his acknowledged perplexity.† Whence came the petticoat ornament which masons universally wear, of whatsoever grade or country, whenever they appear as a fraternity? Besides maidens and mechanics, I know of none that wear aprons. It would be absurd to derive the origin of the Society from any but aproned gentry, and among them the brick and mortar masons must have the preference. Whence came the emblems of masonry; the trowel, the cement of brotherly love, the plumb, the level, the square,

* (The inquirer may consult Dalcho's *Ahiman Rezon* pp. 1 to 10. *Mas. Minstrel*, pp. 335 to 360. *Calcott's Disquisitions*, pp. 15 to 43. *Hutchinson's Spirit of Masonry*, pp. 119 to 151. *Hardie's Monitor*, p. 79 and the *Elder Ahiman Rezon*, published by Dermott p. 11.—*Preston*, Book 1 and 2 *Freemason's Library*, p. 123—126.

† Hutchinson, in his *Spirit of Masonry*, pp. 151 to 170, labors to prove that the common belief of the origin of the craft is erroneous: and some besides our author are bold enough to follow him. *Vide Greenleaf's Brief Inquiry*, p. 44. Also *Calcott's Disquisition*, p. 76.

the rough ashler, the perfect ashler, and the tracing board? Whence came the common gavel or setting mall, the 24 inch gauge, the compasses, the *pillars* of Wisdom, Strength and Beauty, the Mosaic pavement, &c. ? Whence—but not too fast; *a bow too much bent is broken*; and when I read the Sublime Grand Master's labored attempt with Hutchinson, to shew that masons and the world have all been mistaken in supposing the Fraternity originated among laboring masons, I confess the bow appears to be strained too much, and ready to break.

"*Desperandum de nemine*:" Despair of no man. Our author, p. 11. says: "that our primordial parent* was a Freemason, because he sewed two or three fig leaves together, is too insignificant a supposition to require a serious refutation. No, my respectable brethren, we degrade ourselves and our illustrious society—(*hear him, hear him,*) by advocating such untenable doctrines; and those voluminous plodders, of masonic history, who make masons of every man of note, from Adam to Nimrod, and from Nimrod to Solomon, down to the present day, certainly deserve much credit for their industry, but none for their talents."

Our Grand Master Solomon himself could not have said this better, except with adding his own proverb: 'a false witness shall not be unpunished; and he that speaketh lies shall not escape.'

"Indeed," he continues, "we have incontestible proofs that many of the number whom they enumerate, were perfectly ignorant of the mystic union. These proofs are contained within the archives of the sublime Institutions. These archives are not founded on the speculative opinions of ingenious or prejudiced individuals, nor on the doubtful evidence of oral tradition. They are words of very ancient date, and contain besides the evidence of the origin of masonry, many of the great and important principles of science." p. 11.

Such is the character of the contents of these archives, that our author, p. 13, declares; "Yes, my Respectable Brethren, I speak from the evidence of my own judgment. I shall ever hold in grateful remembrance the suffrages of my brethren, which opened to me the rich treasures of the *most sacred place in the earth, and gave to me the knowledge*, as they before had given the *name* of a mason."

* Our Sublime Master's name for Adam.

We should infer from this, that Freemasonry is not known in the common Lodges of our land: *they* give the name only, while the thing itself lies in the higher degrees. The Dr. accordingly surnames masonry within the Lodges *an aerial form* which eluded his grasp;—"an *ignis fatuus* which blazed but to vanish—a vision which gave music to the ear, but nothing to the heart." p. 13.

This is very severe on the 500 Lodges* of New-York. Genius of Masonry! whence came the confidence of the Sublime Grand Master, thus to revile the Ancient Fraternity of St. John? To call his labors in it, the pursuit of "an *ignis fatuus*," a *vision* which delighted the EAR without affecting the heart?

Whence came this confidence, but from those archives which are *records of very ancient date, and contain evidence of the origin of masonry, &c.*? Our Sublime Grand Master is not to blame in this thing: but the *archives*, the very ancient records, alone must answer it. These pretended mementoes of antiquity have deceived our Grand Master, and emboldened him to wrong the Lodges. I say *pretended*, for no doubt they were false. All masonic history unites to testify, that the origin of masonry is obscured by the loss of the valuable manuscripts which some too scrupulous brethren burned in 1720, lest they should become known to the Profane, through the history and Book of Constitutions which Anderson and Desaquiliers were then compiling.† Preston, p. 171, history of the Grand Mastership of George Paine, Esq. See also Tannehill's Manual of Freemasonry, p. 29. This last is an excellent work of its kind, dedicated to the Most Worshipful Andrew Jackson, Grand Master of masons in Tennessee.

There are no ancient manuscripts in the Lodges of ancient St. John's masonry. They keep none. Our Grand Master says himself, p. 11, "the *blue degrees*‡ have no written records." Some proof has also been exhibited, and more will be, to show that the sublime degrees to which these records seem to belong, have all sprung up within the last century. Then they *cannot have very*

* Gov. Clinton's farewell address to the Grand Lodge of New-York, 1825, gives the number of lodges in New-York, at 500, and the chapters 100. The authority is unquestionable.

† See Hardies Monitor, p. 27.

‡ The muschietoes bite him for thus irreverently naming the masonry of the ancient St. Johns.

ancient records, especially to discover the origin of the society whence their society sprung.

Ancient records of Freemasonry are an impossible thing.

This is so plain as to require not another word, only for the sake of our Sublime Grand Master's own judgment, which he pledges in evidence of the enrapturing archives. What one has seen with his own eyes, it is hard to make one doubt; and what the Grand Master has seen in the Sublime degrees he surely knows best: and if he says "archives, *very ancient records, shewing the origin of masonry,*" we must believe him.

Here then is a notable dilemma from the horns of which Pythagoras himself would find it difficult to escape. On the one hand, Freemasonry by the universal testimony of her historians, lost her manuscripts in 1720, and for a rule commits nothing to records:—on the other hand, the Sublime Grand Master of South Carolina, who has been, as we shall see in the sequel, several degrees above Perfection, declares in 1807, that he has *seen* them: the honey which Jonathan brought with the tip of his staff to his lips not more enlightening his eyes, than these archives did the understanding of our bewildered Grand Master.

Now who that has read the true history of the great Don Quixotte, can hesitate to believe that our Grand Master also has his spiritual adversaries; enchanterers who mock his judgment with very ancient records to appearance which are in fact quite modern? One well established case of such enchantment would go far to relieve the mind of the reader in this dilemma; and therefore, I search it out.

In the second part of the history of Don Quixotte de la Mancha, chap. 14, the rencontre of that redoubtable champion of chivalry with the knight of the Mirrors, is fully detailed. The glorious strife began for the superior beauty of their angelic mistresses. While the knights took ground for the charge, Sancho Panza, Esq. wisely climbed a neighboring cork tree, that he might be out of harm's way. The knights, without the sound of trumpet, turned their steeds for the charge, and came full tilt to the contest, when "Don Quixotte," in the language of his immortal historian Don Miguel de Cervantes, "encountered him of the mirrors with such vigor, as to bring him, very much against his will, to the ground, over the

crupper of his horse, with such a fall, that he lay without sense or motion, to all appearance bereft of life.

“ Sancho no sooner saw him unhorsed, than sliding down from the cork tree, he ran to his master, who, having alighted from *Rozinante*, stood over the Knight of the Mirrors, untying his helmet, in order to see whether or not he was actually dead ; and to give him air in case he should be alive. Then it was he saw—who can relate what he saw, without creating admiration, wonder and affright, in those who hear it ? He saw the very face, the very figure, the very aspect, the very physiognomy, the very effigy of his old friend the bachelor Sampson Carrasco ! and this he no sooner beheld, than raising his voice, he cried, come hither, Sancho, and behold what thou shalt see, but not believe ; quick, my child, and behold the powers of magic. Here thou wilt see what those wizards and enchanters can do.” So poor Don Quixotte was cheated, as he verily supposed, *by the power of magic.*

No doubt our Grand Master saw, like Don Quixotte, the very lines, the very characters, the very hieroglyphics of the *ancient* archives to a very dot, point, and marginal reference ; but it must have been alike the work of the wizards and enchanters !

The Division of Freemasons into Ancients and Moderns.

Madam Panza.—“ All the world know, as well as my hens, that will not suffer me to tell a lie.”

“ That I believe,” said the bachelor ; “ your hens are so good, plump, and fat, they would sooner burst than say one thing and mean another.”—*Don Quixotte.*

Far be it from me to insinuate that our Grand Master keeps hens, like a Roman consul, to direct him in his duty ; or that he needs even Minerva's bird to admonish him of the beauty of Truth.

But our author, pp. 21 and 22, leaves a blank in his discourse, partially filling it with the following in brackets : “ [The paragraph which is omitted here, was a quotation from Josephus, relating to a very important circumstance, on which the difference of Free and Accepted, and Ancient Masons, is said to be founded ; and which wholly destroys those reasons which the latter give for their difference.] Vide Appendix, Note D.”

For one I feel decidedly friendly to the Ancient masons, as dis-

tinguished from Moderns, and cannot but regret that our Grand Master should have thrown out of his text, a passage from so common an author as Josephus, which would have rectified that delinquency ; but the happier they above the 18th degree, who can spell out this passage from the capacious blank referred to in our Grand Master's note D. Seeing he has left this matter in obscurity to all those below the 18th degree, I will venture a word upon the subject.

The late universal division of masons into distinct and often conflicting fraternities of ancients and moderns, is one of those facts in the history of the craft which must at some time have awakened the curiosity of every brother. The division is now generally healed, and it only remains a subject of curious inquiry whence it originated. But the writings of Josephus have no more connexion with it than with the constitution of Lilliput.

The following brief notice of the origin of these masonic divisions, is given by *Preston*, "the excellent historian of masonry," who says, Sec. 6, under the head : Revival of masonry under King William : " During the following reign, [Queen Anne,] masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, [Surveyor of the King's buildings,] the Lodges decreased, and the annual festivals were entirely neglected. The old Lodge of St. Paul's, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem." See also *Smith's Use and Abuse of Freemasonry*, p. 60.*

He continues, Sec. 7 : " On the accession of George I. the masons in London and its environs, finding themselves deprived of

* One of the new regulations was an addition to the name of Freemason. Before this the Craft were Freemen, in distinction from bondmen, or *villains* ; and were masons by trade ; their whole title was Freemasons. But now, men of various other professions were admitted into the lodges, and were denominated *Accepted Masons* : and the Fraternity has since styled itself, the Society of Free and Accepted Masons. These are Modern Masons. The Ancients reject the term *accepted* from their address.

Sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications, and annual festivals of the Society. With this view the lodges, (naming them,) the only four Lodges in being in the South of England at that time, met at the Apple-tree tavern, in February, 1717; and having voted the oldest master mason then present, into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form." This beginning was perfected 24th June, of the same year, and Anthony Sayer elected Grand Master.

Tannehill's Manual gives the same account of this matter with Preston, pp. 27, 28, &c. to 40. But observe; while in the one part he makes the division into Ancient and Modern, rise up in 1738 nearly, he adds to the account of the reconciliation in 1813: "Thus, after a separation of *one hundred years*, was this union completed, and the masonic fraternity re-united in one family." The division happened then about 1717.

Lawrie, in his learned history of the Craft, published in Edinburgh 1804, and in the *Encyclopedia Britannica*, last edition, Art. Masonry, gives Preston's account of the formation of the Grand Lodge 1717; and makes the division of Ancients and Moderns spring up 1734 to 1739; the Ancients, giving to their adversaries, "the odious appellation of Moderns, who, in their opinion, never existed till the year 1717," p. 116. So Lawrie makes the division which *broke out* in 1734 to 1739, take its rise in 1717.

Smith's Use and Abuse of Freemasonry, published London, 1785, giving a very full history of masonry, represents the breach as being public and irreconcilable 1739; but as having existed before. See Smith, p. 72.

The authors here cited, Preston, Tannehill, Lawrie, and Smith, are all Free and *Accepted*, i. e. *Modern* Masons, and they take nearly the same views of the subject. Now let Lawrence Dermott, the celebrated author of the first Ahiman Rezon, published in London A. D. 1764, and also Secretary of the Grand Lodge of *Ancient* masons, give his account of this matter. He agrees with the Moderns above quoted in respect to the time when the dissension arose; though he differs from them in regard to the attending circumstances.

Being greatly importuned by eminent craftsmen residing in Scotland, Ireland, and America, to give some account of what is

called Modern Masonry in London; "therefore, (p. 27,) in order to satisfy the importunities of my good brethren, particularly the right worshipful and very worthy gentlemen of America, be it known that the innovation already mentioned, (*Modern Masonry*,) arose upon the fall of a Grand Master, viz. Sir Christopher Wren, who, (as Dr. Anderson says) neglected the Lodges. The famous Sir Christopher Wren, Knight, having faithfully served the crown upwards of fifty years, was at the age of ninety* displaced from employment, in favor of Mr. William B—ns—n, who was made surveyor of the buildings, &c. to his majesty King George the First.

"Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet, or hold any communication under the sanction of his successor, Mr. B—ns—n; in short, the London Lodges were struck with a lethargy which seemed to threaten their final dissolution."

Having spoken of the lethargy threatening dissolution to the London Lodges consequent upon the treatment to Sir Christopher Wren, he continues to say, p. 29 :

"About the year 1717, some joyous companions who had passed the degree of a craft, (though very rusty,) resolved to form a lodge for themselves in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry among themselves. At this meeting the question was asked, whether any person knew the Master's part; and being answered in the negative, it was resolved, *nem. con.* 'that the deficiency should be made up with a new composition, and the fragments of the old order found among them should be immediately reformed, and made more pliable to the humors of the people. It was [among other things] thought expedient to abolish the old custom of studying Geometry in the Lodge; and some of the young brethren made it appear, that a good knife and fork in the hands of a dextrous brother, over proper materials, would

* Wren died 1723, aged 91.

give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compasses in Europe ; and furthermore added, that a line, a square, a parallelogram, a rhombus, a triangle, a circle, a quadrant, a cube, a parabola, a pyramid, a cylinder, a cone, a sphere, a spheroid ; frustrums, segments, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper."

This was the day when masonry ceased to be Operative and became Speculative.

" There was another old custom that gave umbrage to the young architects, i. e. the wearing of aprons, which made the gentlemen look like so many mechanics ; therefore, it was proposed that in future, no brother should wear an apron. This proposal was rejected by the oldest members, who declared that *the aprons were all the signs of masonry then remaining among them, and for that reason they would keep and wear them.*

" Amongst other things they seized on the Stone Mason's arms, which that good natured company has permitted them to wear to this day ; for which reason, several of the brethren affect to *imitate the operative masons* : And it is pleasant enough to see sixty or seventy men about a little *lewis and capstan*, &c. erected upon a mahogany platform, all employed in raising a little square piece of marble, which the weakest member of the company could take between his thumb and finger, and throw over the house. (Now *masonry* became *Freemasonry*.)

" There are many other unconstitutional proceedings which I pass over in silence ; and hope I shall live to see a universal conformity between the worthy masons of all denominations. This is the most earnest desire of

LAWRENCE DERMOTT,

*Secretary of the Grand Lodge of Freemasons.**

* It is not a little extraordinary that Mr. Hardie, in the new *Freemason's Monitor*, third edition. p. 49, and following, should be so far mistaken as to suppose that the Lodges of America are Lodges of ancient masons. Many of them were so : but all the disciples of Webb and the Monitor, the 500 Lodges of New-York, are Moderns. We shall understand this better as we proceed. The Moderns and Ancients, it will appear, possess a different Master Mason's word ; that most commonly used in the United States is the word of the Moderns : indeed, the word of the Ancients, Macbenab, has become common game.

Such is an abridged view of Mr. Dermott's history of the origin of the dissension among masons, called Ancients and Moderns. I have been particular and copious in the authorities quoted, that every reader may be put in possession of the principal arguments, and judge for himself of the fairness of the conclusion, that previous to A. D. 1717, Masonry was confined to mechanics. That with the admission to the Lodges of professional gentlemen, who had little use for geometry, and no relish for the aprons, Modern Masonry took its rise.

It could only be by the law of 1717, that the nobility were admitted in any numbers to the Lodges ; and those who were admitted, maintained the law by which they were admitted : thus as the division increased, the gentry fell naturally into the support of the new order of things, and the mechanics as naturally into the opposition ; hence came the Ancients and the Moderns. Hence too the victory of the Moderns ; for justice and the people on one side, are hardly a match for the nobles and their interests on the other. Modern Masonry enjoyed Court favor ; Ancient Masonry was reviled in the circles of fashion, and kept under, though never destroyed ; for the Ancients joined themselves to the Scotch Duke of Athol, and maintained the battle with such spirit, that they made honorable terms at the Union in 1813. But the Word of the Moderns triumphs in this country.*

Dermott has two questions with their answers as follows, p. 26.

Ques. 1st. "Whether the present (A.D. 1764) members of Modern Lodges are blameable for deviating so much from the old land marks ?

Ans. No. Because the innovation happened in the reign of King George I. and the new form was delivered as orthodox to the present members.

Ques. 2d. As it is natural for each party to maintain the correctness of their masonic preceptors, how shall we distinguish the original system ?

Ans. The number of ancient masons compared with the moderns, being as 99 to 1, proves the universality of the old order."

* Which prevails in England is unknown to the writer ; but it is not unlikely that there, as in some Ancient Lodges of this country now made Modern, both words are given to the candidate.

And he adds, "I am so well acquainted with the truth of what I have just now asserted, that I am not in the least apprehensive of being contradicted."

Lawrie, p. 117, blames without contradicting him. So our author to whom it is time to return, quotes him freely, (p. 100, Dalcho's Orations) without contradicting this important assertion: nor have I met with any writer who does; and our author in a copious note of his appendix, contrary to himself, agrees with Preston, Smith, Lawrie, and others, respecting the origin of the Ancients and Moderns in masonry. For what does he pretend, then, a passage in Josephus, as the ground of this division? yea, as "wholly destroying the reasons which the Moderns give for their difference?" Josephus wrote 1500 years before the distinctions of Masonry existed! Truly, Madam Panza's hens would not have suffered her to approach so near saying one thing and meaning another.

It may be ingenuous to quote a passage from a writer of the first century, as the *occasion* of a dissension in the 18th century; but to make Josephus or any thing he said, settle a controversy about the admission of professional gentlemen into the Lodges of working masons, is to me irreconcilable with fairness and candor. And, then, that the important passage should be referred to in the Appendix pretended to be written in a character known only to *Masons* above the 18th degree, adds to the dark complexion of the matter. It would be irreverend to doubt the the existence of any such hieroglyphics, since our Grand Master has directly referred to them, as contained in his own work; but I have little expectation of ever seeing them; and though I had taken as many degrees as Dr. Dalcho, have no hope that if seen, they would be intelligible.

Dr. Dalcho's view of Masonic consistency.

Our Grand Master has condescended to point out many facts to the notice of the Symbolic Masons which are worthy of notice.

"The present Master's Word of the Ancient Masons, is to be found in no language that ever was used. It is in fact not a word," says Dr. Dalcho; "but a mere jumble of letters forming a sound without meaning." p. 22.

"The word of the Free and Accepted masons [the moderns] is nearly in the same situation; like the Ancients, it is a word without meaning." p. 23.

Now, what would the Grand Master be doing? Either word serves to distinguish equally well all who give and receive it alike. The word has no other use than this: and the Ancient's word has as much dignity in the sound, and as many letters and syllables in the structure, as the word of the moderns. That one is more a jumble of letters than the other does not appear.

"In the third degree," continues the Dr. "there is another inconsistency. The candidate is told that he represents Hiram Abiff, a man of the greatest masonic knowledge, from whom no secret of the craft was hid. Yet a word is demanded of him, which he never received. The person whom he represents had this mystic word, but how can the candidate give what he never had? It certainly is an insult to his feelings, as it makes him appear ridiculous; for it sometimes happens, that he blunders upon one which excites laughter, and the solemnity of the occasion is thereby destroyed."

This is wise; let the Dr. speak on.

"In the third degree, the ceremonies of initiation are designed to represent the circumstances which took place in the temple, when our much respected Master, (Note D.) "[The paragraph which is omitted here, related to a ridiculous and highly improper ceremony, universally observed at the initiation of a Blue Master, and for which the most trifling reasons are given.]"

Our Grand Master shews so much discernment and independence in reprobating the absurdities which he thinks have *crept* into Freemasonry, that I forgive him the epithet *Blue* Master, which he freely bestows upon the Masters of Ancient St. John's Masonry.

Ten continuous pages of this oration, our Grand Master devotes to the exposure of gross errors in point of fact, common in the Lodges of our country and of the world. These he supposes to have *crept* in: but now being established universally, they are a part of the ancient land marks, which no man may remove.*

* This Review of Dalcho's Orations was entirely written before the Editor had renounced Free-Masonry, and may discover shades not suited to his present relation to the Order.

I am aware, and regret with him, "that it is not in our power to alter any part of the Blue degrees;" and this the rather for the propriety of the following declaration, pp. 44 and 45. I give it at full length, because it is important; the language of a man, the acting Master, when he used it, of Symbolic Lodge, No. 8, South Carolina. *The story is the tradition of Masonry, told in the Sublime degree of a Master Mason.*

"I candidly confess," says Dr. Dalcho, p. 44, "that I feel a very great degree of embarrassment, while I am relating to a minister of God's Holy Word, or to any other gentleman, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such from the sacred pages of holy writ, and from profane history, written by men of integrity and talents, and that too," says Dr. D. "in a minute after I have solemnly pronounced them to be undeniable truths; even, by that very Bible on which I have received their obligation."

Query, whether the Grand Master of the Sublime Degree of Perfection does not, in these, his own words, fully convict himself of solemnly asserting that for an undeniable fact, which he knows to be a gross error?

"Consilium post facta inutile."*

But hear our author in continuation: "Masonry is a subject," says Dr. D. p. 44, "for which I feel the deepest veneration. I have bestowed upon it much attention and time, and from the *correct* information which I have obtained from the Sublime Degrees, my labors have been amply rewarded. As well might we believe that the sun travels round the earth, instead of the earth round the sun, as to believe in all the incongruities which have been taught to Masons in the Symbolic degrees."

"Nil fuit unquam,

"Tam dispar sibi."—HON.†

We leave brethren better acquainted with Freemasonry to clear it of the reproach here thrown out with no small spirit by our Grand Master, while we repel with all our might and main, reason and understanding, this appeal of the Sovereign Inspector's to the *correct* information of the Sublime degrees. The archives of the sublime degrees! there is no such thing; there never was, in which

* Counsel after action is futile.

† Never was any thing so contradictory.

is contained correct information of the traditions of Masonry, or of the origin of Masonry, in any of the sublime degrees. It were unreasonable, to suppose that the mother in her full strength, should have lost all consciousness of the events of the wedding, while her daughter could tell about it. A. D. 1717 was the wedding day of Freemasonry, and the sublime degrees are grand daughters, a pretty number.

If we are not entirely mistaken, this is truth : and the Dr's pretence respecting *correct* information in the higher degrees, is one of his assertions which, in a moment after made, however solemnly, can be proved to be a gross error.

Dr. Dalcho is not always in the wrong. The following strain, though far from our taste in respect to the sanctity of any place, where what is done is carefully concealed by the agents, is yet recommended by the concluding quotation to the credit of the orator.

"In this Sublime Grand Lodge, which bears the motto, "*Deo Devotum*,"* in the place in which I have the honor to stand, are delivered the laws of truth and of science, of religion and of virtue. Can error be taught with impunity in a house consecrated to the Eternal God, the source of infinite truth and wisdom? Can the sanctuary of the Most High be profaned by offering incense at the shrine of confusion? No, my brethren; we work under the threatened punishment denounced by God himself: "*Cursed be he that maketh the blind go out of their way, and cursed be he that perverteth the judgment of the stranger.*" p. 45.

These are solemn words, repeated by the same acting Master Mason, who was a moment since confessing that he could not without embarrassment, assert as undeniable fact, what in a minute after the candidate might show him to be a gross error. Devotion to God cannot be said to have a peculiar share in this part of the Master's duty; nor sanctity a peculiar residence in the place where it is done. I speak as a child. But hearken to the Grand Master.

The Doctor's gentle treatment of Morse, Payson, &c.

"The professors of the *Sublime Mystic Union*," says Dr. D. p. 48, "have been branded with Illuminism by a few vicious individuals without talents, and without integrity."

* Dedicated to God.

"*Vicious, without talents, and without integrity,*" because they have given reasons for believing that the higher degrees of masonry have been connected with Illuminism, which reasons no man has yet ventured to encounter, but with revilings.

"It argues," continues Dr. D. p. 48, "the utmost depravity of the human heart, to call in question the propriety of doctrines of which they are entirely ignorant."

Now were we to take the Dr. at his own word, which would not be safe, the *doctrines* of the Sublime Degrees are *entirely* unknown to all, except Sublime Masons. *Good* doctrines; *excellent*, *holy*, but *unknown* doctrines. Does truth hide herself? Does excellence cover herself with an oath? Does holiness put a murderous weapon to guard the door she has entered? Does heavenly light prefer the covering bushel to the candlestick? Beelzebub to win a man to a deed of darkness, would not come in the form of a fiend. Would he not solemnly assert, "I am an angel from heaven, a messenger of truth and of light?" Would he not talk of sanctity, of duty to God, and benevolence to man, while he angled for his prey? Try him with the Apostle's question; what communion has light with darkness? Push him with the command: "have no fellowship with the unprincipled works of darkness, but rather reprove them;" and he might say, "darkness is a metaphor, explained in Note D. which you do not understand or rightly comprehend," and quit his hope showering forth exclamations of "dolt," "blockhead," and "infidel!"

To return to the Grand Orator, p. 43: "It is a villainous assassination of character to brand with opprobrium a Society which has stood the test of ages, as being founded on immutable laws, and teaching the principles of religion and science. Hell has not fiends more infamous than such characters."

And who are these monsters of presumption, that have dared lightly to speak of a most holy thing they knew not? In a note of the Appendix which is *not* note D. and can be read by others besides those above the 18th degree in Masonry, Dr. Dalcho names of our own countrymen, the learned and Rev. Dr. Morse, and the father of the late lamented D. D., Payson, of Portland, Me., and of foreigners, the Abbe Barruel, and Professor Robison—the two latter, thousands have calumniated, and none have answered! while

their works are worthy to associate them with Morse and with Payson.

That such men might err in judgment, and, also, in a matter of fact, is not impossible ; but ought they, therefore, to be put in a class with assassins and fiends ? I should not fear to submit to the Grand Master himself, whether those men, or either of them, would solemnly assert as a fact what he knew to be false, to accommodate the traditions of masonry, or any thing else ? And yet he does not hesitate to give them this finishing stroke.

“In referring to the most distinguished of those who have written against Freemasonry, it will be found, that the intellects of the one were deranged, and the bigotry of the other rendered him a fit instrument in the hands of intolerance to attempt the destruction, &c.” p. 49.

The bigot was probably the intelligent, acute, and pious Barruel, who had the misfortune, it seems, to be a *Catholic tool* ; the deranged must be professor Robison, who pleads infirmity of body in excuse for any thing unfinished in his work, which sound health might have given him time and patience to perfect. The English public, however, did not suppose him to be deranged : his dedication is dated 5th Sept. 1797, and our copy from the 4th Edition was printed at New-York, 1798. Dr. Dalcho's rash assertion was probably current when published : but time, which reveals all things, indignantly throws it back to its source.

And what besides this calumny, does the Grand Master of the Sublime Grand Lodge of Perfection, bring, to silence the aspersions of the bigotted Abbe, and the deranged professor ? What should he bring so conveniently, as his own personal observation ? What so perfectly satisfactory as his own word of honor ?

“I have had the honor,” says Dr. D. p. 48, “of receiving all the masonic degrees which are known, and which are in number fifty-three ; and I pledge to you my honor *as a Mason*, that in none of them are contained such diabolical principles, as have been insinuated. Many who now hear me, have received the highest degrees in the world, and can bear evidence to the truth of my declaration.”

Who the *many* were, does not appear, and is unimportant. We have the Sovereign Grand Inspector General's word of honor,

as a *Mason*, for the support of his own assertion ; and that might possibly prevail against the sharp investigations of the Abbe, and the patriotic candor of the Professor ; were he *not in the habit, as a Mason*, of solemnly declaring for undeniable truth what he knows to be a gross error.

I am far from believing Dr. D. to be “ a vicious individual, destitute of talents and of integrity,” as he recklessly declares of some of the best men of the past age ; or that “ *hell has not fiends more infamous*,” than the Sovereign Inspector General of South Carolina ; as he has said of honest men, among whom are Payson and Morse : but truly Freemasonry has been no advantage to his immortality, or to his clerical office.

“ SOLOMON—RECITATIVE.

“ Convened we’re met—chief Oracle of heaven,
“ To whom the sacred mysteries are given ;
“ We’re met to bid a splendid fabric rise ;

“ HIGH PRIEST.

“ And lo ! where *Uriel*, angel of the sun,
“ Arrives to see the mighty business done.”

Book of Constitutions, Mass. Ed. 1792, p. 216.

The following is attached to the Oration now examined.

“ APPENDIX. Note A.

“ CIRCULAR.

“ THROUGHOUT THE TWO HEMISPHERES.

“ Universi terrarum orbis Architectonis.

“ Per gloriam ingentis. (*)

“ DEUS MEUMQUE JUS. (†)

“ ORDO AB, CHAO.” (‡)

What now !

“ From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the celestial Canopy of the Zenith, which answers to the 32° 45′ N. L.”§

My head ! My head ! What is here !

“ To our illustrious, most valiant, and sublime Princes of the Royal Secret, Knights of the Illustrious Princes and Knights,

(*) For the glory of the great Architect of the Universe.

(†) God and my Right.

(‡) Order from Confusion.

(§) The vulgar latitude of the Most Puissant Sovereigns’ capital, Charleston, S. C.

Grand, Ineffable, and Sublime, Free and Accepted Masons, (*oh! what a fall!*) of all degrees, Ancient and Modern, over the surface of the two Hemispheres :

“ To all to whom these letters shall come ;

“ **HEALTH, STABILITY, AND POWER.**”

The reptile swelling to equal the bulk of a well fed ox, would have burst ere this ; but the Sovereign Grand Inspectors, who are blowing up this bubble, have a whole balloon of gas in reserve. They proceed :

“ At a meeting of Sovereign Grand Inspectors General in Supreme Council of the thirty-third degree, duly and lawfully established and congregated, held at the Grand Council Chamber on the 14th day of the 7th month, called Tisri, 5563, Anno Lucis 5806, and of the Christian era the 10th day of October, 1802.

“ **UNION, CONTENTMENT, AND WISDOM.**”

These men were born to be princes, but coming to the light in this American republic, were like to disappoint their fate : when the native force of their genius enabled them entirely to fulfil their destiny, placing them *under the celestial canopy, in the sovereign zenith of 32 deg. 45 min. N. Latitude in Free Masonry*, from which lofty elevation they composedly address Health, Stability and Power, to the inhabitants of both Hemispheres. I do not recollect reading of any Prince their equal since the reign of him of the Strop, whose bulletins, from Albany, formerly electrified the earth. The Emperor of China is a babe to their Worships. *He* could not date in Tisri, 5563, and tell what it meant. No, he is a descendant of the Sun, and governs only from the mountains to the sea shore ; while these men are sprung, we know not from whom, and have dominion over two hemispheres, and perhaps more. It is wrong to interrupt their royal words.

“ The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration the propriety of addressing circular Letters to the different Symbolic Grand Lodges, and Sublime Grand Lodges and Councils, throughout the two hemispheres, explanatory of the origin and nature of the sublime degrees of Masonry and their establishment in S—South—South Carolina.” (Pardon the stammering. At first I was unable to conceive what interest the two HEMISPHERES

should feel in the history of sublime Masonry in *South Carolina*; but the Most Puissant Sovereigns reside in S. C. in their capital, Charleston.]

"When a resolution to that effect was immediately adopted; and a committee, consisting of the illustrious Brethren, Dr. Frederick Dalcho, Dr. Isaac Auld, and Emanuel De La Motta, Esq. Grand Inspectors General, was appointed to draft and submit such Letter to the Council at their next meeting.

"At a meeting of the Sovereign Grand Inspectors General, in Supreme Council of the 33d, &c. &c. &c. on the 10th day of the 8th month, called Chisleu, 5563, A. L. 5806, and of the Christian era, this 4th day of Dec. 1802.

"The committee to whom was referred the foregoing resolve, respectfully submitted to the council the following

REPORT:

"To trace the progress of Masonry from its earliest period, and to fix precisely the dates of the establishment of each of the degrees, is attended with considerable difficulty. As symbolic Masons, we date our origin from the creation of the world, when the Grand Architect of the Universe established those immutable laws, which gave rise to the sciences."

From this early beginning, the Puissant Sovereigns trace within the short space of a page, the "*watch-words, signs, and tokens*" of Freemasonry. So the *Alimán Rezon* of the Grand Lodge of S. C. compiled by our Grand Master, p. 2, declares, "From the commencement of the world we may trace the foundation of Freemasonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being."

This information he must have received from those very ancient records, which we have already proved to be the contrivance of some Quixotic imagination, and not the very archives they seem to be. In confirmation of this well established, but very important fact, I quote the declaration of another Grand Master, scarcely less distinguished, though not yet a Sovereign of Masonry. In his farewell Address to the Grand Lodge of New-York, 29th Sept. 1825, our Grand Master De Witt Clinton says, "Enthusiastic friends of our institution have done it much injury, and covered it with much ridicule, by stretching its origin beyond the bounds of credibility.

"Some have given it an antedeluvian origin, while others have even represented it as coeval with the creation; some have traced it to the Egyptian Priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. Whenever a great philosopher has enlightened the ancient world, he has been resolved by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of lodges have been traced by the eye of credulity.

"Our Fraternity," continues this wise man, "has thus suffered under the treatment of well meaning friends, who have undesignedly inflicted more injuries upon it, than its most virulent enemies. The absurd account of its origin and history in most of the books that treat of it, have proceeded from enthusiasm operating upon credulity and the love of the marvellous."

Our Grand Master* of New-York justly condemns those who find vestiges of our Society even in the secret fraternities of Greece and Rome, much more those who find its origin beyond the deluge, while the last of his reproof is poured out upon those who make it coeval with the creation. He was hardly aware of the extreme absurdity of our Grand Master of Carolina, who, pushing his researches into the ancient records, as far as any who have preceded him, dates the origin of the Society in that auspicious season, "when symmetry began, and harmony first displayed her charms." And yet, dear reader, in this very expression, our Grand Master of S. Carolina, but follows the precise language of Preston, "the faithful historian of Masonry," and of Webb, "the Great Reformer of Masonry." The enchanter has dealt with men before Dr. Dalcho, and imposed upon them empty gasconade for genuine history. Indeed, to do Dr. D. justice, he himself denominates those "*voluminous plodders*, who make Masons of every man of note from Adam to Nimrod, and from Nimrod to Solomon down to the present day." (Orations p. 12.) And now

* Yet his name supports Town's Spec. Free Mas. and Cross's Chart, and dates with the origin of Masonry, which he himself condemns: "A. L. 5817."

Since writing the above, our country has met with a sore loss in the unexpected death of this great man. His services were invaluable: but not as the High Priest of America, or as the Grand Master of the State of New-York.

he seems ambitious of a place in his own named class of *Masonic plodders*.

This Masonic Circular or these self constituted Sovereign Inspectors General of Freemasonry, is, except the old manuscript of Locke, the most curious masonic paper within my knowledge, and deserves to be copied every word; but time will not allow, and I will skim along, assuring the reader that the milk left disturbed as it is, would make no mean repast for a hungry mortal.

"It is perhaps impossible," say the Sublime Sovereigns, p. 59, "to fix precisely the time when the first degrees were established in the form in which they are now given, as most of the *ancient records of the Craft were lost or destroyed in England in the wars of the Danes and Saxons.*"

Indeed! Lost? Why the Dr. loses and finds the ancient records, as a certain Bank once did its vault key, according to circumstances. If he wishes to impress the *Blue* mason with the greatness of a Sublime, Grand, Ineffable, and Perfect mason, then he has (p. 12,) "records of a very ancient date, containing, besides the evidence of the origin of masonry," many other very important matters; but now having occasion for the use of a particle of that evidence, behold, most of the ancient records of the craft were, oh horrible! lost or destroyed. And where were they lost, dear reader? And when? In the tenth century; in Great Britain: And the Vandals who burned them were Saxons and Danes. The little Island of Britain, we must suppose, had, by some privateering voyages, then lately made, plundered the Asiatics of all the archives of Indian and Chinese Masons, and had robbed the inhabitants of the North of Europe, who might have been putting out to midsea for the purpose of depositing their masonic archives in a place of deep security; while the Spaniards, perhaps, sent theirs in the time of the Saracen dominion for safety to the fast anchored isle; and the French, never to be excelled in politeness, had just then loaned theirs for the perusal of their Saxon neighbors: thus in the 9th and 10th* centuries of the Christian Era, by one means or other, all the ancient records, and very ancient archives of the most ancient and honor-

* Some say 9th, and some 10th. How shall we settle it?—Give it both ways.

able and useful and universal society that ever was, and perhaps, ever will be in the world, were gathered into a little and then insignificant Island in the Western Ocean; and there were they mournfully lost or destroyed in the partizan contests between the Saxons and the Danes! This is a capital proof of the great absurdity of masonic pretensions to antiquity, and to universality previous to 1717. All this tale of the loss of records in the 9th and 10th centuries, is reported from a paper imputed to that antiquarian oddity and Rosicrucian Alchymist, Elias Ashmole, quoted by Preston, and since, by all masonic historians, and is, no doubt, the smoke of the fire kindled by some too scrupulous brethren, A. D. 1720; by which, if I do not mistake, a designed mystery was thrown over the true origin of that institution, then first preparing to run to and fro through the earth.

The Sublime Sovereigns of Freemasonry in this their Grand Circular to the inhabitants of the two hemispheres, now go through five pages of criticism upon the irregularities which have unfortunately crept into the blue degrees, owing sometimes to an ignorance of the Hebrew, Chaldee, and Syriac languages; sometimes to the vanity of masters, who prefer a post of their own setting to the best ancient land-marks of the order; and sometimes owing, one would think, to the incomprehensible grandeur of the subject: but I leave all these things to enter with the Sublime Sovereigns at p. 65, into the exposition of their principal object, as set forth in their preamble, viz: to explain "the origin and nature of the Sublime degrees of masonry, and their establishment, in South Carolina."

"Ye dull stupid Mortals, give o'er your conjectures,
Since Freemason's secrets ye ne'er can obtain;
The Bible and Compass are our directors,
And shall be as long as this world doth remain.

CHORUS.

Come! see masons' felicity,
Working and singing with hearts full of joy.

"No other Society that you can mention,
Which has been, is now, or ever shall be,
However so laudable is its intention:—
It cannot compare with divine Masonree."

Book of Constitutions, Mass. Ed. 1792, p. 236.

"The Sublime Grand Lodge, sometimes called the Ineffable Lodge or the Lodge of Perfection, extends from the 4th to the

14th inclusive, which last is the degree of Perfection :” say the Sublime Sovereigns. “The 16th degree is the Grand Council of Princes of Jerusalem, who hold jurisdiction over the 15th degree, called Knight of the East, and also over the Sublime Grand Lodge, and is to them what a Symbolic Grand Lodge is to the subordinate Lodges.” This with what follows is so sublime, or ridiculous, as to be unapproachable by a tame goose quill. A true copy is all the reader can ask.

“All the degrees above the 16th, are under the jurisdiction of the Supreme Council of Grand Inspectors General, who are Sovereigns of Masonry. When it is necessary to establish the Sublime degrees in a country where they are known, a Brother of the 29th degree, which is called K. H. is appointed deputy Inspector General over the district. He selects from among the craft, such Brethren as he believes will do honor to the society, and communicates the Sublime degrees to as many as are necessary for the first organization of the Lodge, when they elect their own officers, and govern themselves by the warrant and constitution which is furnished them. The jurisdiction of a Lodge of Perfection is 25 leagues.

“It is well known that about 27,000 masons accompanied the christian Princes in the Crusades, to recover the Holy Land from the Infidels. While in Palestine they discovered several important masonic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which some of our degrees are founded.

“In the years 5303 and 5315 (A. D. 1304 and 1311) some very extraordinary discoveries were made and occurrences took place, which renders the masonic history of that period of the highest importance : a period dear to the mason’s heart, who is zealous in the cause of his order, his country, and his God :” (which would be more sonorous, if it contained some particle of historical truth.)

“Another very important discovery,” say the Sublime Sovereigns, p. 67, “was made in the year 5557 (A. D. 1553,) of a record in Syriac characters, relating to the most remote antiquity, and from which it would appear that the world is many thousand years older than given by the Mosaic account : an opinion enter-

tained by many of the learned. Few of these characters were translated until the reign of our Illustrious and Most Enlightened Brother, Frederick, 2d king of Prussia, whose well known zeal for the craft was the cause of much improvement in the Society over which he condescended to preside."

Now hold ; the blossoms of the degree of Perfection here show a specimen of fruit. This great length of the masonic ladder, 33 and 53 steps, comes into use at last : standing at the head of it, without dizziness, the Sublime Sovereigns are competent to proclaim the contents of a precious old Syriac manuscript, known only to themselves, informing men, that the world is some, yea, many thousand years older than the Mosaic account : "an opinion entertained by many of the learned." O, Sublime masonry ! how much thy debtor for this important annunciation ! Supported as it is with a reference to thy "Illustrious and Most Enlightened Brother, Frederick of Prussia, whose well known zeal for the craft," is known equally well with his hatred of divine revelation, and contempt of the blood which was shed for the remission of sins.

The Sublime Sovereigns were not mindful that this Illustrious and Most Enlightened Brother was the fast friend of Voltaire, of D'Alembert, and of their school ; and did not only understand, but could use, the watch word *Ecrasez l'infame* ;* and the inventor of that word, gloried in the day he was pompously admitted a member of the Lodge at Paris, impiously exclaiming, "*this triumph is well worth that of the Nazarine.*"—Barruel, 2 vol. 237 p. Frederick's letters as quoted by the Abbe Barruel, are published in Voltaire's works, and the date of each extract is faithfully given, and they fully establish the connexion of the Illustrious Brother with the Sublime degrees of masonry, which will not increase the confidence of the Christian public in the holiness of the Grand Pontiffs, Princes of the Tabernacle, and Princes of Mercy of Freemasonry.

"As Society improved," say the Sublime Sovereigns, "and as discoveries of old records were made, the number of our degrees was increased until in process of time the system became complete." p. 67.

* Crush the wretch.

N. B.—Society continues yet to improve, and no doubt old manuscripts remain to be discovered; perhaps another generation may furnish a race of masons as much above the Sublime Sovereigns of Masonry of 1808, as they are above the Blue degrees.

“ From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of masonry in Scotland, France, and Prussia, immediately after the first Crusade; but from circumstances which to us are unknown, after the year 5662 (A. D. 1658,) they fell into neglect, until the year 5748, (A. D. 1744) when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux.*

“ In 5765, (A. D. 1761) the Lodges and Councils of the Superior degrees, being extended throughout the continent of Europe, His Majesty, the King of Prussia, as Grand Commander of the Order of Prince of the Royal Secret, was acknowledged by all the Craft, as the head of the Sublime and Ineffable degrees of Freemasonry throughout the two hemispheres. His Royal Highness, Charles, hereditary Prince of the Swedes, Goths and Vandals, &c. &c. &c., was, and still continues, the Grand Commander and Protector of the Sublime masons in Sweden; and his Royal Highness, Louis of Bourbon, Prince of the Royal blood, Duc de Chartres, [afterwards of Orleans, Egalite, and the Gullo-tine,] and the Cardinal Prince de Rohan, Bishop of Strasburg, were at the head of those degrees in France.

“ On the 26th of October, 5766, (A. D. 1762,) the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for all the government of all the Lodges of Sublime and Perfect masons, Chapters, Councils, Colleges, and Consistories

* It is sorrowful that archives which relate to matters many thousand years older than the world, and which are *authentic* respecting the establishment of the Sublime and Ineffable degrees in Scotland, France, and Russia, and their continuing to flourish until 1658, should then give out, and know no more of the matter until 1744, a Scotch nobleman re-established them at Bordeaux.

This re-establishment of the Sublime degrees at Bordeaux is well illustrated by the manner of Capt. Celeron, who, according to the inscription on a lead plate found at the mouth of the clear Muskingum, and now in the Hall of the A. Ant. Society, dated 1749, “deposited it as a monument, and a memorial of the re-establishment of the French power in all the country on both sides of the Oyo (Ohio) otherwise called “the beautiful river, and near all those rivers which empty into it.” A Frenchman might have seen the beautiful river before 1749; but a Sublime degree above the Master’s had probably never before 1744 seen Bordeaux.

of the Royal and Military Art of Freemasonry, (Military art!) over the surface of the two hemispheres.*

"In the same year the constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed on the 27th August, 1765, (1761) Inspector General over all the Lodges, &c. &c. &c., in the New World, by the Grand Consistory of Princes of the Royal Secret, convened in Paris, at which presided the King of Prussia's Deputy Chaillon de Jonville, Substitute General of the Order. Right Worshipful Master of the first Lodge in France, called St. Anthony's, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c. &c.

"The following Illustrious Brethren were also present:

"The Brother Prince de Rohan, Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry, &c.

"La Corne, Substitute of the Grand Master, Right Worshipful Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Maximillian de St. Simon. Senior Grand Warden, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Savalette de Buchelay, Grand Keeper of the seals, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

"Duc de Choiseul, Right Worshipful Master of the Lodge of the Children of Glory, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

"Topin, Grand Ambassador from his Serene Highness, Grand, Elect, Perfect, Master, Knight, and Prince of Masons, &c.

"Boucher de Lenoncour, Right Worshipful Master of the Lodge of Virtue, Grand Elect, Perfect, Master, Knight and Prince of Masons, &c.

* I cannot forbear quoting from our Author, p. 117, further proof of the confidence with which he asserts what he knows can in a moment be proved by his own mouth to be a gross error. "The Sublime degrees are the same at this moment as they were at the time of their first formation. Not the *smallest* alteration, or addition has been made to them, and we know from our archives, that they have existed many hundred years in their *original state*." Even the italics are the Dr's. Now again, p. 72: "On the 1st May, 1790, (A. D. 1786,) the Grand Constitution of the 33d degree—was ratified;" which ratification was 24 years after the last preceding final ratification, as mentioned in the text; both of which ratifications affected the original state of the Sublime degrees something less than many hundred years ago.

“ Brest de la Chaussee, Right Worshipful Master of the Exactitude Lodge, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

“ The seals of the order were affixed to the Patent ; countersigned by Daubertain, Grand Elect, Perfect Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge, and Sublime Council of Princes of Masons, &c.” p. 71.

[To be continued.]

CONVENTION OF ANTIMASONS,

Of the State of New-York, at Albany, 19th February, 1829.

The 19th of February is a day to be remembered : then our reproach was taken from us ; our cause triumphed. Antimasonry, which had been unfeelingly dismissed without respect two years before, from the halls of Legislation, was now permitted to take, by its 100 delegates, entire possession of that hall ; and the same man whose reported bill for the investigation of the masonic outrages, was then unceremoniously laid upon the table, now reported in the Hall of the Capitol, a bill calling a National Antimasonic Convention !

The 11th September, 1830, was chosen for the meeting of that Convention, as the anniversary of the abduction of Capt. William Morgan, and, also, as the time in which the whole Union might be aroused. Let our friends in the East be assured, that Freemasonry will not have expended either its malice or its money, before that time ; and let our friends on the Western waters be assured, that though the institution draws in its head, like a land turtle, expecting to thrust it out again, and travel on with renewed spirit, the arrow of truth, winged with righteousness, will reach its heart, and through its thick armor of mystery and falsehood, pin the loathsome monster immoveable to the earth, the sport of children, and the contempt of women.

When thirty-seven respectable Freemasons have come out in a body in one county, and eighty in another, and the fence groans with the number and weight of those who stand ready to leap,

Antimasonry prospers and thrives. We count it a victory, when the enemy disperse : yet we must stand by our colors, until every foeman has laid down his arms, his oaths, and his unholy allegiance. Ours is not a sham fight ; and it is the discipline of riflemen to disperse at the word, and to rally at the bugle ; it is the manner of Indians to scatter at a whoop, and to fall on with a yell. For Freemasons to throw up a charter and disperse, is well : but an individual surrender is requisite. We cannot object to the flight of our enemy ; and it would be wrong to deny leg-bail to all who offer for it seasonably. But the terms of surrender by company, battalion, or regiment, to be acceptable, ought to include a renunciation of all masonic allegiance for each individual severally, as well as for the whole party collectively. It is right to require, that men who have taken wicked oaths, should renounce them.



We, the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement, or to wound the feelings of our Masonic brethren, publicly to declare, that the system of Free Masonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

Rev. HENRY G. LUDLOW, *New-York.*

HIRAM B. HOPKINS, R. A. M., *Lockport.*

S. E. HITCHCOCK, M. M., *Royalton.*



¶ We have no excuse for error, but love to be corrected in our assertion contained in the last No. of this work, that the "upright and honorable" judge who passed sentence upon Lawson, Chesebro, and Sawyer, is a mason. We have good authority for saying he is not a mason. And the contrast drawn (p. 81) between the sentence on the horse thief, and the sentence on the kidnappers, is *unfair*. The fault was not as at first seemed, in the upright judge who administered the law, but was wholly in the law itself, which made horse-stealing a state prison offence, and kidnapping at the worst, only punishable in the county jail.

(NO. 5.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

"The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart: who shall bring me down to the ground."
ORADIAH, 3.

Had the Arch Apostate power to choose the Society into which to enter for the destruction of souls, as of old he had power to select of all the beasts of the field the wily serpent, none is so fitted to his purpose, as a secret, mystical and sacramental Association. He could have but a single objection to it, to wit: its lurking would naturally render it suspected, and men would avoid it. To remedy this inconvenience, the character of religious sanctity and christian benevolence is necessarily assumed, and the claim to the patronage of Patriarchs and Prophets, Saints and Apostles; but, at the same time, the institution is profane in its rites, blasphemous in its oaths, revengeful in its spirit, barbarous in its obligations, and false throughout.

Or were sinful and depraved men to build a fit temple for the chosen residence of the Prince of Darkness, its

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foundations would be laid in a lie ; it would be built up with delusion, inclosed with mystery, and decorated with selfishness. Instead of the cloven foot for a beacon upon the dome, it would surely display the banner of religion, while the watchmen unceasingly blow the trumpet of charity and benign almsgiving.

Such is the temple, the Mystery ; claiming king Solomon for its Grand Master Architect, and honest but deceived men for its supporters ; such is the society setting itself forth as the handmaid of religion, trumpeting the poor bounty it is sworn to give, to be genuine benevolence ; the system, which appeals to Heaven for its origin, to the Holy Scriptures for its truth, and to the ministers of the gospel for its support ; whose entrance is guarded by a tyler with a drawn sword, and whose outward gate has been hitherto strictly watched by death.

Truth upon this subject is every day taking stronger hold of the public mind ; and, while some of the Fraternity are estranged from us, by their confidence in masonic glory, not a few are ripe for publicly taking farewell of F. M. The number is daily increasing of those who begin to look about for a door of escape from the house of vanity, and of those who come openly forth, "weeping like him who denied his Master." Ere long the tottering walls of the boasted temple of Free Masonry will cause the alarmed tenants to make a rush, and you who linger, may be overthrown in the gate.

Nothing of value in the system of F. M. binds to it the affections of honorable men ; no shadow of use in the trumpery of emblems, and the mummerly of words constituting the body of the masonic lectures, commands for it the respect of its gifted members. Philanthropists do not remain attached to the order for its peculiar benevolence ; neither do patriots continue to it the

support of their names for its support of our political institutions; nor do divines adhere to it with their weight of character and influence, for its kind services in the capacity of a handmaid to religion, yet each of these classes of men do adhere to it, do support with their influence, and countenance with their names, the conceited mystery of Free Masonry.

What can be their motive? The foolish thing has been exposed to the world, and wise men must despise it; the licentious thing has shewed both its disposition and its power to trifle with our most sacred rights, and every freeman must dread it; the profane thing has opened its blasphemies to the public gaze, and every soul must abhor it; nevertheless, good men are retained in its connexion! They can not be retained by any sinister design, else they are not good men; they neither wish to use, nor to be used by, the signs and tokens of F. M., they heartily despise them. They would be glad to be unknown to the world as masons; they would rejoice to have it forgotten that they were ever inside of a Lodge room; they love to say, when compelled to speak upon the disagreeable subject: "I have not attended a lodge these five years, ten years, twenty years." Yet they are masons in good standing, subject to the laws of the Order, and suitable to prop its falling character.

"Have you read Morgan's book?"

"No; I do not wish to read it."

"Free Masonry is said to be of recent origin."

"I never thought much of its claim to king Solomon."

"But the oaths of F.M. that are published, are horrid."

The mention of the *oaths* puts an end to the dialogue; the oaths silence them; the oaths bind them against their will to F. M. the oaths hold their influence in favor of the institution after they are satisfied of its

worthlessness ; the oaths retain their names, where their presence has not been for years ; the oaths compel them to countenance what they do not approve ; the oaths, *the oaths !* these restrain their liberty ; these burden their heart ; these blind their eyes, pervert their conscience, and chain their will. A conscientious regard to their masonic oaths forces them, against conscience, to support a bad institution ; to be silent, when duty bids them speak.

What is an Oath ?

To these men it is every thing, and F. M. nothing. Remove the oaths from their consciences, and they would give Free Masonry like chaff to the winds ; they, too, would make it :

“ A fixed figure for the hand of scorn,

“ To point his slow, unmoving finger at.”

For their sake we will examine : What is an oath ? What constitutes its binding principle, its strong obligation ; In what consists the awful, dreadful power of an oath of God ?

An oath is a promise accompanied with an invocation of God to witness what we say.

Two things are essential to an oath, that it contain a promise, and the name of Jehovah. The naming of the name of the Lord is not sufficient alone to constitute an oath ; much less is a simple promise, an oath ; but the Lord's name united with a promise constitutes the highest obligation to which God or man subjects himself ; for “ God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath,” and “ because he could swear by no greater, he swore by himself.”

The Lord gave a *promise* to Noah, and set his bow in the cloud for a token ; but that promise was not an

oath. The Lord communicated his name, **I AM THAT I AM**, to Moses, but it was not accompanied with a promise, and therefore is no oath. When Abraham was old, he made the chief of his servants promise, or "swear by the Lord, the God of heaven, and the God of the earth" that he would not take a Canaanite for Isaac to wife. Remove from this covenant the Lord's name, and it becomes a mere promise: remove from the covenant the promise not to take for Isaac a Canaanite to wife, and it is mere profanity, an idle and unnecessary use of the holiest Name; and can not be an oath. The union of the Name with the promise, constitutes the holy obligation, which it is perjury, either to slight, or to break.

An oath is as clearly a compound, as water is a compound. Hydrogen gas alone in any quantity will not form water, nor will oxygen gas: but hydrogen and oxygen combined in due proportion make pure water. As no other union of elements will constitute water, but these two, oxygen and hydrogen; so no other form of words will constitute an oath but these two, the Lord's name and a promise. Use the Lord's name alone to any extent, and it is no oath, but only profanity; neither can a promise a thousand times repeated, by any means, alone become an oath. But join the two, the Lord's name with a promise, and like the union of hydrogen and oxygen, a new thing is formed, of mighty import.

To form an oath, then, we must use the Lord's name and a promise. Suppose, in forming an oath, instead of the name of the Lord, we use "Heaven," it is God's throne; "the Earth," it is his footstool; "Jerusalem," it is the city of the Great King; and joined with a promise, they give the *form* of an oath, and are for-

bidden, inasmuch as those who swear by Heaven, swear by Him who dwells therein, and they who swear by the earth, swear by Him who made it. This interpretation of Divine Revelation, approves itself to every enlightened conscience. The words Heaven, Earth, &c, are constituents of the oath, because they contain in this use of them the idea of the Creator of all things; and that idea is the one essential part of an oath. So that the Holy Scriptures, which teach us to regard by faith the Invisible One in all things, forbid any attempt at evasion in the form of expressing the first essential in an oath.

Nevertheless, we cannot suppose the obligation of a promise sanctioned by the name of George, or of Jupiter, to be in the slightest degree binding for the *oath's* sake. "By George, I will go barefoot, or barehead, on a brother's errand. By Jupiter I will keep the secret of a brother,—any thing except murder and treason, and these at my election." No mortal would regard the *names*, as having any binding effect upon these promises; they are idle words, not lawful to be used; but in relation to confirming the promises, they are a nullity.

If the first requisite to an oath be wanting, we see that although the form of an oath may remain, the words have only the binding force of a simple promise. On the other hand, if the second requisite to an oath be wanting, although the true form of an oath may remain, the words have no binding effect, and must be regarded as mere profanity, or, with aggravating circumstances, as blasphemy. For instance: "I, A. B. of my own free will and accord, and in the presence of Almighty God, and of this Rt. Wor. Lodge, do most solemnly and sincerely swear that" *I will kill Paul!*—

This is monstrous profanity ; but no child of capacity to read, will attach any moral obligation to this form of words, binding him who uses them to commit unhallowed murder. Certainly, the reader exclaims : " You are not bound by this oath ; you sinned in taking it ; to keep it would aggravate your guilt ; you are bound by the holiest ties to do good, and not to do evil. Having taken the Lord's name to your unrighteous pledge, you have profaned his name, and by no means has your profanity sanctified that unholy pledge, or rendered it morally binding upon your conscience. It is monstrous to plead past profanity in justification of present iniquity."

The second essential to an oath is wanting, viz. a just promise ; for to form water, not only the oxygen gas must be pure, but also the hydrogen. To kill Paul is wrong, and promising in the name of the Holiest to do it, can never make it right. The name is good, the promise is bad ; and the conjunction of these, in the *form* of an oath, does not constitute an oath, any more than the union of so much gibberish to the Holy name would constitute an oath. It is dreadful profanity ; and although we add for a forfeit, the penalty of a fellow craft's obligation, " to have the heart torn from the left breast, and given to the fowls of the air," it does not help the matter. The promise is bad ; neither penalty nor name can make it good ; and it can have no part in forming an oath.

" I, *A. B.* of my own free will and accord, in presence of —, most solemnly and sincerely promise and swear that I will inform a brother of all approaching danger, if in my power."

This promise is not good ; it is *unlawful*, and therefore can no more enter into the composition of an oath,

as one of its two principal ingredients, than nitrogen can be compounded with hydrogen to form water.—Such union is naturally impossible. “I will inform a brother of all approaching danger if in my power”—Suppose his country calls upon the swearer to seize the property of a brother, or to arrest his person? He must warn him of the coming danger, or break his promise; and if he keep his promise and warn him, the end of the law is defeated, and the cause of his country is abandoned. The promise is unlawful, the form of the oath is only left, and the expression is profanity.

“I furthermore promise and swear, if ever I see the grand hailing sign of distress, or hear the words accompanying that sign, and the person giving it appears to be in distress, I will fly to his relief at the risk of my life, if there be a greater probability of saving his life, than of losing my own.”

This promise connected with the name of Holiness, is precisely like the last, unlawful, and also like Herod's oath: “I will give thee whatsoever thou shalt ask.” But Herodias' daughter said: “Give me the head of John Baptist;” and the king was sorry, yet for his oath's sake, and the sake of his guests, he completed his guilt, and consented to the murder. Our oath-bound brethren on a jury, when the culprit at the bar should give the grand hailing sign of distress, might, like king Herod, be exceeding *sorry*, and, like the king, also, they might for their oath's sake, interfere between the criminal and blind justice; they might for their oath's sake, secretly turn aside from their distressed brother, that sword, which the laws of our country had raised against his liberty, or against his life.

So in keeping a brother's secret, and going on a brother's errand; the secret may be innocent, and the er-

rand may be honest ; but if there be a Herodias in the case, the oath still is the same, and he who takes it, breaks it, or is completely subject to her will. The masonic oath is, in its nature, Herod's oath precisely.—“I will give thee whatsoever thou shalt ask,” said Herod with an oath. “I will go on your errand, brother ; keep your secret ; apprise you of danger ; rescue you from distress ; and do for you any thing, when I shall be informed that my masonic oath requires it.” These are unlimited and fearful obligations, rendering the mason subject to the humor, not of one daughter-in-law, but of every wicked brother.

They are worse than the oath of Herod, much worse ; for his boundless oath was limited to one person, in a single instance, while the boundless oaths of Freemasonry are unlimited in time, and are extended to every member of the fraternity.

Had the damsel asked a proper gift, Herod's oath would have passed unnoticed. Honest masons having no wickedness to perform, to communicate, or to conceal, their obligations pass unheeded. But the moment an unholy desire calls for gratification, Herod's oath, and the mason's with equal strides, come to its support ; and the mason, as well as the king, for his oath's sake, plunges into the depths of guilt and crime. It is as natural for the freemason to do it, as it was for the king ; and we have seen both alike yield to the temptation, and, with wicked hands, slay those whose only crime was, TESTIFYING THE TRUTH. John said : “It is not lawful for thee to have thy brother's wife ;” and Morgan carefully prepared his book, and said : “*This is Free Masonry.*” If John had been silent, or had falsely spoken with respect to Herod's illegal marriage, Herodias would never have taken advantage of the king's oath to behead the austere Baptist ; and if Morgan had

been silent, or had published only a lie upon Free Masonry, the harlot would never have taken advantage of her lover's oath, to smuggle the unyielding Morgan from his wife and helpless children, from the protection of his friends, from the constitutional right of trial by a jury of his peers of the vicinage, to sink his dead clay in the deep waters, and to load his memory with loathsome obloquy. It was *the truth*, in both these cases, which aroused the spirit of revenge in the bosom of the guilty; it was the truth, which, instead of mortifying and humbling the offenders, pricked them on to transgress; it was THE TRUTH, which made John a martyr to the immodest queen, and which made Morgan a martyr to shameless Free Masonry.

Herod's promise was unlawful; he had no right to pledge himself to an unknown measure. He said: "I will give thee *whatsoever* thou wilt ask." He was taken in a snare, and instead of breaking it, he suffered it to strangle him. So are the Masonic obligations unlawful; we have no right to pledge ourselves to do we know not what. Men doing so, are taken in a snare which they may be sorry for, as Herod was; but nothing short of a renunciation of their oaths, will deliver them from the danger of Herod's transgression. To attempt keeping the oaths in things lawful, and breaking them in other cases, is not safe, but exceeding dangerous; besides the mind is unceasingly harrassed between the fear of too much keeping, or breaking the oaths: and they become a burden impossible to bear.

How totally hostile to peace of conscience, when an honest Free Mason reflects, that he is bound by oath *always to hail* the sign of a brother Mason, i. e. to respond to it by some countersign; *always to attend a summons of the Lodge*, if held within the length of a cable tow; *to keep forever a secret whatever is done in pursu-*

ance of that summons, the two highest offences against human law only excepted; *to go, if need be, without hat or shoes, on any errand a brother Mason may require in the name of a brother*, if the distance be not above the length of a cable tow! To a stranger to the farce of the Lodge-room, the very mention of these things is perfectly ridiculous; but to the unfortunate wight, who, in imitation of the good and great, has entered hoodwinked upon the point of a sharp instrument into the Lodge, and assumed these unhallowed obligations in the name of the Lord! they are a mountain of difficulties; a subject of distressing recollection; no light or laughing thing, but a serious and most oppressive burden. We have felt it; and in that day when we saw our way clear to throw off these oaths, as a marriage oath is thrown off when the marriage bed is defiled, and as our religious fathers threw off the Romish oaths, when they deemed the corruption of the church sufficient to justify it, and as our fathers in the flesh threw off the oaths of British allegiance, when they found them the bonds of their country's slavery to a foreign power; the heart was already relieved of a *burden*, the bosom heaved with new elasticity, and the perturbed spirit enjoyed unwonted composure; and now the work has been six months done, both time and conscience approve it.

Man regards the appearance; but the Lord searches the heart. The day of trial awaits all, both those who retain, and those who renounce, their Masonic obligations. No man should be governed in this matter by example chiefly, but by a pure conscience, enlightened from on High; and as he feels bound to act in the sight of Heaven, so let him act, fearless of men or of Masons. Neither be hasty to sin by presumptuousness, nor fall into condemnation by remissness. But prayerfully

inquire, what is duty ; be fully persuaded in your own mind, and if your oath to Free Masonry is like Herod's to the dancing girl, put it away, and be at peace. You can have no peace in attempting to keep it. If it be only the name of the Holy One attached to an unlawful promise, it is not an oath, but mere profanity.—The promise made without the form of law, and contrary to the equal rights of citizens, is not to be the more observed, because of the profanity connected with it ; but the sooner to be rejected, both as a counterfeit and most dangerous imposition. It is a fearful thing to make the name of the Holy One an apology for sin, or a shelter for transgressors.

If the Masonic obligations were an oath, they would be liable to every objection, which can be made to Herod's oath, and much more. But they are not an oath ; they are mere profanity and blasphemy ; the wickedness they include and cover, vitiates them entirely ; the promises are, many of them, bad, and they are all obtained under false assurances ; putting the Lord's name to them, can never make them good. To form the new and mighty element, water, both the constituent gasses must be pure and unadulterated ; and, so, to constitute the awful obligation of an oath, each of its elements must be pure ; the name Holy, and the promise righteous.

REVIEW OF DR. DALCHO'S ORATIONS.

CIRCULAR OF THE PUISSANT SOVEREIGNS.

(Continued from p. 132.)

WE parted from this wonder of the Mystery, at the point where the Grand Consistory of Paris put their names to the commission of Brother Stephen Morin, constituting him "Sovereign Inspector-General over all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges, and Consistories of the Royal and Military Art of Freemasonry, in the new world!"

Brother Morin, to take possession of his extensive empire, landed at St. Domingo, in the West Indies, where he by the Majesty that was in him, appointed a Deputy Sovereign Inspector-General for all North America. "This high honour," says the Circular of the Sublime and Puissant Sovereigns, "was conferred on Brother M. M. Hayes,* with the power of appointing others when necessary." p. 71.

"Brother Hayes appointed Brother Isaac Da Costa, Deputy Inspector-General for the State of South Carolina, who in the year 5787, (1783) established the Sublime Grand Lodge of Perfection in Charleston." Here is the important matter which the Sublime Sovereigns have issued this Circular to communicate, viz: The account of the establishment of the Sublime Grand Lodge of Perfection in South Carolina. *See 2d page of the Circular.*

* Moses Michael Hayes was a reputable Grand Master of Ancient Masons in Massachusetts, 1789-90 and 91, and after the union with the Moderns in Massachusetts, A. D. 1792, he was one of the Committee to compile the Book of Constitutions.

"The names of the masonic degrees are as follows, viz:—

1 Degree called Entered Appren-	9 —	Elected Knights
tice,		of Nine,
2 — Fellow Craft,	10 —	Illustrious Elected
3 — Master Mason,		of Fifteen,
4 — Secret Master,	11 —	Sublime Knight
5 — Perfect Master,		Elected,
6 — Intimate Secre-	12 —	Grand Master,
tary,		Architect,
7 — Provost & Judge,	13 —	Royal Arch,
8 — Intendant of the	14 —	Perfection."
Building,		

One would suppose it were time to stop at this degree; but it is only the fourteenth step in the *Sublime Grand Sovereign's* ladder, and nineteen steps are above the Degree of Perfection! This is genuine Freemasonry, that began with time and reaches *Perfection* before it is *half* finished.

"15 — Knight of the	18 —	Sovereign Prince
East,		of Rose,
16 — Prince of Jeru-	19 —	Croix de Hero-
salem,		den,
17 — Knight of the	19 —	Grand Pontiff.
East & West,		

Members of this and the following degrees may understand the hieroglyphics referred to in Dr. Dalcho's Note D.

20 — Grand Master of	25 —	Prince of Mercy,
all Symbolic	26 —	Knight of the Bra-
Lodges.		zen Serpent,
21 — Patriarch Noach-	27 —	Commander of the
ite or Cheval-		Temple,
ier Prussian,	28 —	Knight of the Sun,
22 — Prince of Liba-	29 —	K. H.
nus,	30, 31, 32 —	Prince of the Roy-
23 — Chief of the Tab-		al Secret, Prince
ernacle,		of Masons,
24 — Prince of the Tab-	33 —	Sovereign Grand
ernacle,		Inspector Gen.

“ Besides these degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense to those brethren who are high enough to understand them, such as select masons of 27, and the Royal Arch as given under the Constitution of Dublin. Six degrees of Maconnurie d'Adoption, Compagnon Ecossais ; le Maitre Ecossais, et le Grand Maitre Ecossais, &c. &c. making in the aggregate 53 degrees.”

The puissant Sovereigns of South Carolina added *ten new degrees* to the Sublime Grand Lodge in 1816. (Freemason's Library, p. 317.) The *original state* of the Sublime degrees, however, is not altered ; not at all. Freemasonry can find a way to make 33 and 34 equal and the same ; and the very Perfection one reached at degree 14 in 1808, the same with the Perfection attained in degree 24 of 1816. A little sleight of hand will do this ; and the mistress of *the faculty of Abrac* is never at a loss. She named in this grand circular 33 degrees and 20 collateral degrees, making an aggregate of 53 degrees ; and now, since 1816, ten of the collateral are removed into the direct line, the aggregate remaining the same. That is a slight change, one would think : like taking the outer courts of an edifice, and putting them three stories higher up on the top. It is, however, the same building yet ; though the Sublime Sovereigns' expression would be rather strong applied to this case, when they say, p. 117, “ Not the *smallest alteration* or addition has been made to the Sublime Degrees, &c. Those who can read note D. will understand this :

The names of the new degrees are worth having, to make the present system of the Sublime Sovereigns complete : all the changes made are between the Master's degree and the degree of Perfection, which latter is

elevated from the 14th of the former to the 24th degree of the latter system. The degrees added, are

- | | |
|----------------------------|--|
| 4 The Mark Master, | 11 Knight of the Holy Sepulchre, |
| 5 Past Master, | 12 Knight of the Christian Mark, |
| 6 Most Excellent Master, | 13 Knight Templar, |
| 8 Royal Master, | 23 Knight of the 9th Arch; which |
| 9 Knight of the Red Cross, | brings us to <i>Perfection</i> at the 24th |
| 10 Knight of Malta, | degree. |

“The committee respectfully submit to the consideration of the Council, the above report on the principles and the establishment of the Sublime degrees in South Carolina, extracted from the archives of the society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the institutions* over which this Supreme Council presides; and they flatter themselves, that if any unfavorable impressions have existed among their brethren of the Blue degrees from a want of the knowledge of the principles and practices of Sublime Masonry, it will be done away; and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons: that, as all aim at general improvement of the condition of mankind by the practice of virtue, and the exercise of benevolence, so they sincerely wish, that any little differences, which have arisen, in unimportant ceremonies, of *Ancient* and *Modern*,† may be reconciled, and give way to the original principles of the

* What these institutions were, is not evident; but I sadly fear the “Most Puissant Sovereigns,” fancied themselves supreme over the Lodges of our land; if so, it was only in the fancy. Our Lodges never invited any Sovereigns to reign over them, and, least of all, these Sublime Gentlemen, “under the canopy of the Zenith,” 32 deg 45 min. N. Lat.

† This is the difference, which, according to our author, (p. 22,) was determined by the Jewish historian, Josephus, in favor of the *Moderns*.

Order, those great bulwarks of society, universal benevolence and brotherly love, and that the extensive fraternity of Free Masons, throughout the two hemispheres, may form but one band of brotherhood. "Behold how good and how pleasant it is for brethren to dwell together in unity."

"They respectfully salute your Grand Council, by the *Sacred Numbers*.

"Charleston S. C. the 10th day of the 8th mo. called Chisleu, 5553, A. B. 580*d*, and of the Christian *Æra*, this 4th Dec. 1802.

"Frederick Dalcho, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*, and Lieutenant Grand Commander in the U. S. A.

"Isaac Auld, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*.

"E. De La Motta, K. H. P. R. S. Sovereign Grand Inspector General of the 33*d*, and Illustrious Treasurer General of the H. Empire."

Thus ends the extraordinary report of this Masonic Committee. Their worthy names deserve to be remembered; and their mysterious title would undoubtedly assist the memory, could it be unravelled. K. H. P. R. S. ! what can that mean? Surely these letters are the initials of the 29, 30, 31, and 32 degrees of Sublime Free Masonry. P. R. S.—Prince of the Royal Secret. That is clear; but K. H.—what is K. H.? Be patient, reader, it is too blasphemous to unfold at once: we shall presently see what it means. Treasurer General of the *H. Empire*? I have a work, "*Hermes*," approved in its principles by the Grand Lodge of France, which, with less modesty, calls this Masonic dominion, "*Le St. Empire*," the *holy* empire. Illustrious Treasurer General of the Holy Empire! E. De La Motta, Knight of the *Holy Ghost*!!! Prince of the Royal Se-

cret!! Sovereign Inspector General of 33d, and Illustrious Treasurer General of the Holy Empire!

Be astonished, O, reader! Let your heart misgive you! withhold your belief; nay, declare, positively, that innocent Free Masonry is abused by this interpretation of her honorary capitals; and then know that the explanation here given to K. H. is copied from the Sublime Sovereigns themselves: and although they are false, this reading of K. H. is strictly true. (See Free Mason's Library, Baltimore, 1826, p. 317.)

“Doth a fountain send forth at the same place, sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.”—ST. JAMES, chap. 3.

We will now look back upon this precious document of Freemasonry, and examine its general character. That it is vain, bombastic, and false beyond comparison, requires not a word to shew; but it has truth in it important to be known. It is the only document, with which I am acquainted, giving an account of the introduction of the Masonic degrees into this country, above that of Master. It is matter of record in the constitutions of England and in the constitutions of America, that the first three degrees were introduced and planted at Boston, A. D. 1733. But whence came the remaining 30 or 40 of the Sublime degrees? Who can tell? And when did they first find a home in this holy land of liberty? Who can tell? Ay, *who*? Brother Grand Master, can you? Brother Grand High Priest, can you? Brother Prelate, do you know whether, or not, in officiating between the Majesty of Heaven, and Sublime Free Masonry, you are the servant of sin, the tool of infidels, and the slave of him “who is a liar and

the father of it?" Verily, you suppose *not*; but you have no evidence besides the reiterated assertions of false Free Masonry. I believe you *are* High Priests of sin, unwittingly, it is true; nevertheless, you *are* ministers of falsehood. You are named with a name of blasphemy, *High Priests after the order of Melchisideck*. That is your Masonic name; and since Divine Revelation has *appropriated* that name to the Lord, our Saviour, it is no longer, if it ever were, common to mortals; it is blasphemy to assume it. You are prelates of unrighteousness. That you are ignorant of it, is true; and how far this sin of ignorance is to be winked at, a future day will shew. I do not condemn you; but I tell you the truth: You are the Prelates of Free Masonry; the ministers of *folly*; the ministers of deceit and imposture; the ministers of iniquity and impiety; the ministers of Satan's synagogue; ministers of that nocturnal school, in which, as sure as there is a prince of darkness, he presides. I speak not thus to be severe, unnecessarily to wound you; but so true as there is a Gospel, so true you are the servants of its foes—it *most desperate* foes. You may scorn my words, but your own experience will tell, faithful servant of the Cross, how such scorn can be endured.

If ye cannot bear this, turn away. If ye cannot endure the sound of a voice uttering the deep convictions of an honest mind, throw down the pamphlet, go to your farm, or to your study; for worse things are in store for you. I have called you hard names, I now shall prove that you deserve them. If ye cannot hear the truth with your ears, how can ye endure the sight of it? How can ye bear to feel it with your hands, to handle it, and to know that it is indeed truth? Truth never hurts; taste it, eat it; and it will prove the reverse of the prophet's little book, that was sweet as

honey in the mouth, but bitter in the stomach: this will be bitter in the mouth, very bitter, but salutary in the stomach, refreshing your whole frame.

Webb's Monitor, Albany, 1797, p. 214, commences a list of all the Sublime Lodges of America, thus :

"The oldest Chapter of Royal Arch Masons of which we have been able to obtain information, is that holden at Boston, in St. Andrew's Lodge. This Chapter was first formed about the year 1764." Then follow five Chapters in Connecticut, six in New-York, six in Pennsylvania, and two in Virginia, without date to their origin. The Book of Constitutions of Massachusetts, editions of 1790 and 1798, giving a history of Free Masonry in Massachusetts, makes no mention of any degree above the Master's.

Mr. Webb and the Sublime Sovereigns, agree in making the Sublime Masonry of these United States commence at Boston, in Massachusetts. It was 1761, 27th August, when the Grand Consistory of Princes of the Royal Secret gave brother Morin the appointment of Inspector General over all Lodges, &c. &c. &c. of the new world. In what year he gave brother M. M. Hayes, "the high honour," of Deputy, the archives, or the Sublime Sovereigns forget to mention ; but the time would not be unsuitable to Mr. Webb's statement, "*about 1764, the first Royal Arch Chapter of the Union was held at Boston;*" the abode of Mr. Hayes, by the very Lodge, (St. Andrews,) over which Mr. Hayes was, in 1789, 90, and 91, Grand Master by election, and not by commission of the King of Prussia's Deputy. These circumstances agree but too well together.

Now whether Sublime Masonry began many thousand years earlier, than the revealed history of the world places the creation of man, or first saw the light early

in the eighteenth century, the introduction of it into North America, seems to have been effected by the Grand Consistory of Princes of the Royal Secret, and their Deputy, brother Morin, and his Deputy, brother Hayes. We will not trouble ourselves with the Deputies in this matter; but a close inspection of the characters of their employers will be very profitable to the right understanding of Free Masonry.

Without pretending to say, or to know, what Sublime Masonry is, we may inspect the character of the fountain from which it comes to us. If Sublime Masonry be of a nature in the least degree suspicious, a pure origin will wipe away suspicion; but a Deistical origin may excite a doubt of its pretended Christian excellence, not doubted before.

Frederick II. of Prussia, as Grand Commander and Protector of Masons throughout the two Hemispheres, demands the first notice. In his train will follow his Grand Deputy, Chaillon de Jonville, with his associates, Prince de Rohan, Duc de Choiseuil, and others; the Grand Commander in Sweden, Prince Charles; and in France, the Duke of Orleans, &c.

It is abundantly evident from these pages, that *Sublime* Masonry, as it is falsely called, claims to be a most Christian Institution, and may be it is; good Christians have been within its veils; but if the men whom the Sublime Sovereigns proclaim the Grand Commanders of Masonry, were active in the dissemination and faithful in the protection of Christian principles, it is a wonder worth knowing; and if they have, by cunning devices, palmed a false philosophy upon their pupils for true Gospel, it becomes all interested, *to bring them to light.*

What is a conspiracy? A secret combination of men to effect a dark design: whose members have a

watchword and tokens : a name for each other, and a name for their foe, known only to themselves ; and in their intercourse with each other the conspirators use their mystical terms, to prosecute their schemes with less danger of detection.

Such a conspiracy in the last century existed against Christianity, and the Grand Commander of Sublime Masons was a principal in it. Frederick of Prussia did not play the jester : he did not enter into the protection and dissemination of the sublime degrees for the sake of the ribbons, and grand honours they bountifully bestow : his object was higher, and less innocent.

The Encyclopedists of France were members of the conspiracy ; and Frederick, " the Solomon of the North," was *their* protector and coadjutor, equally with the Freemasons. Their word was, " Ecraser l'infame." Crush the wretch. (See Scott's Napoleon, chap 7, or vol. 1, p. 117.) The name of Christianity, their foe, was L'infame, (the wretch ;) the conspirators' name for Frederick was Duluc ; for Voltaire, Raton, (a cat ;) for D'Alembert, Bertrand by himself, but by the others, Protagoras : and the general name of the conspirators was Cacouac. (Abbé Barruel, vol. 1, p. 92.)

And this is their language, " I am weary of hearing people repeat, that twelve men have been sufficient to establish Christianity ; and I will prove that one may suffice to overthrow it."—(Life of Voltaire, by Condorcet, his particular friend.)

In* a letter to D'Alembert, 24th July, 1760, conspiring

* Believing it would be interesting to the reader, and important to the credibility of this nefarious conspiracy, I have verified the references of the Abbe Barruel, and copied them from the original French. Let not the praises of the impious Voltaire be chaunted by the classic youth of our country, in the Halls dedicated to Science by Christian Piety.

the destruction of the *wretch*, Voltaire inquires, "Could not five or six men of parts, who rightly understood each other, succeed after the example of twelve scoundrels who have already succeeded?"* Observe the date, 1760.

Nor let the reader say, that the impious attempts of Voltaire have no connexion with the Grand Commander of Sublime Masonry; for Frederick, in a letter to Voltaire, of March 16th, 1771, admires his method of *filliping the wretch while loading him with civilities*;† and again, Nov. 25, 1766, styles Voltaire "the God of Philosophy," and represents him as "ascending Olympus, loaded and satiated with glory, *the conqueror of the wretch*, seated on a car beaming with light," &c.‡ (Bar. 1 vol. p. 100.)

* Serait, il possible que cinq ou six hommes de merite qui s'entendront, ne reussissent pas apres les exemples que nous avons de douze faquins qui ont reussi.—Volt. Works, vol. 68, p. 127.

† Je n'approuve point l'auteur de la preface de Fleury abrige : Il s'exprime avec trop de hardiesse, il avance des propositions qui peuvent choquer les ames pieuses : et ce la ne pas bien. Ce n'est qu'a force de reflexions et de raisonnemens que l'erreur se filtre, et se separe de la verite : peu de personnes donnent leur temps a un examen aussi penible, et qui demande une attention suivie. Avec quelque clarté qu'on leur expose leurs erreurs, ils pensent qu'on les veut seduire ; et en abhorrent les verites qu'on leur expose, il detestent l'auteur qui les annonce.

✎ J'approuve donc fort la methode de donnez des nazardes a l'*inf.* . . . en la comblant de politesses.—Volt. Works, vol. 66, p. 16.

‡ Enfin, comble d'ans, rassassie de gloire et vanqueur de l'*inf.* . . Je vous vois monter l'Olympe, soutenu par les genies de *Lucrece*, de *Sophocle*, de *Virgil* et de *Locke*, place entre *Newton* et *Epicure*, sur un nuage brillant de clarte.

Pensez a moi quand vous entrerez dans votre gloire, et dites comme celui que vous savez : *ce soir tu seras assis a ma table.* Volt. Works, vol. 65, p. 353.

Frederick believed that death is an eternal sleep,* (Let. to Vol. 30th Oct. 1770,) and joined himself with those who attempted to subvert every Christian altar; who urged their warfare with deceit: "Confound *the wretch* to the utmost of your power; speak your minds boldly; strike, but conceal your hand."† (Vol. to D' Alembert, May, 1761.)

And when Voltaire proposes to him open violence with the church, Frederick replies, (March 3, 1767:) "It is not the lot of arms to destroy *the wretch*; it shall perish by the arm of truth and interested selfishness."‡ (Bar. 1 vol. p. 60.)

Voltaire, in a letter to Damilaville, 15th June, 1762, declares, that for the preceding five and twenty years, "he had no other object in view than to vilify *the wretch*."|| (Bar. 1 vol. p. 95.)

In another, to D'Almbert, (Let. 85, 1761:) "*Let the real philosophers unite in a brotherhood like the Free Masons*; let them assemble and support each other; let them be faithful to the association. This Secret Academy will be far superior to that of Athens, and to all those of Paris. But every one thinks of himself, and forgets that his most *sacred duty* is to crush *the wretch*."§ (Bar, vol. 1, p. 69. Observe the date, 1761.

* Post mortem nihil est.—Volt. Works, vol. 65, w. 429.

† Ditez hardiment et fortement tout ce que vous avez sur le coeur. Trapper et cachez votre main.—Volt. Works, vol. 68. p. 166.

‡ Il n' est point réservé aux armes de détruire l' *inf.*..... elle périra par le bras de la vérité et par la séduction de l' intérêt.—Volt. Works, vol. 65, p. 370.

|| I do not find a letter of this date to Damilaville.

§ Que les philosophes véritable fassent une confrérie comme les francs—maçons, qu'ils s'assemblent, qu'ils se soutiennent, qu'ils soient fidèles à la confrérie, et alors je me fais brûler pour eux cette Académie secrète vaudrait mieux que l'Académie d'Athènes, et toutes celles de Paris; mais chacun ne songe qu'à soi, et en

"Crush the wretch; I tell you then, crush the wretch."* Let. to D'Alembert, 129. (Bar. vol. 1, p. 99.)

It is not a little remarkable, that this advice of Voltaire's respecting "a brotherhood of real philosophers, similar to that of the Free Masons," was given in the same year with the appointment of brother Morin, to be Inspector General of the New World, &c. by a club of these very philosophers. (The Grand Consistory of Paris commissioned brother Morin 27th Aug. 1761.)—Frederick did not dip his finger into Free Masonry for pastime; nor did these *real* philosophers create an office, till then unknown and never yet submitted to, viz: Inspector General over *all the Lodges of the New World*, for the dissemination of the doctrines they are pleased to denominate "the wretch." And what is more, no man before Frederick claimed to be, or was entitled by others, "*Grand Commander and Protector of Free Masons*;" and some of the Sublime degrees were the invention of his age and philosophic people.†

"What if it were so; who would introduce his anti-Christian degrees into this country? Stephen Morin was a Jew, and M. M. Hayes was a Jew, and without impeachment of their character, they could have no more difficulty in seeking to *crush the wretch*, than Voltaire himself. But I have no wish to further pursue this part of the history at present; it is dark and gloomy. I will return to the club of *real* philosophers,

oublie le premier des devoirs qui est d'aneantir l'*inf*. . . —Volt. Works, vol. 68, p. 163.

Riez et aimez-moi, confondez l'*inf*. le plus que vous pourrez.—Idem, p. 164.

* N. B. Ecr. l' *inf*. vous dis-je.—Volt. Works, vol. 68, p. 282.

† "His character in religion was that of a Free Thinker. Indeed, he not only disbelieved and derided Christianity, but was disposed to deny the existence of a Deity. His court was at once a school of philosophy, and a seat of impiety." (Russel's Mod. Europe, Part 3d, Let. 7.)

to examine into their claim to our confidence in any secret and carefully concealed thing, which first came forth of them to us.

(To be Continued.)

ADDRESS

Of the Free Masons of Monroe County to the public, on returning their Charters: adopted by a Convention of Delegates from several Lodges, held in Rochester, on Friday, 18th March, 1829.

"STRIKE—BUT HEAR."

Anti-Masonry goes bravely on, when twelve Masonic bodies lay down their arms upon the field of battle; nine by this address, and three a few weeks previous. The surrender of their Charters is made with much of that bad grace which naturally accompanies an act performed against the will; and the address reads like a stout attempt to defend in principle, that which in policy, they think good to relinquish from their practice.

But, take it altogether, it is a glorious triumph for the foes of secret societies, that their enemies disband; that they who have defied all earthly sway, cower before the stern gaze of public inquiry, and shrink and flee away under the awful rebuke of public opinion, distinctly expressed by our yeomanry at the polls. They may mutter in the spirit of a whipt schoolboy; they do; but they submit; and that submission, followed by righteousness, is all we ask. That, in the moment of making it, they discover a rebellious disposition, and a good will to do very differently, if their master, the public, would let them, is poor human nature. No rebel against the laws cheerfully yields up his sword; but to yield it, is the first evidence of returning patriotism, and may well encourage hopes of an entire reformation of character. Not even a prisoner of war delights in the defeat, which proves him weaker than his adversary; and while these Free Masons confess "that public opinion, at this time, unequivocally calls upon the fraternity to relinquish their Masonic rights," we pardon the apparent absence of all delight in the act of concession.

This address is signed in behalf of the nine Masonic fraternities, by forty men, some of them known and respected throughout the state; and they are entitled to full credit when they say. "It is not to be disguised, that this concession has cost us a considerable effort, particularly while smarting under the lash of persecution and proscription." But they will think better of this by and by. Per-

secution and proscription are frankly avowed for the annihilation of Free Masonry ; and, to the valuable effects of it, these honorable men are competent and excellent witnesses. *Principia, non homines*, is an axiom of Anti-Masonry, and of every other honest party.—Free Masonry, and not Masons, is the object of our pursuit. The unholy oaths of a secret fraternity, we proscribe, and not the unfortunate men, who, with their eyes blinded, have assumed them, and who keep them with a hoodwinked conscience. This republic proscribes monarchy, not to offend the men, who would really prefer a hereditary government, but in its own defence. Our countrymen proscribe aristocracy, not for the sake of shutting out a few able men from the councils of the state ; but on account of their preference for a democratic form of government. And it is equally possible and true, that our yeomanry proscribe Free Masonry, neither to offend, nor to disfranchise Free Masons ; but solely, in the exercise of their constitutional rights, to provide for their own security. No freeman can take any exception to this ; and we rejoice that the Masons of Monroe county assent to its propriety, by the first step toward a full acknowledgment of its justice. They yield to public opinion, their Charters ; and, we will cherish the hope, that ere long they will also yield to it, their Masonic oaths.

The committee who draft the address, "*SOLEMNLY AVER*, that the alleged and probable perpetration of the death of Wm. Morgan by the hand of violence, has been uniformly condemned by them, and by their Lodges, as an offence, alike obnoxious to the principles of Masonry, to the laws of the country, and the laws of God." At first sight, this seems to be an incredible affirmation, but analyzed, it better commends itself to our belief. "*The alleged, and probable perpetration of the death of Wm. Morgan*," may have been uniformly condemned by each individual of the committee, and by a majority of the different Masonic fraternities which they represent ; but not a word is said to deny the part which some of these fraternities took in all the outrages, which were committed upon private rights, and the public peace, in the unlawful *seizure, and violent abduction of Wm. Morgan* ; not a word : they exculpate themselves severally and collectively, from any approbation of the probable murder ; and their disapprobation of that, is not too much to be believed on their *solemn averment*. But they do not ask the public to believe, that they were also perfectly innocent of taking a freeman by violence from his wife and children, dragging him forcibly through the country, and depriving him of that liberty, which was his birthright, and which is the constitutional right of every American citizen. They *solemnly aver*, that the alleged and probable perpetration of the death of Wm. Morgan, by the hand of

violence, has been uniformly condemned by them and by their Lodges; but they do not aver, or even intimate, that the preparation made by Col. Sawyer and others, to assault *by the hand of violence*, and at a midnight hour, the house of an unoffending citizen at Batavia, 8th Sept. 1826, has been uniformly condemned by them and by their Lodges; they do not intimate that the daring attempt to burn Col. Miller's office at Batavia, 10th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the forcible arrest of a free man at Batavia, with *form* of legal process, and the transporting of him fifty miles to Canandaigua, upon a false charge of larceny, 11th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the arrest and false imprisonment of Col. Miller, in the Masonic Lodge-room at Stafford, 12th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the unlawful seizure and premeditated abduction of Wm. Morgan *by the hand of violence*, at Canandaigua, 12th Sept. 1826, and his false imprisonment in the Powder Magazine at Fort Niagara, *by the hand of violence*, 14th Sept. 1826, has been uniformly condemned by them and by their Lodges; but only that *the alleged and probable perpetration of his death, has been condemned*. Could this have been an oversight, we are among the last who would take advantage of it.—Were it possible, that in their zeal to clear their fraternities of the high crime of murder, the committee could have forgotten the lesser crime of kidnapping and abduction, which is also charged upon them, we would acquit the Masonic fraternities of Monroe county, of any iniquitous part in the Masonic outrages of Sept. 1826, on the faith of their solemn assertion. But positively asserting that he has not wronged the public out of *a million*, will never clear a defaulter from suspicion that he may have helped himself at the public expense to a cool five hundred thousand. Common sense dictates that he should say, if honestly he could: I have embezzled not a million, *or any part thereof*. The million is lost to the public, and the western Lodges are charged with embezzling not only the whole, but the several parts; not only with the murder, but with the abduction of Wm. Morgan. They deny the murder, and as to the *abduction*, they say not a word. No, not a word; but they surrender their Charters: and for this concession, we will believe they disapprove of the *murder* of Wm. Morgan. When they surrender their oaths, also, we will believe that the *abduction* of Wm. Morgan *by the hand of violence*, has been uniformly condemned by them and by their Lodges, if they will SOLEMNLY AVER that also. But until then, we are compelled to believe, that they both approved and aided the

days to ascertain that fact, as it seemed better to counsel with one principal actors in that outrage in all its connexions, *up to the probable murder* of their victim.

The Lodges of Monroe county will never come together again; we would not have them; and therefore to amend their declaration is impossible. But those of Genesee and Niagara counties, &c. will bear in mind when they throw up their Charters to exculpate themselves, not only from the *probable death*, but also from any participation in the actual abduction and false imprisonment of Wm. Morgan—if they can. And as to the probable perpetration of the death of Wm. Morgan, being “an offence *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God,” say not a word of it. The public will think as they please, and there is a manifest disadvantage in naming the *principles* of Free *Masonry* in close connexion with equal laws and Divine commandments. The difference appears more striking in the contrast.

Indeed, gentlemen of the committee, there is something wanton and reckless in that declaration, “an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country and the laws of God,” when you know, and from the night of your admission into a Masonic Lodge, you have known, the penalty of an entered apprentice’s obligation. “*The principles of Masonry*” are in most points, what you please, Greek or Jew, Pirate or Christian, Mahommedan or Indian; but in one point they are uniform, *DEATH TO THE TRAITOR*. Every degree of *Masonry*, from the first to the 43d, inculcates and establishes this *principle*. Wm. Morgan was a traitor to Free *Masonry*, but true to his country; and in his murder, the institution illustrated its butchering spirit before the face of the laws, and of a jealous people. It does not comport with the high character of Wm. B. Rochester, Vincent Matthews, and others, to represent “the alleged and probable perpetration of the death of Wm. Morgan, as an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God;” but it savors rather of the swaggering spirit of the harlot, born of Heaven in the day of creation; who conversed with Noah, and Moses, and Solomon; who built the tower of London, *Masonically*, above 700 years ago; and who, at this day, clad in a mock leather apron, dances in the metropolis of the nation, celebrating St. John the Evangelist.

“Let it not be supposed that we mean to admit that there is any thing in *Masonry*, as we have severally received and understood it, immoral in its tendency, in anywise dangerous to either civil or religious liberty, or opposed to the Christian religion.”

They do not mean to admit any thing to the prejudice of Free

Masonry, but notwithstanding their conduct admits it; and although to them the institution was free from immorality, and void of hostility to our civil and religious institutions, it is far otherwise to the public. The public have unequivocally condemned it. Upon the Masons, we look in this matter, with that deserved kindness, which they undeservedly bestow upon Free Masonry. The institution, in its nature, is evil, and in its practice, is corrupt; it merits neither love nor mercy; but the intelligent and shrewd men, who have been caught in its meshes who have been grotesquely attired in its short aprons, white, black, and gray, and who, with a halter about their necks, have been dubbed knights of the trowel and plumb-line; they are our brethren, prodigal sons, who left their father's house, and went into a far country in pursuit of wisdom. We will not despise their return; we will forgive their wanderings, and receive them as their demeanor prompts. But it had been better for them to say to their country: "Father, I have sinned," than to attempt a defence of the harlot with whom, some of them, have expended a portion of their patrimony.

"A leading principle of the order," they say, "forbids all interference with the political concerns of the country, or intermingling with the same as a political party."

Where the leading principle of a system is falsehood, all other leading principles are to be distrusted. Falsehood is the leading principle of Free Masonry: the system is false in its origin, (*from Heaven*;) false in its date, (*the creation of the world*;) false in its record, (*Book of Constitutions*;) false in its history, (*tale of Hiram Abiff*;) false in the inducements it presents to love, (*holiness and secrecy, and science*;) false its grand object, (*Charity*.)

And so in the judgment of all dispassionate inquirers, Free Masonry is false in that "leading principle of the order," which forbids an interference with political concerns. It is true, she *forbids* it; but *she* is not true, and does not *truly* forbid it. Free Masonry forbids meddling in politics for her own convenience, as she claims a heavenly origin for her own glory, and as she gives alms for her own gain. Let there be a call to meddle in politics, and the mystery is very expert. She sends, in this city, seventy delegates out of eighty, to make a nomination for the Legislature; while the public do not dream that she sends more than ten.

We have recently had occasion to inquire, also in this city, for a Superior or Circuit Judge, to take affidavits deeply interesting, both to the fraternity of Masons and to the public; and we have not been able to find one out of the many, who is not a Mason.—Possibly some are not Masons, but we used our diligence several

who is not under the oaths of the order; and we were reluctantly compelled to give up the inquiry. And, generally, the institution sees in secret, her sons advanced to all places of trust and profit; and, at the same time, publicly charges them to avoid meddling in politics.

This circumstance is one which induces a large and increasing party in this state to ask, in relation to every candidate for office, whether he is a Mason or not. That party is called *Anti-Mason*; and it may be called Federal, or what its enemies please, the strength of its arm, and the purity of its purpose, will discomfit all who oppose it, from the confines of Monroe county, to the utmost borders of our country. Not only Lodges and Chapters, and all other Masonic principalities and powers, quail before it, and in the fair and open field surrender their banners and their charters; but every Mason is individually shaken, and must with his apron, lay off his oath also, to entitle him to equal confidence among his fellow-citizens. An *honest* jeweller will be mistrusted, if he keep a bag of deceitful weights; and though he promises never to use them, he will be mistrusted still. A false balance is a dangerous instrument in the hands of a multitude, who weigh out public favors. It would be hard to say of this, or of that man, "I will not trust *him*;" but it is fair to say, the whole company are less trustworthy for their possession of unequal weights; and any one who will be an exception to the company, must not only abandon the order, but also destroy his false balance, and his scant measures.

For the Mason to say he has none, will not satisfy. The public decide that he has; that his obligations to the brotherhood are, in relation to his public obligations, like one set of measures with a private seal, which are different from, and therefore at variance with his set of weights and measures having the public seal. And all men know that honesty can neither use, nor possess, two sets of weights and measures; one set for the brotherhood, and another for the *profane*. The fraternity will not be allowed to retain public confidence, and also, to retain their obligations to keep a brother's secret, which they would expose in a neighbor; their obligation to apprise a brother of approaching danger, which they would leave to fall on the head of a neighbor; to go on a brother's errand, which they would not go upon for their neighbor; to respect a brother's wife, and sister and daughter, while they are Masonically free to to abuse the family confidence of their neighbor; and to risk their life for a brother, though a barbarian, when they would not risk it for their neighbor and fellow-citizen. These obligations, the public believe and we know, are obligations of Free Masonry; and the reader will judge how far they entitle those who *will keep* them, to

that perfect confidence, which a candidate for *public* favor ought to inspire.

The citizens of the Western District of New-York, have decided that these obligations unfit the members of the Masonic fraternity for any place of public trust; and the Masons of Monroe county, have assented to the justice of that decision, *by the voluntary surrender of their charters*, and by "yielding submission to the imperious judgment, which *intolerance*, (they say,) has pronounced."—By submission to this "*intolerance*," they expect to restore themselves to public favor; and by surrendering their charters, they expect to avoid "the sweeping denunciations, which have been so prodigally lavished upon them." The institution of Masonry still remains pure in their sight, and fit to unite them again "in social bonds," whenever "fell suspicion" shall have removed from them "her jaundiced gaze."

By yielding willingly their charters to reproach, they acknowledge what, by maintaining the purity of Free Masonry, they deny, that the indignation of the public against the *institution*, is just.—The reproaches of which they complain, rest upon them as *Free Masons*, and not as citizens. So they regard it, and disband their Lodges; so they regard it, and resign their Charters. Thus they think to avoid the odium of Free Masonry; thus they "repair to the threshold of conciliation and expostulation." There, as Anti-Masons, we meet them, and inquire, "do you cease to be Free Masons by throwing up your Charters? Are not the oaths of the order, the ties of mystic brotherhood between man and man, still upon you? You have resigned your Charters to avoid the reproach of being Free Masons, and you yet maintain the righteousness of the institution? You acknowledge that the reproach is just; and on whom or on what could it rest? On you, as members of the Lodges, or as citizens? Not as citizens; for the resignation of your Masonic Charters yet leaves you worthy citizens, and the reproach is, you think, removed. Neither could it have rested on you as individual Masons; for that would imply a personal responsibility, from which the resignation of a Charter could not release you. It must, then, have rested, where it still rests, upon you as members of the mystic order, held by its ties, and bound by its obligations. From these, you are not released by the resignation of a Charter; nor are you by that just act exonerated from the reproach of Free Masonry. You are *Free Masons* yet, entitled to all the rights and privileges and sympathies of the order. As such, Anti-Masons must strenuously, but in a tone of softened feeling, continue to oppose you, altogether resist your claim to public favor, and unhesitatingly prefer others before you for trusts of emolument and posts of official power.

(NO. 6.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

At a meeting of citizens held at No. 66, Nassau-street, on the evening of the 20th instant, Mr. ERASTUS ELLSWORTH was called to the Chair, and C. C. BLATCHLY, chosen Secretary.

On motion of HENRY DANA WARD, Esq. resolved, unanimously, that a committee of three be appointed to address one or more of the most eminent men of this state who are Free Masons, soliciting their opinion upon the general character and tendency of Masonic Societies, accompanied with such explanations and remarks as they may choose to make upon the subject.

Resolved, unanimously, That the Chairman appoint that committee.

Whereupon, MR. ELLSWORTH appointed COL. RICHARD VARICK, THOMAS FESSENDEN, Esq. and SAMUEL ST. JOHN, Esq. to constitute that committee.

NEW-YORK, APRIL 21st, 1829.

HON. CADWALLADER D. COLDEN,

Sir—The undersigned, the committee appointed in pursuance of the above resolutions, recollecting you as a distinguished member of a sagacious and discriminating profession; having reason to remember you with respect and gratitude as Mayor of this city, and as their Legislative Representative at Albany and at Washington; and reposing confidence in you as a MAN; and, being informed, moreover, that you are intimately acquainted with Free Masonry, and have attained to its most elevated degrees, beg leave, in discharge of the trust committed to them, to solicit the communication of your opinion and judgment upon the tendency and effects of that institution, accompanied with such explanations and remarks as you may choose to make upon so interesting a subject. Entertaining opinions unfavorable to Masonic associations, on general principles, with much sincerity, and without a particle of hostility to Masons as individual men, the committee, as well as those they represent, are not only willing but desirous to obtain light and truth upon a question which, at present, so deeply agitates the com-

munity, from any quarter, Masonic or otherwise, whence it can be communicated, and from which it may be confidently anticipated, it will come unperverted, as far as it is communicated at all.

With great respect, we are,

Your fellow-citizens, and ob't serv'ts.

RICH'D VARICK,
THOMAS FESSENDEN,
SAM'L ST. JOHN.

MR. COLDEN'S ANSWER.

GENTLEMEN,

I do not think I ought to object to communicate in this manner, the sentiments I have long held, and have frequently expressed, in relation to Free Masonry.

It is true that I have been a Mason a great number years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connexion with the institution, because, I have believed, and do now believe, it is productive of much more evil than good. It is also true that I have on no fit occasion hesitated to express this sentiment.

I would not do any thing inconsistent with any obligation I may have, however inconsiderately, assumed. But I know nothing of Masonry to render it so horrible as it would be in my estimation, if it obliged me to be silent when I thought its influences were pernicious. It would be detestable if it did not leave me at liberty to warn others from following my example in becoming a member of an institution, of which from its very nature, I must have been ignorant until I was initiated, and, of which, a just estimate can only be formed from experience.

I shall disclose none of the secrets of Masonry, (if it now has any secrets,) nor shall I say any thing inconsistent with what is due to the eminent living, and illustrious dead, whose names are recorded as members

of the fraternity. I have had a just pride in being associated with many of these, and now feel that I make a sacrifice in pursuing a course which may separate me from men, for whose pure motives and righteous principles, I shall never cease to entertain the most profound respect.

Discussions and expositions of the principles of Masonry, of its origin, its religion, its morals, and its science, have not been considered as betraying any obligation; but on the contrary, have been sanctioned by the highest Masonic authority. It is true that, till of late, Masonry has always been a theme of panegyric; but if the advocates of the institution are free to speak of its merits, it cannot be a violation of duty in those who hold different opinions, to express them with becoming respect and deference.

I desire that it should be understood, that the sentiments I now entertain on this subject, do not result from the alleged murder of Morgan. It is true this horrible event has induced me to think more, and more seriously, than I should otherwise have done, of the society; but I have long entertained my present opinion, *that a man who would eschew all evil, should not be a Free Mason*. Perhaps I cannot give a stronger evidence that this is not an opinion recently formed than to mention that my son, by my advice, has never joined the fraternity.

I cannot mention the deplorable event to which I have referred, without exculpating, so far as any thing I can say will do it, the Masonic fraternity from any participation in that outrage. For a long time I did not believe that Morgan had been put to death. But I find myself obliged to yield to the force of evidence. I yet entertain the most entire confidence that the fraternity did not participate in this crime. On the contrary, I do not doubt but that all the guilt of that transaction, is

confined to those infatuated men who assailed and slew him. The rest of the craft, I am entirely convinced, are as innocent of the blood of Morgan as I am. I fully believe that they hold the perpetrators in just abhorrence; they would rejoice if the guilty were discovered, and would aid in bringing the murderers to condign punishment.

I do not believe that those who committed this crime, had any intention to take the man's life when they first assailed him. Under the influence of an enthusiasm which the forms and mysteries of Masonry are so likely to excite in weak minds, they thought it would be meritorious to inflict some punishment for what they considered his delinquency. But they proceeded from step to step, until they found they had involved themselves in a responsibility that would be ruinous, if Morgan should be left to call them to account. A frantic interpretation of their Masonic obligations, and their fears, assisted, probably, by corporal stimulants, led them to stain their hands with the blood of their victim.

If these conjectures be well founded, however little they will extenuate the crime of the murderers, the proof of such facts, would exonerate the great body of the craft from any participation in the guilt. But an institution, the forms, or obligations, or mysteries of which, can be so perverted, or so misunderstood, even by the weakest minds, as to induce a belief, that it may be meritorious to murder an apostate brother, no good man, on due consideration and reflection, can think deserving of his countenance and support.

If it be asked, what are the advantages of Masonry? It seems to me the answer may be given in these very few words: It often, by its charity, relieves the distressed. But at what an enormous expense is this charity dispensed? When all the machinery of lodges, grand lodges, chapters, encampments, councils, visiters,

&c. &c. is taken into consideration, it must be obvious, that the charitable contributions of Masons are but trifles in comparison with the sums devoted to these objects. It may be doubted, whether all that has ever been applied to the charitable funds of the institution, would equal a hundredth part, perhaps I might say a thousandth part, of what has been expended by Masons, for their temples and their decorations, for personal trappings, for jewelry, for funerals, for processions, for festivals, and in the conviviality so inseparable from the meetings of the fraternity.

Let it be admitted, however, that the institution does relieve the poor and distressed to the greatest extent. Are the secrecy and the ceremonies of Masonry necessary for the exercise of any virtue? Is it necessary that any set of men to be charitable, should do their deeds by night, in hidden places? That they should, by awful ceremonies, establish a relationship among themselves, which many of them believe imposes duties and obligations in reference to each other, different from those by which they are bound to the rest of mankind? Many of the fraternity feel themselves obliged, in whatever situation they may be placed, to suffer an appeal from a brother mason to have an influence.—Offenders have persuaded themselves they could claim an exemption from punishment as Masons; and even at the bar of a court of justice, a criminal has thought he secured impunity by revealing to the judge, who was about to pronounce his sentence, their Masonic relationship.

If Masonry separates the members of the craft from their fellow-citizens; if Masons are led to believe that their duty towards each other is different from what it is to the members of the community not connected with them; if a Mason is bound to shield another from the general operation of the laws, or if he be subjected

to any penalties beyond those denounced by the legislature; nay, if even a feeble minded man is made to believe that by becoming a Mason, he enlists in an isolated corps, the members of which may claim privileges through their brethren, and must perform duties which do not belong to other citizens, it cannot be a fit institution in our country, where no man in the discharge of his duties to the community, should act from fear, favor, or affection.

It is often alleged that Masonry engenders and cherishes the social affections, by bringing men together with kindly feelings towards each other. It is not to be doubted but that a well regulated social intercourse has a beneficial influence on the disposition and character of mankind. But again, it must be asked, why is the secrecy, the parade, and the obligations of Masonry necessary, if their objects be so virtuous? It is to be feared, however, that these meetings have not always a happy influence. Admitting that the utmost decorum and propriety are observed, while a lodge is open, yet the craft seldom separate without refreshment; and it often happens that more is taken than is necessary to repair the exhaustion of their labors, and too frequently, more than is consistent with temperance.

Attendance upon lodges sometimes leads to habits which are inimical to the prosperity and happiness of the members and their families. Every meeting of a lodge is attended by visitors, and as there are generally, even in the country, several lodges within the compass of ten or twenty miles, opportunities for these visitations frequently occur. Often the habit of making them renders a man, who would otherwise have been content with his own fireside, impatient at home, and desirous to exchange for the excitement of a Masonic banquet, those enjoyments of his domestic circle with

which he would have been perfectly content had it not been for the seductions of the craft.

Did I know of any other advantage than these two, charity and the cultivation of social dispositions, which any rational man at this day, imputes to Masonry, I would not fail to mention it.

But, it is to be objected to Masonry, not only that no good comes of it, but that it is productive of positive evils. To some of these I have already adverted, and will notice others which have presented themselves very forcibly to my mind, and I may say, to my conscience.

If Masonry is arrogant and impious in her pretensions, and delusive in her promises, surely she deserves to be discountenanced. If she claim to be co-eval with the world, and to be of Divine origin, when in truth she is but as of yesterday, and springs from the dust of the earth, what obligation can there be that should induce any man to hesitate to speak of her according to her demerits?

That operative or practical Masonry was one of the earliest arts practiced by mankind, is very probable. We may suppose that Masons, as well as other trades, very soon formed themselves into separate societies, and adopted regulations, the better to establish and secure their interests. The employment of Masons naturally brought them, as builders and architects, more than the members of any other trade, in contact with the wealthier and higher orders of society. Men, as distinguished for their science as for their rank, were placed at the head of congregations of operative Masons. It then became an honor to be an associate of these bodies. Members were admitted who were not operatives.—These soon changed the nature of the institution by which they had been adopted, or as their term is, accepted; and, instead of the objects of the assemblies of Masons being operative Masonry, they were converted to lodges

of speculative **Masons**, in which the tools and instruments of the former humble trade were retained to be transmuted into symbols of all the virtues and duties of mankind.

No man, at this day, who has taken the least pains to examine the subject, can doubt that this is the origin of **Free Masonry**, or that the change from operative to speculative **Masonry** took place in very modern times. The **Masonic Society** has no more pretence to a **Divine** origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade. These, for ages, have had, like operative **Masons**, their assemblies, in which their worshipful masters and wardens have presided; but they have been left in obscurity because their occupations did not bring them in familiar intercourse with men of wealth and power.

The first three degrees of **Masonry**, when traced back to the actual labors of the craft, may claim some sort of antiquity; but as to all the numerous grades above these, (I think to the number of fifty,) they are of very modern invention, and are but the contrivances of ambitious or artful men to gratify their own vanity, or to obtain money from the vanity and folly of others. They have raked from the bigotry and chivalry of the dark ages of the old world, the names of certain orders, which never had any connexion with ancient **Masonry**. These modern institutions are no more branches of the **Masonic system**, than they are of the orders, whose titles they assume.

The pretence that **Masons** are possessed of any peculiar knowledge, is as fallacious as their claim to a supernatural and anti-deluvian origin. But if they possess all that they pretend to have, of what advantage is it to themselves or to mankind? Suppose some cabalistic words have been preserved and transmitted by **Masons** through ages, and that the fables they recite were true histories, how would it benefit themselves or their

fellow men? The world must again be covered with that darkness which excluded all moral and scientific light, before such knowledge can be of any use even to the possessors.

But it is pretended that lodges are schools of the moral and physical sciences, and instruction in these is promised to those who join the fraternity. I have never heard of any attempt to impart any other moral instruction than that which could be conveyed by precepts like these: That Masons must live within the compass; walk upright as the plumb; must deal on the square, and other such mystical advice. As to the sciences, the whole scope of instruction goes no further than frequently to remind the brethren that, the sun rises in the east and sets in the west, and rules the day, and that the moon rules the night.

That we may be in no danger of violating the secrets of Masonry, of having our judgments biased by the antiquity it claims, or by respect for the many great and good men whose names are on the list of its votaries, let us for a moment put it out of view, and suppose that it were now proposed to establish a society, which, with awful solemnities, and dreadful denunciations, should impose secrecy on its members.; that they should separate themselves from the rest of mankind, and establish an intelligence by which they could, under any circumstances, make themselves known to each other; that the duties of the members, in regard to themselves, should be incompatible with the general order of society; that when a member of the association should make himself known to another, he might look to that other for special favor, whether it was to be dispensed at the polls of an election, from the jury-box, or from the bench. Suppose that the members of this association were bound to screen each other, as far as in their power.

er, from all evil, by concealment; or by more active exertions, to relieve them from all dangers and difficulties, however they might arise from demerit. Let us suppose that all these obligations were to be imposed with awful religious ceremonies, and with sanguinary and horrible penalties, of which each member should consider himself pledged to be the executor. We may suppose this institution to have many grades, and that, at every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest, only in grossness of absurdity, and impiety of imprecations. That the members of this new institution, decorated themselves with the trappings of royalty, and bestowed on each other sacerdotal, aristocratic, and even royal titles. If such a society were now to be proposed, who would hesitate to say that it would be profane, and inconsistent with our religious, moral, social, and political institutions. One of the most serious objections which might be urged to such an institution, would be its frequent administration of oaths. There would be danger that even these obligations, however solemnly imposed, would become so familiar as to be little regarded; and the simple adjurations of a court of justice, administered with the least possible ceremony, would appear, when compared with the awful ceremonies of the society, to deserve but slight consideration. If the supposed oath imposed obligations which could not be fulfilled without a violation of the duties of a citizen, and indeed without crime, every honest man would shrink from the literal interpretation of it, and would find a refuge in construing it so as to reconcile it to his conscience; rejecting such parts as he did not find acceptable. Oaths, with which there must be so much tampering, could not but have a pernicious effect on society. But these effects would be still more

deplorable, were the oaths to be observed according to their letter.

Masonry disclaims all interference in political matters. If, in this country, she has taken any part in the contentions of politicians, it has only been of late.—While I was connected with the society, I had every reason to believe that she observed the forbearance she avows. But it must be obvious, that the whole machinery of the institution is peculiarly adapted to political intrigue; and though, in our country, its influence may not have been perceived by any party yet we see that in a sister republic, so far from its being considered the duty of the fraternity to keep apart from politics, the parties whose dissensions distract the commonwealth, are arranged under different Masonic denominations.—Scotch Masons, and York Masons, in that country, no less designate Masons of different sects, than they do partizans of different politics. If lodges may be converted into secret political clubs, they ought to be feared in a free country.

It has often occurred to me as a little extraordinary, that in this republican country of ours, where we claim to be such pure Democrats, there should be manifested in those who become Masons, such a passion for finery, pageantry, dignities, and titles. One who affects to despise the blue or red ribband, the star and garter of an English lord, or the coronet of a foreign prince, clothes himself with the utmost complacency, in all the colors of the rainbow, and decorates himself with as many jewels and medals, as are worn by an Indian chief. He expects from the fellows of his community, to be addressed by the titles of Worshipful, Most Worshipful, Excellent, Most Excellent, Illustrious, and Most Illustrious, with as much certainty as the greatest despot

in the world requires from his slaves a recognition of the rank he assumes. We see from the Masonic notices daily published in our papers, that Knight, Prince, and even King, are familiar titles, by which those to whom they belong are always addressed by their brethren in their assemblies. "To his Most Illustrious Highness, Prince of the Royal Secret of the thirty-third degree," is a title which emblazons the name of many a good republican in this community. Foreigners must think we are not less fond of the show, and trappings, and titles of aristocracy and royalty, than any other people, when they see that we are so eager to adopt them, in the only way tolerated by our political constitutions.

It is true there is something of equality in this, inasmuch as every man, of every grade, and every complexion, may be invested with all the finery, and the magnificent titles of the order. All others, however, are rivalled by the splendor of the Black Lodges of this city, headed by their Respectable and Worshipful Masters.

I have known many persons whose brains have been turned by their elevation from humble occupations to royal titles and imaginary thrones. Indeed I have never known a very great Mason, who was not a very great fool. I beg to be understood. I do not mean by very great Masons, those who have stood highest in the estimation of the craft, and who have attained the highest Masonic honors. I do not forget that the names of Washington, Clinton, Warren, La Fayette, Franklin, Robert R. Livingston, Jackson, and Marshal, are justly the boast of the fraternity; nor is it possible that I should ever forget that I have seen many venerated Clergymen, sanctifying by their presence and their prayers, the labors, as well as the refreshments of

a lodge. But I mean by great Masons, those who are proud of their pompous titles; who are fond of decorations; who persuade themselves that the affairs of the world turn upon Masonry; that without it, society could hardly exist, or if it did, would be deprived of its fairest ornament, and most beneficial arrangement.

It may be asked, how it happens that I should have been so long a Mason and not until this time expressed my disapprobation of the institution. It is true, it is nearly forty years since I became a member of the Masonic fraternity, but I began to question its utility long ago. It must be fifteen or twenty years since I belonged to any lodge, and some eight or ten years that I have not been within the walls of a lodge room. During this time, I have not hesitated to express opinions in accordance with what I have now written.

When I was hardly twenty-one years of age, I was initiated in a lodge in New-York, which was distinguished for the respectability of its members. All of these I knew must have submitted to whatever would be required of me. My confidence, that they would not have done any thing wrong, induced me to pass through the required forms with very little—too little consideration. A like deference for the example of others, led me from step to step, with the same inconsiderateness. It was not till the buoyancy of youth had passed, that I began to see the vanity and folly, and, as I thought, the evil tendency of Masonry. Morgan's fate has, I acknowledge, strengthened the unfavorable impressions I entertained previously to his murder.—Since that event, I have thought the institution not only idle and useless, but this horrible catastrophe has evinced that its mysteries may engender infatuation that will stop at no crime. Since that event, I

have believed it would be a relinquishment of a duty I owed to society, if I suffered my respect for those venerated men who have left the world to believe that Masonry was approved by them, prevent me from expressing the convictions of my own mind of its merits. The example of the many who have stood as high in the ranks of Masonry as in the estimation of the world, would have induced me to have buried my own thoughts in silence. I should have been awed by their opinions could I be sure that these patrons, of whom Masonry so justly boasts, deliberately examined the merits of the institution; but when I reflect how many years of my life were passed before I gave the subject due consideration, I cannot but suppose that they, like myself, for a long time, may have been content to rest on the example of their predecessors, and that they have left their successors free to express their opinions.— If these are unfavorable to Masonry, no one can say that they are in opposition to what would have been the deliberate judgment of the persons whose great examples are considered of such authority.

I am happy that the letter I have had the honor to receive from you, affords me an opportunity to express, in such a manner as I presume will give them publicity, my sentiments on this subject. I have reason to believe they are in accordance with those of many good and respectable men who are Masons; and who, I hope, will not by their silence, suffer their example in becoming Masons to have an undue influence. I come forward the more readily at this moment, when I think no party, or unworthy motive can be imputed to me; when the excitement occasioned by the murder of Morgan, has subsided into a just abhorrence of the guilty; and when the question is not whether every Mason is not a bad man, but whether Masonry is not a bad institution.

I believe that it does no good that might not be accomplished by far better means. Its secrecy and extensive combinations are dangerous. Its titles and trappings are vain, foolish, and inconsistent with our republican institutions. Its pretensions are absurd, fallacious and impious; and its ceremonies and mysteries are profane, and lead many to believe that they impose obligations paramount to the laws. However limited the influence of my opinions might be, I should be sorry to end my life, leaving it to be believed that I had lived and died the advocate of an institution of which I entertained such views.

Having, agreeably to your request, freely expressed myself on the subject to which your letter refers, I have only to add, Gentlemen, assurances of the respect with which I have the honor to be,

Your Obedient Humble Servant,

CADWALLADER D. COLDEN.

COL. RICH'D VARICK,

SAMUEL ST. JOHN, ESQ.

THOMAS FESSENDEN, ESQ.

} Committee, &c.

New-York, May 4, 1829.

REVIEW OF DR. DALCHO'S ORATIONS.
CIRCULAR OF THE PUISSANT SOVEREIGNS.

Continued from p. 158.

The Grand Commander of the same fraternity in France, will next claim our attention, with his Grand Fellow-office bearers.

This man, Phillip Louis Joseph, Duke of Chartres, and afterward better known as Duke of Orleans and Mons. Egalite, was one of the wickedest contrivers, meanest promoters, and worthiest victims of that moral earthquake, the French Revolution. Many might be pardoned, be praised for enterprizing a great political reform in the despotic government of France; but not the Duke of Orleans. His designs were ambitious as his motives were revengeful. Having been scorned in an insult offered to the innocent Queen Antoinette, in which Orleans, played not the part of Joseph; and being angered with the King for neglect, he determined to sacrifice both, with the hope of succeeding himself to the government. (Russel's Mod. Europe, Part 3d, Let. 8,)

For this purpose, he associated with the Masons, and with the party who sought to destroy Christianity. He was one of the founders of the Lodge in Paris, which afterward became the celebrated Jacobin Club. (Robison's Proofs of a Conspiracy, p. 45.) He was Grand Master of the Lodge at Lyons, Chevaliers Bienfaisants, for many years distinguished above all the Lodges in France, for its anti-Christian efforts, and cosmopolitical discourses and opinions: a man, who "wasted his finances in the encouragement of faction, and the subversion of social order. He was prodigal without gen-

erosity, splendidly ostentatious without dignity, and sensual without taste. Bold in vice and daring in faction, he yet was destitute of that personal courage for which the nobles of France were long renowned.”—(Russ. Mod. Eu. Part 3, Let. 8.)

He lived to give his vote for the death of his King and his Cousin. “When the Duke of Orleans, who sat as a member of the Convention under the abused name of Citizen L’ Egalite, (Equality,) when this base Prince was asked his vote, there was a deep pause; and when the answer proved *death*, a momentary horror electrified the audience.” (Scott’s Napoleon, Chap. 13.) This was in the month of March, and in October, the Queen was borne with shouts to the scaffold, and in November, Mons. Egalite, himself, endured “the scoffs and insults of the multitude without emotion, and evinced in his last moments, a degree of courage which few thought him capable of displaying.” (Russ. Mod. Eu. Part 3, Let. 12.)

Such was the Grand Commander of Free Masonry in France, a worthy associate of the Prussian Frederick, and pupil of Voltaire. Cardinal Prince de Rohan, “Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry,” next claims our attention.—He is the same, no doubt, who was “a creature of Madame Du Barri, (the shameless companion of the 15th and dissolute Louis,) whose supposed inattention to the duties of his station, and imputed want of penetration, exposed him to public ridicule and censure.” (Russel’s Mod. Europe, Part 3d, Let. 1.) He is mentioned by Barruel, as one of the *Prelates*, favoring the Encyclopedists, the men whose watchword was “crush the wretch.”

“Duc de Choiseul, Rt. Wor. Mas. of the Lodge of the Children of Glory, Grand Elect, Perfect, Master—
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Knight, and Prince of Masons, &c.” (Circular of Sublime Sovereigns. Dalcho’s Oration, p. 70.)

“ He was bold, ambitious, and enterprizing ; eager to aggrandize France, even in defiance of justice and humanity ; prodigal in his administration, (he was prime minister,) and not sufficiently regardful of the accommodation, or welfare of the people.” (Rus. Mod. Eu. Part. 3d, Let. 1.)

The Duke of Choiseul, during the whole time of his power, was the faithful adept, and admirer of Voltaire, who says to his fellow-conspirator, D’ Alembert, Let. No. 68, 1760 : “ Do not fear opposition from the Duke of Choiseul ; I repeat it, I do not mislead you : he will be proud of serving you.” (Bar. vol. 1. p. 46.)

He aided the distribution and circulation of their anti-Christian works, and received therefor in a letter from Voltaire to Marmontel, 1767, this damnatory praise : “ Long live the Ministers of France ; above all, long live the Duke of Choiseul.” (Bar. vol. 1, p. 84.)

Such are the four principal and leading men, among those named by our Sublime Sovereigns, Grand Dignatories of Free Masonry. The names of the others, I cannot find in the histories within my command. They are of less note, or are unknown ; but arguing, as it is right to do, the character of the body from its head, the infidel king of Russia ; and the character of its works from its unprincipled hands, the Duke of Orleans, and the Duke of Choiseul, what must the body be ? La Corne, Daubertain, Topin, &c. &c. &c. ? These are the men, who were, (if the Sublime Sovereigns are to be believed) instrumental of establishing Sublime Masonry among us ; which is all one as Christianity : “ founded on Evangelical truth ;” according to the Grand Chapter of New-York, and Mr. Town. What a wonder ! Now Judas has become a preacher of faith-

fulness! This time he kisses his Master with sincerity! Sorry I am for his sincerity, that he should still prefer secrecy and the midnight hour, for the display of his affection and fidelity; that he should come, too, from a conspiracy, not less distinguished for their hatred of the Gospel, than the Chief Priests and Sanhedrim were for their envy of the Lord of Glory.

"But, my candid reviewer, do you believe the Sublime Masons of our country are a conspiracy to execute the infernal machinations of Voltaire, of Frederick, and of Orleans?" I know no more of that than the querist. But this I know, that the source whence Sublime Free Masonry comes is most foul and unchristian, upon the authority of its highest functionaries in America, the puissant Sovereigns of Charleston, S. C. And that it was introduced among us by Jews, and first sheltered in this free country by Jews; fit instruments of the anti-christian wickedness of Voltaire. Moreover, the authentic revelation of the Sublime degrees has been made in solemn form at Le Roy, N. Y. and confirmed by independent witnesses in distant sections of our country, to the summit of the encampments of Knights Templars; and all the oaths and ceremonies, rites and doctrines, are of a character to suit the enmity to Christ discovered in its origin. Disciple of the Lord, hearken to me! You, my friends, both in the East and in the West, with whom I have taken sweet counsel, and walked to the house of God in company, hear and consider! The degrees of Free Masonry above the degree of Master Mason, came to this country from a company of Voltaire's associates, by the hand of the sons of those, who in their madness exclaimed; "*his blood be upon us and upon our children!*" Jews, also received it here, and passed it down to you. And as

revealed, it contains both the guile and the venom of the old Serpent.

You know the mysteries of the upper degrees by the hearing of the ear ; I know them as they are inscribed in fair legible type upon the page, and by a legible hand in manuscript. They are full of impiety, under cover of Christian doctrine ; they are the true Satan, arrayed as an angel of light.

In view of these things, the Sublime Masons of our country, are the abettors of infidelity ; the efficient friends of the French philosophy, which led to the public conflagration of the Bible, to the abolition of the Sabbath day, to the annihilation of the marriage covenant, and to the public worship of REASON !

But I honor the Sublime Masons of America. So far from favoring the anti-Christian efforts of these *real* philosophers, from whom your Masonry has sprung, you will be ready to suspect even a good thing from their hands ; to say with the Roman poet :

“ Quicquid id est, timeo Danaos et dona ferentes.”

You will reject, forsake, and forever abandon both Free Masonry and Sublime Masonry.

HISTORY OF FREE MASONRY.

The early history of Free Masonry, like that of Rome, is involved in obscurity. The conquerors of the world were not satisfied with the plain truth of their national origin. They taught that the "Eternal City" was founded and first ruled by the son of Mars, whose name was Romulus; who was taken to the gods in a tempest of lightning, and became QUIRINUS, the patron saint of the city, and one of the chief gods of Rome. This was lofty and sonorous, and unexceptionable, had it been true.

Our modern power, which seeks, with Roman ambition, to lord it over the whole habitable earth, also styles itself *eternal*, as did Rome; deduces its origin from Heaven; claims the wisest man for its lawgiver; and some mighty thing in the nature of the philosopher's stone for its secret—all which is equally credible and as well attested as that Romulus was nursed by a wolf, or Jupiter was a god that could save. And the masonic fables are told, to cover the meanness of Free Masonry's origin; for she, too, sprung from a confederacy of lawless plunderers: and it mortifies the pride of the high priests, it tops the vanity of the grand masters, and makes the puissant sovereigns of Free Masonry to tremble for the security of their thrones, to be told that their boasted order, sprung from the mire of the Rosicrucians, and spread abroad over the face of the earth upon the licentious cupidity of its speculative fathers; that it originated within the 18th century, among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room; men who sold Masonic charters for an appearance of mystery, but of a truth for gold.

Stone Masons, in common with ninety-one other

crafts and trades in the city of London, have been in the habit for centuries, of meeting in club, for the purpose of improvement in the elements of their business and craft. Each craft has its public hall, its admission fee, its coat of arms, and its charity fund. The companies are given by name in the order of their rank, in *Rees' Encyclopedia*, *Art. Company*; and out of only eighteen whose form of government is particularly mentioned, sixteen are governed by a *Master, two Wardens, and a various number of other assistants*. So Free Mason's lodges are governed; and the titles, *Worshipful, and Most Worshipful*, now peculiar to Masonic officers, were common to gentlemen of the 16th and 17th centuries, as Esquire and Honorable are common at the present day.

The Lord Mayor of London, at his election usually makes himself *free*; i. e. becomes a member of one of the twelve principal societies, if he were not a member of one of them before: "for these twelve," says the *Cyclopedia*, "are not only the oldest, but the richest; many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." But Masons are not among the first twelve: their rank is 31, hall in *Basing Hall-street*, charter Charles 2d, 1677. Some of these societies meet by prescriptive right; the oldest charter is that of the Parish Clerks, A. D. 1233, Henry 3d.; the Bakers, A. D. 1307, Edward 2d. Six were chartered in the 14th century, eighteen in the 15th century, twelve in the 16th century, 40, (and among them the Stone Masons,) in the 17th century, and some in the 18th century.

Handicraft Masonry, is an ancient *trade*, and has ever received the fostering attention of distinguished princes. Both in France and in Scotland, the craft

were allowed a peculiar jurisdiction over all disputes growing out of the exercise of their trade. (Lawrie's History of Masonry, p. 110, and p. 297.) This was granted in France, A. D. 1645; and in Scotland, near two hundred years earlier, to real builders.

In the rude times, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for their signature, it was usual for master Masons to give their apprentice a *grip* or *sign*, by which he should make himself known to any Mason as a regularly entered apprentice to the trade; and another when he had completed his apprenticeship, and passed to the rank of a journeyman or fellow-craft; and a third, when by assiduity, experience, and skill, he had become himself a master of work, took buildings to rear, hired fellow-crafts or journeymen, and received apprentices. The *word*, the *sign*, and the *grip*, in those unlettered ages, were the certificate of the craft to its regularly taught members; and in Germany were common before *Free Masonry* was imported from England. (See Prof. Robinson's Proofs, p. 54.)

Masonic historians claim the men to be Free Masons against whom the statute was passed in the 25th of Edward 3d, and again in the reign of Henry 6th, forbidding them to assemble in lodges and chapters. (See *F. M. Library*, p. 25; *Hardie's Monitor*, p. 20; *Lawrie*, p. 94; *Encyclopædia Britannica*, Art. *Masons*, Sec. 62.) Now Edward 3d, dealt with Englishmen of that day, as George 3d would have dealt with Americans in his day, as if they had been slaves. A plague had swept away a fearful portion of the English population, and the scarcity of laborers, caused all classes of mechanics to demand an increase of wages. Edward had several castles and magnificent edifices in building, and to make his money hold out, must compel the Masons and me-

chanics to work at the old rates. He issued such an ordinance, and enforced it by his sheriffs. Under that ordinance, Masons were returned from the several counties of England to work on Windsor Castle, as jurors were returned to serve in the king's courts. (See Hume's History of England, reign of Ed. 3d.) This was equally agreeable to the Lords of Parliament and to himself, and accordingly it was enacted A. D. 1350, that "as servants, not willing after the pestilence, to serve without taking excessive wages, had been required to serve in their accustomed places at the rate they had received in the 20th year of Edward 3d; and as it is given the king to understand in this present Parliament, that the said servants have paid no regard to the said ordinance, but to their ease do withdraw from the service of great men and others, unless they have livery and wages to the double or treble of that they were wont to take in the said 20th year and before, to the great damage of the great men, &c. be ordained and established the things underwritten."

Chap. 1. Fixes the day and year wages of *Farm servants*.

Chap. 2. The price of threshing all sorts of corn by the quarter.

Chap. 3. Prescribes the wages of several sorts of artificers and laborers; among whom *Carpenters* and *Masons* are particularly specified.

Chap. 4. Requires artificers to make oath that they will use their *crafts*, as they did in the 20th year of the same Edward 3d. (See Ruffhead's English Statutes, Vol. 1, p. 251.)

Seventy-four years after the enactment of this statute, which plainly is applicable only to handicrafts, Henry 6th, in Parliament at Westminster, ordained that "no confederacies and congregations shall be

made by Masons in their general chapters and assemblies, whereby the good course and effects of the *statute of laborers*, (25th Ed. 3d,) are violated and broken, in subversion of law; and if any be, they that cause such chapters and congregations to be assembled and holden, shall be adjudged felons." Coke's 3d Ins. p. 99.

The common pretence of Free Masons, that these statutes were levelled particularly against their mystic order, by the influence of bigoted priests, because the *secret* was not betrayed in the office of auricular confession, is too shallow, after once reading these statutes, to cover the nakedness of the falsehood, or to conceal the evident duplicity of its first publishers. But one thing these statutes conclusively shew with the aid of Masonic historians, viz.—that in the reign of Ed. 3d and Henry 6th, there were no Free Masons in England, but stone Masons; who met in general chapters and assemblies, not to cultivate the knowledge of a wonderful mystery, but to impede the execution of the laws, and to violate the statutes of their country.

With this view faithful history fully concurs. That a society claiming the glories of Free Masonry should have existed for ages unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible, and unworthy of belief. The Puritans and the Presbyterians, the Cabalists and the Rosicrusians, the Gypsies and the Necromancers, the Alchymists and the Jesuists, are each liberally noticed in the works of various authors during the 16th and 17th centuries; but *Free Masonry* has not so much as a name, until the 18th century. To any historical scholar, this alone is enough. We read of the *Fraternitas lathomorum*, or company of bricklayers; but it requires not a lawyer to discern, that these are the men against whom the

statute of laborers was directed, in the 25th year of Edward 3d, and are not the men who have at this day in their lodges the language of Eden, and the mysteries of the Antediluvian world. This is irresistible truth, and I challenge any man to turn its edge, or to break its point, or to shew one particle of evidence to the contrary, except it proceed from the vainglorious boastings of the mystic order itself, which is not evidence, the witness being confessedly interested, and standing publicly convicted of shameless duplicity and of atrocious falsehood. See *Illustrations of Masonry* by WM. MORGAN, compared with the standard works and authorised pretensions of the order.

Of the same tenor is the fact, that Papacy and Free Masonry cannot dwell together in peace; but we hear not a word of their disagreement, until the 18th century. Certainly Papacy is older than 100 years; and if Free Masonry be much above that, how did it previously escape a conflict which has never ceased since first it commenced, A. D. 1730 to '40? The canons of the church require full and free confession to the priests from all good Catholics. The oaths of Free Masonry require absolute secrecy upon the transactions of the brethren from every good Mason. Now, these canons and oaths no where abide together without discord and a deprivation of church privileges, and they never could harmonize for one moment. Therefore, the time when they first fell out and contradicted each other, must have been near the beginning of one, or both of them. That time is determined by the Bull of the Pope, 1738, 1739. Wring and twist the brother Mason may, but there is no escape; the date is correctly stated, *seventeen* hundred thirty-eight, issued by Clement 12th. (See Lawrie's *Hist. Mas.* p. 122; *Ency. Brit. Art. Masonry*, last edition.)

What has been said is proof, not only that the account which Free Masonry gives of itself, is erroneous, but grossly erroneous; not only that the order was not organized by Solomon and patronized by St. John, but that it had no existence even in the days of Edward 3d, and of Henry 6th of England. The question becomes interesting, whence did it originate? and who first promulgated its falsehoods?

The Rosicrucian mania sprung up in Germany, A. D. 1610, nearly; and overspread Christendom. This puff of indefinable extravagance originated from the writings of John Valentine Andrea, a celebrated Theologian of Wirtemberg; (*see Lon on Mag. 1824, Vol. 9, p. 143,*)—who amused himself with tales of spiritual wonder and mystical lory, as a literary hoax, in the style of Munchausen's wonderful adventures in his memoirs. The visionary minds of that day took his work in earnest. They claimed, in general, for the rosy cross philosophy, whatever is now particularly claimed for Free Masonry, a heavenly origin, a magic influence, a wonderful secret, and unbounded excellence. The universal medicine and the philosopher's stone, were gravely professed for the glory of its mystical laboratory; and to so great a pitch of extravagance did its vain professors run, that modern Free Masons are sober men in the comparison. This folly was greatly admired in England by some men of a strange fancy, and of great learning; and by others publicly professing the black art. Among the former, the name of Elias Ashmole, the Antiquary, stands conspicuous; and among the latter, Wm. Lilly, the Astrologer; and somewhere between them, is Robert Fludd.

This *Ashmole*, is greatly accounted of as a brother by Masonic historians, and is the first accepted Free M^{ason} claimed by professor Robison. Ashmole says he was "*elected*" in Mason's Hall, Basing Hall-street, A.

D. 1646. (*See Biog. Brit.*) This is the Hall of the London Company of Stone Masons, chartered 1677, 31 years after Ashmole's admission into its livery, and remaining to this day, as it ever has been, in the possession of the Stone Masons; a society distinct from, and independent of the modern Free Masons. And it is evident that Ashmole was only made *free* of the Mason's Company as his friend Lilly was made *free* of the Salters Company, and as the Lord Mayor is usually made *free* of some one of the 12 principal Companies of tradesmen or mechanics in the city of London; and that Ashmole was *not* initiated, passed, and raised to the Sublime degree of Master Mason, as in a modern Lodge of Free Masons. Therefore we think the record must be wrong, which makes Ashmole a Free Mason of the modern type.

It is an undeniable fact that the conceited mystery of the Rosicrucians, and their vainglorious pretences to every thing good and great and magical, or *holy*, are united with the emblems & working tools of a handicraft mason, the compasses and level and square and leather apron, to form that lying wonder of the 19th century which is commonly called Freemasonry. This union did not take place in one day; nor until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect ran out. Ashmole died A. D. 1692, and with him the last of the rosy cross philosophers; but the spirit of this order, after lingering a few years among men of less note, passed by a species of metempsychosis, into a new body, the company of masons, with whom it first appears in the early part of the 18th century.

When Ashmole died, 1692, Sir Christopher Wren was at the head of the English architects, holding the office of Deputy Surveyor of the king's buildings: in 1698 he was made by William III. Surveyor General of the public works; and in 1714 to 1718, for political

considerations, he was removed from office by George I. All masonic historians call Sir Christopher Wren *Deputy Grand Master*, at the time when he was Deputy Surveyor, and *Grand Master of the Freemasons*, at the time when he was Surveyor General to the throne. But in doing this they make a very short rope to hang themselves; for by their own showing the first Grand Lodge was formed in 1717;* then, how could Sir Christopher Wren be Grand Master in 1698, nineteen years before there was a Grand Lodge?

During this period the Rosicrucian pretensions were seeking, like a troubled spirit, for some resting place.—The age is one of the most extravagant speculation: and moved with a strange desire of fame and money and conviviality, four companies of STONE MASONS, who were left of those that had been associated in building the proud edifices of London after the fire of 1666, met, the lodge that had worked on St. Paul's Church, being at the head, and formed the Grand Lodge of London, in February, and elected their officers June 24th, A. D. 1717. With a view to fill up their ranks, and to increase their consequence, they voted to accept men of other trades and professions, as members of the society. (*Vide Preston, Smith, Lawrie, Hardie, Tannehill, et alias*, particularly the Ahiman Rezon of *Lawrence Dermott*, quoted in the 4th No. of the A. M. Review and Magazine.) Three years they struggled, accommodating the Rosicrucian pretensions to the emblems of a handicraft mason; and then, in 1720, burnt their papers for the benefit of the mystery. (See all the above writers.) They give out that this bonfire was made "*by some too scrupulous brethren*," who feared that the secrets of Masonry would be exposed in the Book of Con-

* See any masonic history of that year: *Preston, Dermott, Lawrie, et alias*.

stitutions about to be published ; but the smoke of that fire was not thick enough to envelope the origin of their mystic order in impenetrable obscurity. No doubt they hoped by burning their pretended parchments, to destroy all evidence disproving their claim to immemorial customs and imprescriptible rights, which claim was in a course of preparation for the public in the dreaded Book of Constitutions. After three years more, the volume came forth from the hands of Anderson and Desaguliers, or Desaguilliers, and blowed the first strain of masonic vainglory and unearthly mystery, which is heard from any book or printed treatise !

Anderson and Desaguilliers, a Scotchman and a Frenchman, in London, were the men who first published to the world, the high pretensions of Free Masonry ; men of a low character, and of a base spirit, whose *Book of Constitutions of Masonry*, was ushered from the press, A. D. 1723, and is hardly older than our grand-fathers ! (See *Robison's Proofs of a Conspiracy*, p. 19, and p. 60 ; *Lawrie*, p. 92.) This Volume of mock Constitutions, is the basis of all Masonic history, and its delusive statements have been servilely copied and greatly magnified, until the mystic wonder has grown beyond the size and power of the fabled monsters of antiquity.

Now the false spirit of the rosy cross philosophy was fairly embodied with the emblems of a mechanics society ; and was brought forth by the *Book of Constitutions* in the form of Freemasonry. From the time of its birth the lying wonder began to run to and fro in the earth, wherever British commerce could convey it ; and charters for holding masonic lodges were everywhere sold at a cash price, and an annual stipend, by the Grand Lodge of London. To that Grand Lodge the inhabitants of most parts of continental Europe, of the East

and West Indies, of Africa and of America, paid an annual tribute for the right to confer the three degrees of Morgan's Free Masonry ! The date and Grand Master who issued the warrant, are carefully recorded, in *Preston, Smith, Tannehill*, and others, for holding lodges in all quarters of the earth. A. D. 1729, Freemasonry was first introduced into the East Indies ; 1730 the Grand Lodge of Ireland was formed ; 1731 a patent was sent from England to erect a lodge at the Hague ; 1733 Freemasonry established itself in North America at Boston ; 1736 at Cape Coast in Africa, and at Geneva in Europe ; in Scotland the same year the first Grand Master was elected : and so the triple-headed monster, ENTERED APPRENTICE, FELLOW CRAFT, and MASTER, went deceitfully round the earth while it was yet in its teens.

This is the nucleus of the history of Freemasonry.— Around it we shall gather distinct dissertations upon the Rosicrucians, upon the Scotch masons, upon the York masons, and upon the Ancient and Modern Masons. We shall hereafter, if life is spared, trace upon it the rise of the degrees of Knighthood, the Chapters, the Councils, and the Sublime Sovereignities of Sublime Freemasonry, even to that lying “ *under the celestial canopy of the zenith, 32° 45' North Latitude.*” We will unravel the labyrinth of this boasted mystery ; we will expose the falsehood of its appearances, and put the light of truth in the place of its misty darkness ; that all the world may know how utterly worthless in its history is this modern Bethaven, this house of vanity ; and how despicably false it is in its divine importance and assumed antiquity.

Report of the Committee on the Abduction of WM. MORGAN, made to the Senate, February 14th, 1829: And Report of the Select Committee on that part of the Governor's Message relating to the Abduction of WM. MORGAN, made to the Assembly, Feb. 16th, 1829.

These able documents are the result of the faithful labors of most intelligent men and legislators, appointed to consider and report upon the facts connected with the unwarrantable kidnapping and forcible abduction of a freeborn and peaceful citizen. They are compiled with great circumspection, refraining from evil surmises, and presenting a mass of most interesting facts, in the grave and dignified style of a legislative report.

The whole country is alive to the matter of these reports. A loud call is made on every side for information; for statements on authority, and for facts supported by official documents: but who is so bold as to beard Freemasonry by the publication of a state paper, shewing the iniquity of the order? Who dares to say in the language of the Committee of the Senate, "that Masonry meddles in the administration of justice, and is subversive of the republican equality guaranteed by the Constitutions of the State and Union?" Or to say in the language of the Committee of the Assembly, that exalted Masons swear "to advance a brother's best interest by always supporting his military fame and political preferment in opposition to another?"

Nothing besides impunity for murder and treason, can more fully illustrate the fearful and monstrous power of Freemasonry, than the silence in which the institution holds the public Press. The means it uses to do this, are not less obnoxious than the haughty spirit of the turbulent and blood-stained order, which directs them. Does a paper advertise a lecture on Freemasonry? Straightway a dozen nabobs of the Grand Generalissimo tribe, without previous concert it would seem, but each one moved individually by his personal regard for the editor, calls in a friendly way to caution him against giving utterance to the words of "perjured adventurers;" and, moreover, reminds him in the most affectionate manner, that he, the editor, lives by his paper, and that Freemasonry can deprive him of an indefinite number of his subscribers;—besides the disgrace!

This is so kind and so true, that one must have strong nerves to withstand it; and thus, by the very waving of her wand the base Sorceress holds in abeyance the free spirit of intelligent gentlemen, and the warm feelings of patriotic citizens. But not so the faithful band who represent the Antimasons in the Legislature of New-York. They have looked the basilisk in the face without trembling; they have beheld the uplifted mace of Freemasonry without fear. A single score of Antimasons have defied in the halls of the Capitol this contemnor of our equal rights; they have in each house hurled against the sides of this monstrous invention of our subtlest foes—a spear like that of the brave and patriotic Laocoon.

"Equo ne credite, Teucri!

"Sic fatus, validis ingentem viribus hastam

"In latus, inque feri curvam compagibus alvum

"Contorait. stetit illa tremens utroque recusso,

"Insonuere cava, gemitumque dedere cavernæ."

"Against the steed he threw

"His forceful spear, which hissing as it flew,

"Pierced through the yielding planks of jointed wood,

"And trembling in the hollow belly stood;

"The sides transpierced, return a rattling sound.

"And groans of Greeks, come issuing through the wound."—*Dryden.*

(NO. 7.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

THE emblems of Freemasonry indicate the lowliness of its origin. It began among laborers, who wore their sheepskin aprons with unaffected grace. Afterward it fell into the hands of men of other occupations, to whom the peculiar terms of operative masonry were either vulgar, as brick and mortar, or obscure, as plinth, die, and surbase; and they are now come to think the very brick and mortar have some hidden meaning, and plinth, die, and surbase, with ledger, putlock, and tresselboard, are words of the universal language, which, (according to the Grand Lodge of England, by the band of Mr. Hutchinson,) has descended to Freemasons uncorrupted in the lodges from the confusion of tongues on the plains of Shinar. Thus the plain noun *masonry*, which every child knows to mean the art of building with mortar, is made by Hutchinson, an approved and standard masonic author, to come from the Greek *μεσσηρανω*—I AM IN THE MIDST OF HEAVEN! while Greenleaf derives it also from *μασσω* and *ζωω*, *I seek salvation*.—(See Hutchinson's *Spirit of Masonry*, p. 15, and Greenleaf's *Brief Inquiry*, p. 44.)

Freemasonry is a derivative of the word Freemason, and the word Freemason came into use at a time when

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many mechanics and laborers were slaves ; and it served to distinguish freeborn stone and hammer men from the bondmen of the craft. But the word Freemasonry has a meaning quite different from its primitive, Freemason, and stands in our language the emblem of a secret system of moral power, pervading the civilized world. This secret institution consists of various degrees of mystery, one within another, to a vast extent ; and has, moreover, honorary degrees of mystery, which are appended to the main degrees, like a side chamber to a principal apartment.

The entrance to every degree is obtained by an oath, and the payment of a fee ; and the door of every degree is guarded with a drawn sword, or some other weapon of death. The order assume the most venerable antiquity for the date of their origin, making, in their official documents, the year of the creation their era, placing on the very signboards of Masonic taverns, *Anno Lucis*, instead of *Anno Domini*. They observe the festival days of Christian saints, as the festivals of the patrons of their mystery ; they confer immeasurable titles of nobility, *Grand Kings*, *SUBLIME Grand Sovereigns*, and *General Grand High Priests* ; and wear as a badge of honorable distinction, white *leather aprons* in Britain, (the birth-place of Freemasonry,) but, in this country, the aprons are of diverse materials, like an infant's bib.

Freemasonry numbers among its members men now upon the stage, whom we all revere, and has also numbered those of a past age, whom all future generations will venerate. It lifts up its ensign in every quarter of the globe, and gathers in this land of liberty 2500 conclaves, in the hours of darkness, to carry forward its plans. No denomination of Christians can enumerate in the United States, a list of churches, equal to the number of the masonic fraternities ; and the revenue of

the mystery is greater than that of any national charitable society in this country.

A great diversity of opinion lately prevails respecting the real object and tendency of this prodigious association. Many suppose it to be inferior only to Christianity in the excellence of its moral influence; and one of these that respectable clergyman* must have been, who recently gave for a sentiment at a public masonic celebration,  "MASONRY AND RELIGION! *What God has joined together, let no man put asunder!*" And the Rev. Joseph Prentiss, who so late as the 4th of February, A. D. 1829, in the address before the Grand Chapter of New-York, convened in Albany, declared that "Masonry has a hiding place, secured against the inquisition or assault of human power, provided by the ALMIGHTY, guarded by his allseeing eye, and defended by his presence." Others believe it to be the perfection of all religion—that there is the highest sublimity in the mysteries of the order—the perfection of wisdom in the symmetry of the degrees—glorious truth in the tale of Hiram Abiff—and an appeal to the conscience in the Master's carpet. With them,

"Gavel, gauge, and plumb, and level,

"All are quickly brought to use;

"These with help of line and trowel,

"Works of moral worth produce."

Masonic Mirror, p. 16, 1826.

Others suppose Freemasonry to be a pleasant, but silly thing, which does no good, and but little harm; a thing which deserves no support, and requires not an effort to put it down; a poor thing, which is dying a natural death as fast as the Doctors will let it. But a large and increasing number see, in this mystic society, an enemy

* Rev. George Taft, Rector of St. Paul's Church, Pawtucket, Rhode Island.

to our political and civil institutions, *the more to be dreaded, the more it is examined.* To them it is not a light and frivolous matter, that 100,000 freemen are bound closely together by unequal obligations and impious oaths; neither is it a credible matter, that the assumed morality of the Order, which is taught by the working tools of a stone mason, and enforced with the sanctity of an oath, can be the grand object of its nocturnal assemblies.

Without prejudging the case, we examine it. We commence the investigation with the proofs of its venerable antiquity; not because its real value is affected by the true number of its years, but because its hoary head is its boast, and its having survived the tempests of ages, is the grand hope of its friends, that it will survive this; and it is venerable, if it be 5829 years old: but it is contemptible, as a falsehood and a lie, if it appear to be younger by many thousand years.

The first three degrees, Entered apprentice, Fellow Craft, and Master Mason, we pass at this time, and exclude from the considering of their antiquity; but of all the remaining degrees, by whatever name they are called, we pronounce them modern. We affirm, that its Chapters and Grand Chapters, its Encampments and Grand Encampments, its Councils, and its Sublime Sovereignities, are not six score years old; are not so old as the man Moses, who was buried of the Lord, no man knowing of his sepulchre. These Grand fraternities comprise every grade of Freemasonry, above that of a Master; they comprise the entire body of Freemasonry, with the single exception of the Lodges. Whether Freemasonry have 90 degrees with Carbonari, or 43, or 33, or 53 degrees, with the Sublime Sovereigns, or 7 degrees, with the self-styled "*Holy Royal Arch*" Chapters, it must relinquish to the praise of modern in-

vention, all except the first three, Entered Apprentice, Fellow Craft, and Master Mason, or as a plain New-Yorker might say, apprentice, journeyman, and bos.

We begin the investigation of the antiquity of these Grand fraternities, by inquiring: what is the antiquity claimed for them by standard masonic writers?

1. Royal Arch masonry, having four degrees, Mark Master, Past Master, Most Excellent Master, and Royal Arch, embodied in fraternities called Chapters, and Grand Chapters, and General Grand Chapters, dates in the MASONIC CHART, with the sanction of *De Witt Clinton*, and all the General Grand officers of the General Grand Chapter of the United States of North America, from the building of the second temple at Jerusalem: and so far as their masonic authority proves it, Royal Arch masonry is now 2359 years old.—(*See the date on the prostyle temple of Cross's Masonic Chart.*) With this date agrees the Grand Chapter of the State of New-York, as declared under their official sanction by their Grand Chaplain, *Salem Town*, who asserts that “ancient masonry has been the medium through which the five books of Moses have been preserved to the world.”—(*Town's Speculative Freemasonry, 2d edition, p. 190.*) The very foundation of the Royal Arch degree rests, he assures us, on the above fact, which was consummated on laying the corner stone of the second temple at Jerusalem.—(*Ibid. p. 208.*)

But the secret traditions of Freemasonry make the date of the Royal Arch degree still earlier, and refer it to the completion of the first Jewish temple, before the pretended murder of Hiram Abiff. With this tradition agrees *Thomas Smith Webb*, second to no man as a Free mason, and sanctioned by the Grand Chapter of Rhode Island in saying: ‘that Joabert, Stockin, and G—, having been by the special favor of the Most High, permit-

ted to discover the most precious jewels of masonry, Solomon conferred upon them, as a reward, the most sublime and mysterious degree of Royal Arch Masonry.'—(See *Freemason's Monitor*, N. Y. edition, A. D. 1802, part 2, book 1, chapter 10.)

We do not attempt to reconcile these contradictory statements, but quote them as the claims of Freemasonry, and shall annihilate them together, both at one blow, when we have seen, in the language of Mr. Hardie, of how great importance Freemasons esteem Royal Arch masonry.

"The degree of Royal Arch masons is one of the most august and important in the masonic order. While it impresses on our minds the most solemn conviction of the being and existence of a Supreme Deity, it also reminds us of the reverence due to his holy name. It presents to view many mysteries of essential importance to the craft, which were for the space of four hundred and seventy years, or until the rebuilding of the temple, involved in impenetrable darkness."—(*Hardie's Monitor*, 2d ed. p. 163.) "On the whole, he who has worthily attained the sublime degree of *Master Mason*, has done well; but he ought not to stop; he has not the *key*; nor can he get it until he has ascended the pinnacle of the masonic fabric, the **ROYAL ARCH**. When divine Providence shall have conducted him thus far, that which had been heretofore dark and unfathomable, will appear bright as the sun in the clearest day."—(*Ibid.* p. 176.)

Where this glorious mystery laid from the days of king Solomon to the latter part of the last century, who can tell? Masonic tradition asserts, that it was hid beneath the corner stone of the first temple from the days of Solomon to Zerubbabel; but what became of it afterwards is not remembered. It was dug up by three captives from Babylon, who *had been led by a way that*

they knew not; and then it is heard of no more for the space of *two thousand three hundred years*. This was time enough to crawl, at a snail's pace, from Asia to the western part of Europe; but the route it took is not mentioned; the stages it made, the places it refreshed at, and the company it had, is all a mystery even to the mystery. However, the leaden influence of its midnight orgies was not until recently felt in this western hemisphere; for Mr. Hardie says: "that previous to 1797 the different Chapters of the United States acted under warrants from similar bodies in Europe, or held under the Blue lodges."—(p. 190.) And with him all our masonic writers agree: *Webb, Cole, Dalcho, &c. &c.* A. D. 1796—7.

2. The Councils of Freemasonry rise next above the Chapters, and embrace three degrees: the Royal Master, Select Master, and Knight of the Red Cross. Their origin is described in the *Templar's Chart*, a work published by the GRAND LECTURER of the U. States, p. 9.

"The order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles. The incidents upon which the order was founded, occurred in the reign of *Darius*, king of Persia, and it is more particularly connected with *Symbolic Masonry*, than any other order of Knighthood. Their assemblies are called *Councils*," &c. He follows this with a tale of Zerubbabel and Darius Hystaspes, which it requires the full extent of masonic credulity to swallow. And he makes this military order of masonic knight errantry, to have been instituted by them as a memorial of their personal friendship! This absurdity is worthy of the tin trowel, and figured apron, of modern Freemasonry: from the age of *Darius* to that of *Voltaire*, no memorial of this order of masonry is found upon historical record!

3. The Encampments and Grand Encampments are next in order. These originated at Jerusalem, as appears by the Templar's Chart above mentioned, pp. 28, 29, 30; A. D. 1118. Then and there originated the true *military* order of Knighthood; but no proof exists, saving masonic vanity, to show the slightest connexion between the military knights of the 12th century and the modern knights of deceitful Freemasonry. On the contrary, Professor Robison, of the University of Edinburgh, a distinguished scholar, gentleman, and Freemason, says: "We know, that the Lodge of the Knights of Benevolence at Lyons, in France, stood as it were at the head of French Freemasonry, and that *the fictitious order of masonic Knights Templars* WAS FORMED in this lodge, and was considered the model of all the rest of this mimic chivalry."—(*Proofs of a Conspiracy*, p. 44.)

Accordingly we find the first meeting of "Sir Knights Templars" in North America, noticed in any masonic work, is that of May 12th, A. D. 1797, at Philadelphia.—(*See Templar's Chart*, p. 94.)

4. The Sublime Sovereignities of freemasonry are next in order, and top out the hollow system with a most appropriate climax. The dizzy height of this order produces a slight giddiness of the head, and renders it difficult to determine whether "*the Grand Council of the Princes of Jerusalem*," in New-York, are the same with the Sublime Grand Lodge of Perfection in S. Carolina.—But we suppose them to be the same Elect, Perfect, Knights and Princes of masons, with only that slight difference in the complexion, produced by the southern sun. These claim jurisdiction over all the degrees of the masonic order, more or less; they pretend to immemorial customs; they date in the months Sebat, and Chisleu, and Tisri; they reign over two hemispheres, ab infero ad cœlum, and send forth their mandates, ORDO

AB CHAO, "from the east of the Grand and Supreme Council of the Most Puissant Sovereigns, under the celestial canopy of the Zenith."

This order of masonry, with the Chapters, Councils, and Encampments, has not been generally known in this country, even by name, until since 1797. They all came together to this country after the time that Voltaire recommended the formation of an infidel academy on the plan of the Freemasons, whose object should be "*Ecraser l'Infame*," to crush the wretch : as he impiously termed Christianity. And all the degrees of Sublime Freemasonry are now faithfully revealed and published to the world in "*Light on Masonry*," and, by their doctrines and ceremonies and impiety, they show the cloven foot of their origin, and the paternal relation they bear to the horrid and blasphemous scenes of revolutionary France.

The proof is very simple ; a child can understand it. It consists in this, that in 1720, Freemasonry, (which now has scores,) HAD BUT THREE DEGREES ; and if she had but three then, the remainder of the scores must have been since added.

Now observe : The first book of Masonic Constitutions ever published, was that of Anderson & Desaguliers, in London, A. D. 1723 ; and that as quoted by masonic writers declares of only three degrees, Apprentice, Fellow Craft, and Master Mason. The first establishment of Freemasonry in North America, was under the sanction of those Constitutions, in New Jersey, A. D. 1730, and in Boston A. D. 1733, and contained only three degrees, Apprentice, Fellow Craft, and Master. The first revelation of Freemasonry that has come to our knowledge, was that made by Prichard, A. D. 1730, when Freemasonry had just entered her teens ; which purports to be  "A universal and genuine descrip-

tion of Freemasonry in all its branches; giving an impartial account of the regular proceedings in the initiating of the new members in *the whole three degrees of Masonry*;" Apprentice, Fellow Craft, and Master Mason.

This is positive proof; and instead of the slightest contradiction from any historical circumstance, it is strongly corroborated by the following facts, viz. that neither record nor memorial, nor name, nor doings of any Masonic Chapter, Encampment, Council, or Sovereignty, of a date earlier than A. D. 1720, are to be found in any treatise upon the mystery of Freemasonry, except it be that parts of the Holy Scriptures are in the recent volumes of masonry perverted to the ornament of this mystical harlot.

So that we have in support of our first position the first book of Masonic Constitutions, and the first revelation of the mystery of Masonry, with which the world has been favored. And while these witnesses stand *unimpeached*, they are competent to maintain us in the assertion, that all the higher degrees of Freemasonry, its Chapters, Councils, Encampments and Sovereignities, have since been added.

We rest the proof of our assertion that Freemasonry has erected its Grand dignitaries since 1720, on this fact, that they were then and previous to that time unknown. And in addition to the authorities already quoted, we cite *Hutchinson's Spirit of Masonry*, published under the sanction of the Grand Lodge of England, 1772; *Calcott's Disquisition* on masonry, re-printed at Boston about 1770; *Preston's Illustrations of Masonry*, (which is the text book of the English brotherhood,) published in many editions since A. D. 1780; *Jachin and Boaz*, published about 1770; *Ahiman Rezon*, published by Dermott, the Grand Secretary of the Grand Lodge of

Ancient Masons, A. D. 1764; *Lawrie's History* of Freemasonry, published at Edinburg, A. D. 1804; *Encyclopedia Britannica*, last edition, Art. Masonry; *Smith's Use and Abuse* of Freemasonry, published London, A. D. 1784. These are each and all professed treatises upon the Royal Art of Freemasonry, describing its beauties with poetic rapture, and dwelling on each of its degrees with the blindness of a lover; but not one of these treats of any Chapter, Council, Encampment, or Sovereignty in Freemasonry. But a single one to my recollection alludes to them; and that is Preston, who, in his later editions, speaks of the *Harodim Chapter*, as an alarming innovation made in England A. D. 1787!

And what is more extraordinary still, the Constitution of the Grand Lodge of Scotland, chap. 8, sec. 4, art. 9, declares, that *St. John's* Masonry contains only three degrees, Entered Apprentice, Fellow Craft, and Master Mason, (the degrees revealed by Morgan,) and forbids its fraternities practising any other; thus cutting off at a blow all the glorious excrescences of vanity entitled Chapters, Councils, Encampments, and Masonic Grand Sovereignities.—See *Lawrie*, p. 318.

This is a part of our subject more curious than important; but we cannot leave it without concluding the triumph of *Masonic* authorities in support of our position, by the public and solemn declaration of the United Grand Lodges of Ancient and Modern Masons, London, A. D. 1813, viz: *that all ancient Freemasonry is yet contained in the first three degrees*, and by consequence they deny the legitimacy of the Sublime Sovereigns of Masonry and their newly created Principalities, Chapters, Councils and Encampments.

Thus the great Society *μεσσηνσω*, “*I am in the midst of Heaven*,” or *μασσω ζωων* “*I seek salvation*,” is proved out of its own books, to be in its Sublime degrees, a tis-

sue of falsehoods. We have given it a fair trial, and now we give it a righteous condemnation: to be cropped for swindling, and branded—A LIE. Let those who are aggrieved by the severity of the sentence, appear and show cause of mercy—if they can. If our religious teachers, and our honorable men in public stations, will continue their allegiance to this secret abomination, we do not condemn them. If they condemn our judgment, and our kindness, and revile us as disturbers of their peace, and as profane and perjured wretches, we do not complain. In doing so, they act to *their profession of Freemasonry*: in suffering it, we act to a better profession. They have bound themselves by an oath, to publish us to the world, as vicious vagabonds and knaves; and we have bound ourselves, without the fear of Freemasons before our eyes, or any hope of earthly reward in our hearts, unceasingly to protest unto both great and small, that Freemasonry is sin; that Freemasonry is an institution pernicious to the moral habits, and dangerous to the political institutions of any people.

“A DEFENCE OF FREEMASONRY; *In a series of Letters addressed to Solomon Southwick, Esq. and others; in which the true principles of the Order are given, and many late misrepresentations corrected: with an appendix containing explanatory notes, and masonic documents.* By LUTHER PRATT, Editor of the *American Masonic Register and Ladies' and Gentlemen's Magazine*, recently published in N. Y. “Prove all things; hold fast that which is good.”—*St. Paul.* 216 p. 18mo. Francis Adin-court, Troy, N. Y., A. D. 1823. Printed for the Author.”

This volume is recommended by fifteen Past High Priests, Worshipful Masters, and other titled brethren, “as an able and interesting work—peculiarly well cal-

culated to counteract those unwarrantable prejudices so unjustly attempted, at the present time, to be excited in the public mind against an *institution* venerable for its antiquity, praiseworthy for its abounding charities—and that has been rightly considered, by those best able to appreciate its merits, as one of the great lights of civilization, science, and humanity.”

We were glad when we took up this book. The title purported its defence of an Institution, which stands in great need of a valorous champion; and with a very natural sympathy for the weaker combatant, we rejoiced at the sight of a warrior in the field, supported by his sponsors, for the defence of agonizing Freemasonry.—We felt assured for a moment, that Pascal’s Jesuits are not the exemplar of Freemasons. “*Their surest course,*” says that keen observer, “*has ever been, to keep silent. The ablest of them sont ceux qui intriguent beaucoup, qui parlent peu, et qui n’écrivent point*—intrigue much, say little, and write nothing.” Freemasonry begins to speak, to plead in its defence. It can no longer be charged with contempt of public opinion, for its utter indifference to the weighty charges brought against it; it can no longer be taken for guilty, on account of its refusal to plead at the public bar, before which it has been arraigned by 30,000 freemen.

We have a sincere desire rightly to understand the true character of the *institution*, “venerable for its antiquity,” and take it kindly of any brother, who attempts to enlighten us with his views. That our own are widely different from his, is not a reason for ‘pulling away the shoulder, stopping our ears, and refusing to hearken.’ We have not so much confidence, that we reject instruction; nor that perfection of wisdom which rises superior to the want of knowledge. And if the “*Defence of Freemasonry*” furnishes us with little informa-

tion, we are grateful for that little, and will endeavor in the spirit of neighbourly love, to repay the benefit with heaping measure.

We cannot blame or praise the style, or the execution of this volume, We meddle not with it as a work creditable to the arts, or tending to procure for the writer literary fame. It was not written for fame, but for the defence of Freemasonry; it was not published as a specimen of the arts, but to convey to all men, proof indisputable, of the pure principles, chaste character, and benevolent operations of Freemasonry. An honest purpose, executed with spirit; but with a serious misapprehension of the truth, as the following will show:

"Freemasonry is a science, requiring both time and application to understand its mysteries."—p. 5, of the *Preface*

This assertion is quite contrary to our sense of truth, yet it is by no means peculiar to the defence of Freemasonry. For interesting information upon this point, we refer our author to the *Illustrations of Masonry* by MM. MORGAN,, and also to the *Revelation of Masonry* by the Le Roy Convention. These works exhibit both the science and the mystery of Freemasonry, as face answers to face in a glass: but the *principles* of the order, "second to none but Christianity," (p. 13,) we propose to set forth in the words of our author, and examine freely.

Facts erroneously stated, evince want of circumspection in the writer, and, when the error is all to one side of the account, the sum is important though the items be small. Joseph Warren was not "Grand Master of Masons throughout all North America," (p. 16,) but only of the sect of *Ancient Masons*, (which was first introduced into North America in his day;) and that without the consent, or even the knowledge, as we can learn, of the masons in distant parts of this great region, *North America*, but by the will and pleasure of Patrick, Earl of

Dumfries: nor did Benjamin Franklin establish a lodge at Philadelphia A. D. 1731, for Freemasonry itself was not established in all North America, until two years after, that is A. D. 1733.

It is a great mistake to say, "General Washington was for some time master of the Grand Lodge of Virginia." (p. 56.) We have met with no like statement in any other author, unless this be like it, when the British orator, brimfull of the glory of Freemasonry, asserts that he was Grand Master of North America: an office that neither exists, nor has existed, from the beginning of time.

But to the Principles of Freemasonry:

1. "You agree to be a good man and true; and strictly to obey the moral law.

2. "You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

3. "You promise not to be concerned in plots, or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

4. "You agree to pay a proper respect to the civil magistrate, to work diligently, live in credit, and act honorably with all men.

5. "You agree to avoid private quarrels, and to guard against all intemperance and excess.

6. You agree to promote the general good, to cultivate the social virtues, and to propagate the knowledge of true Masonry."—'Extract from the Book of Constitutions.'

Defence of Freemasonry, p. 35.

We attach numbers to the paragraphs, for convenience.

No. 1, is the sum of the whole law; the remaining numbers do but expatiate. Nos. 2, 3, and part of 4, are of one import, requiring the mason to be a good citizen, or member of the body politic. The latter part of No. 4, with No. 5, make requisitions of a personal nature, for the credit, peace, and happiness, of the individual. No. 6, makes no addition to the principles of Freemasonry before stated, except in the final clause: "and to propagate the knowledge of true Masonry."

This implies a duty that we, as well as adhering masons, are endeavoring faithfully to discharge.

The reader will not fear our quarreling with these principles. We like them well: they are good principles. We will not cease to admire them. Fastened upon Freemasonry in the Book of Constitutions, they remain as true principles, as the peacock's feathers were true peacock's feathers, when worn by the jackdaw. Truth is not changed by passing through false lips, though it is rendered suspicious. Immutable principles of duty are not changed by being printed in the Book of Constitutions of Freemasonry; but it must be confessed, they look quite out of place by the side of "the art of wonderworking and of foresaying things to come, the transmutation of metals, and the way of winning the faculty of magic."—(*Vide Book of Constitutions*, p. 15.)

Temperance is a most important virtue; and Freemasonry, always looking out for the best things, carefully pledges the young candidate to "*guard against all intemperance and excess.*" Were this wise caution accompanied with a prudent example, Freemasonry might possibly be thought sincerely interested to hold her pupil to his word; but when she meets him almost uniformly at the shrine of intemperance, and separates him usually to a late hour from his anxious or sleeping family, she leads him into temptation; she practises him to excess. The late hours are *excess*, and the bacchanalian songs, that swell the Book of Constitutions, and increase the size of almost every masonic work, are not sung at the public inn, without the accompaniment of appropriate emblems.

"Come let us prepare,
We Brothers that are
Assembled on merry occasion:

Let's drink, laugh, and sing;
Our wine has a spring—
Here's a health to an accepted mason."

This is a lesson easily learned and not difficult to be understood, while the masonic moral inculcated by a chisel, a two foot rule, or a trowel, is farfetched, and soon forgotten.

What right has Freemasonry to these principles? The same she has to the Bible. The Bible is true, although carried in pomp by false Freemasonry. The same right she has to entitle her baby house officers "*High Priests after the order of Melchisedeck.*" The title is a true title, appropriated by divine Revelation to the only begotten Son of God: and the title must always be true, for God is true; but Freemasonry, that assumes and gives it, is a lie. The principles of the order of Freemasonry are not those they seem to be, any more than masonic kings are the kings they seem to be; or than the masonic Lodges are the Holy of Holies they pretend to be; "*erected to God and dedicated to the Holy St. Johns.*" Reader, we do not insinuate, we declare, that the Master's lodge is often mistaken by masons for the Holy of Holies of king Solomon's temple; and that the Halls of this contemptible folly are formally dedicated to the Lord Jehovah, and to the Holy St. John, or St. Johns of Jerusalem.

What has Freemasonry to do with the just principles quoted above? *She writes them in her Book of Constitutions*; and they deceive honest men: the very thing she uses them for. Plainly we need not *Freemasonry* to teach us to be good citizens; and if we did, making a hoodwinked novice agree to be a good citizen, goes very little way toward *making* him so. Her lodge meetings are not for the sake of giving moral, or religious lectures; if they were, certain men would not be more

constant at lodge, than at church. Freemasonry does no more with these good principles, than write them in her books, where they serve to conceal many principles that are not good. On public occasions, she is wiser than to outrage the public taste by teaching immoralities offensive to the public ear. But in her lodges, she *can* teach the boldest vices, and the world may never know it, though virtue is present in some of the witnesses; for silence and secrecy is the duty of every member of the lodge, under the most awful penalties, "murder and treason only excepted, and these at option."

She can; she has the power; she wants no more.— She knows when and where to use that power. It is enough that she has it; and the great adversary would sooner supply her the necessary cunning to use it, than that so important a power should be lost to his purposes.

Consider, that men may inculcate any opinion however strange, any doctrine however perverse, any practice however abhorrent to justice, or humanity, in a masonic lodge, and be forever concealed from public scrutiny, and delivered from the pointing of public scorn. They may, (far be it from us to say they do,) they may, by the very constitutions of the order, *meditate* treason, *conspire* to commit, and actually commit, *burglary, theft, arson*, and any thing, but treason and murder; and though righteous Lot were in the lodge, he could only forsake them; he could never expose them: nay, if called in a court of justice to tell the truth, and the whole truth concerning a crime so meditated and executed, he must betray either *the secrets of masonry*, or his country. He has two oaths upon him counter to each other; and if a righteous man would be faithful to his country, a vile man would cleave to the obligation protecting his brother villain, which villains alone can desire.

Let no man suppose we insinuate the slightest doubt upon the purity and integrity of Freemasons. They are generally honorable men in spite of the temptation which the *principles* of the order hold out to entrap them. Their innocence leads them to overlook the very means of guilt ready furnished to their hand; and the public would have still continued to overlook them too, had not the foul abduction of a freeman from his friends and family and country, perfectly illustrated the capacity of the institution, to contrive and to execute the crime, and in a great measure to protect from justice, the reputable men implicated in the transaction.

Now, Brother Pratt, Brethren of Phœbus Lodge, and ye of the West, with whom we have a more familiar sympathy, since our newspaper has been laid in the grave by the side of your charters, we submit it to your own good sense, whether the views here taken of the principles of Freemasonry, are not correct to a letter and a point? You are honest men, and sensible men, and you do know that the positions here taken in regard to the secrecy of the lodgeroom are correct, that this secrecy is a peculiar principle of Freemasonry, and does enable wicked men to do wickedly without affording any advantage to truth and virtue. You do know that by it men may propound an act of wickedness, and discuss it, and though it should be disapproved by the company, the propounder must remain unknown to the public, and unpunished. You know that this case might happen, which it is affirmed did happen: a swindler had insured a vessel and valuable cargo, and then, having replaced the cargo with empty casks, he wished to run the vessel on shore, lose every thing, and recover of the underwriters. To *propose* the thing to a seaman was his only remaining difficulty, and Freemasonry aided him through that. He charged the brother, as a broth-

er, to keep his secret, and then communicated his base proposal. Whether this *did* happen we do not affirm; others do; and you know, that, in the legitimate exercise of the masonic oath of secrecy, it might happen.

So the case of the bribe offered by *John Anderson* to *Mr. Williams*, Member of Congress and Chairman of the Committee of Claims, under injunction of masonic secrecy, is full to the same point; and many there be of this sort, as when in an election not long since in the city of New-York, some had contrived a scheme of political importance, but to carry it into effect, the scheme must be proposed to one who might blow up all, if he should publish it. In this strait, one says, "Leave that to me; he is a freemason, and may as well be — as tell of it, when communicated to him by me."—We do not affirm that this happened, but one does whose word is good, and whose political reputation is high; and you know it *might* happen any time, when a desperate politician or party pleased to use the obligations of secrecy, to which every mason is sworn.

It is easy to go into the examination of other principles of Freemasonry, and to show that honest men mistake them also; but one at a time saves the risk of confusion, and therefore we confine ourselves to this single principle of masonic secrecy, and leave the brethren to reflect, that howsoever masons may be *charged* to be peaceable citizens, to conform to the laws, to avoid plots and conspiracies, and to submit to the decisions of the legislature;" they are "solemnly and sincerely" *sworn*, to cover up all the acts of the mason who disobeys this charge, "even murder and treason, in the Royal Arch degree, *not excepted*."

For a reply to the claims of Freemasonry to venerable antiquity, renewed by Mr. Pratt, and his respectable sponsors, we refer him and them to the preceding arti-

cle upon the Sublime degrees, and to the history of Freemasonry published in No. 6, of this REVIEW; and also, in Bernard's "Light on Masonry," a work which we heartily commend to the careful inspection of all those who seek "more light in Freemasonry."

Our Brother, page 26th of his DEFENCE, declares: "that the constitutions by which Freemasonry throughout all Christendom is governed, are the same, and have been so from time immemorial: they are like the laws of the Medes and Persians, which alter not;" and again page 27, he affirms that these venerable landmarks and constitutions are not liable to change, or subject to amendment. This affirmation is common to masonic writers, and we spend no more time upon it, than to inquire, how this assertion is to be reconciled with the fact, that Freemasons changed the pillars of the masonic temple, from *Jachin and Boaz* to *Boaz and Jachin*, after the revelation of Freemasonry made under that title? And how does it consist with the fact, that a new landmark, *LOS*, has been set up, since the revelation by Capt. Morgan? Stick to the truth, Brethren, let what will happen to Freemasonry, and confess, that the vain-glorious institution has both changed and set anew its *landmarks*; and, in manufacturing new degrees, it has often subjected its constitutions to a very material change. If you say that the Sublime degrees are not a part of the Ancient Constitutions and *landmarks*, we turn you over to the tribunal of the Puissant Sovereigns of South Carolina, whose royal authority you despise; and to the Council of the Thrice Illustrious Princes of Jerusalem in New-York, whose nobility you contemn; and you must be sensible, that their VENGEANCE is more difficult to be endured, than our arguments.

We notice one point more in this "Defence of Freemasonry." The names of many eminent statesmen,

divines, and philanthropists, now upon the stage, are introduced, as grand office bearers, and principal supporters of the secret order of Freemasons; and Mr. Pratt justly adds: "I might swell the list of truly respectable and pious clergymen, as well as laymen, of different denominations, who are still industrious laborers in the masonic vineyard." This is a sound argument in defence of Freemasonry. This is a lawful use of the names of our most eminent fellow citizens. We admit the full force of it, and assure the public, that we revere those names too highly to pass them unnoticed in our examination of Freemasonry. We are in duty bound to inquire of all reputable men, respectfully and firmly: "what have you to do with this iniquity, that it publicly covers its folly under the mantle of your reputation for wisdom? its blasphemy under the cloak of your piety? its base hypocrisy and treasonable practices, under your approved patriotism, and lofty principles of honor?—You stand in the front rank of citizens and of Freemasons. It is impossible to reach the heart of the order, without removing, or wounding your great names.—Your many avocations have prevented that attention to Antimasonry, which its importance demands; but the time hastens on, when no apology will be sufficient for neglecting to search and forsake Freemasonry. You know its evil tendency, and you privately confess it; but what you have publicly supported in error, you must handsomely renounce, both for the warning of others, and for the correction of errors."

THE WAY OF THE WAR.

Six months of warfare have tested the character of our fire without bringing our enemy to return a gun.— He rails and mocks, but offers no defence; he bites in secret at the motives of his opposers, but admits in silence their charges. He allows his own nothingness and worthlessness; but the men who are at the trouble to make him confess it, are great knaves! He would not resist the voice of the people, and keep open lodge, where it gives offence; but they are demagogues and fools, who constrain him to forsake his nocturnal meetings, and to return his charters. And in fine, Freemasonry gives it up, that the institution were on the whole better dead and buried; at the same time, no scoundrels can compare in moral turpitude, with the honest men, who renounce and denounce the deceitful institution!

Antimasonry has sprung from a small beginning, and is diffused over the whole land. No state in the Union fails of affording some who are deeply interested in the investigation of Freemasonry; and one step of progress uniformly renders the next more interesting, until the inquirer becomes convinced of the dangerous tendency of this hidden abomination.

But the wide expansion of Antimasonry does not reach beyond the influence of the lodges. These are always a compact and organized, a fortified and disciplined corp, while Antimasons are a scattered and exposed people, unused to secret management and political arts. Antimasons have courage, talent, honesty of purpose and perseverance; but as a body, they are inexperienced, and it takes a three years service to inure them to the tactics of masonic controversy. The militia of the Revolution fled in 1776 before the veteran marauders of

Europe, but in the next year took Burgoyne at one swoop; and we may hope that our new recruits, which now meet with some checks, will next year take a *troop* of our enemies. The good root pushes up a good tree. In the judgment of our enemies the indignation growing immediately out of the Morgan outrage, was "a just indignation;" and the tree of Antimasonry is the natural growth of that root. The root is good, and the tree is good, and the fruit is good. That a branch shoots up too hastily and withers, or that some of its fruit is blasted by the east wind, is only the course of nature in its best works. But the tree itself continues to harden and enlarge its trunk, to extend its limbs, and to bring forth more and more fruit for the support of the laborer. Pennsylvania prepares her State Convention; Michigan, Kentucky, Vermont and Alabama, Rhode Island, Connecticut and Massachusetts, arouse in public meetings; and the elections show an increased zeal in the state of New-York, to prostrate the foe of our liberties. At Rochester and in Monroe county, where the sworn masons constitute a very large proportion, and that the wealthiest and lordliest of the community, Freemasons have thrown away their charters, and come out to the polls with great spirit and some success; but Antimasons do neither flinch, nor diminish. At the last elections, there were given, according to careful inquiry, in the whole state, *sixty-seven thousand* Antimasonic votes; 34,000 more than at the autumnal election!—(*Rochester Enquirer*, 19th May.)

Many suppose that Freemasonry is dead this day, and that it can never stir again. Would that it were so; but this great society will not expire without some throes: and ere it dies, the pursuers will see the flounderings of its mortal agony, terrific as the lashings of a harpooned whale. Facts in history show that Freemasons are

right in confiding to the tried strength of their order; and that doubters are wrong in supposing the society of Freemasons to be already destroyed.

How is it destroyed? by the blood of a brother? The blood of more than one has been upon it scores of years; and the society has grown. How is it destroyed? by the exposure of its secrets? These have been before the world a hundred years; they have been repeatedly exposed in the English language, and exposed again in the different languages of Continental Europe: but the society has grown. How is it destroyed? by honest men's renouncing it? It was renounced by numbers at the time it was first exposed by the martyred Prichard, A. D. 1730; but since that period it has overspread the earth. How is it destroyed? by becoming the mirth of men, women and children? A. D. 1736 to 1740, Freemasonry was the scoff of the apprentice boys of London. They came out with savage ornaments, and paraded the streets, in ridicule of Freemasons; but the society by a special vote suspended its festival ceremonies, suffered the storm to pass, and grew all the while like a willow by the water courses.—(*See Preston's Illustrations of Masonry.*)

At that time it was young and trembling. Its conclaves knew of only three degrees of mystery. It had no great names to boast, of men on the stage, or of men recently passed from the stage. Yet it recovered from the exposure, from the renunciations and denunciations of its members, from the ridicule of children, and from the contempt of men. It increased its degrees; swore that its pretended mysteries were mysteries still; put out branches in all directions; published volumes of flattery and ridiculous pretensions; built public halls; drew divines into its meshes, and ambitious politicians into its caucuses, until it has come to defy the world in

arms to arrest it: and sensible men think it is dead!—*The Opossum*—it lets the Antimasons run over it, trample upon it, kick it, and handle it as they please, without showing any resentment, or sign of life. They stretch out one limb of its odious mystery, and where it is put, there it lies, as if death had separated the body and the spirit of Freemasonry. They tumble the hideous thing about, and exhibit first one part, and then another, to the gaze of the passenger. Men say: “it is really odious! well, it is dead;” and they pass by. But all this while the artful monster is devising new schemes of imposture; and when the day of inquiry has gone by, it will crawl away, lick its wounds, and rob and murder and swear falsely, as it has done before.

What can hinder it, sober reasoner? Be astounded, when you consider, that the infant Freemasonry triumphed over every weapon which is now levelled against the grown monster, except only the ballot box. And will not the adult institution survive a shock that only served to confirm its juvenile strength? Freemasonry has since its exposure in 1730, enrolled in its register the names of Franklin and Washington, Fredrick the Great and Voltaire, Warren and Marshall and La Fayette. Since its exposure by the author of *Jachin and Boaz*, it has ensnared George IV., Clinton and Clay! Since its exposure by Capt. Morgan, by the Le Roy Convention, and by others, it continues to inveigle blind candidates and simple young men; and, even in New York, to swear youth to keep that a secret which has been published in the newspapers; and never, under penalty of death, to reveal that which at the cost of life has already been proclaimed in 10,000 pamphlets!—Is it dead?

Freemasonry has not only been revealed these hundred years, but it has proved itself in the registered history of nations, to be a curse to the political and religious

institutions of any people. The events of the French Revolution prove to the farthest limit the capacity of this institution to breed and disseminate the foulest opinions of every description: and this people cannot plead ignorance of the fact. The Rev. Messrs. Payson and Morse, with many others less distinguished, raised their warning voices, and in the day of its darkest crimes, told the truth to the shame of Freemasonry. Professor Robison and the Abbe Barruel, Freemasons, also published treatises full of documents and indisputable proofs of the abominations of Freemasonry, which were republished and widely circulated in this country.

What followed? Freemasonry that had before only *Lodges* in America; now pushed up into Chapters and Encampments! It published books and orations, it built halls in all the land, and embodied men by the obligations of its oaths with zeal and unwonted success.—Payson and Morse, and others, were cried down, and put to silence by the force of masonic combination, and the confidence of masonic assertions; and Freemasonry itself extended faster, and rooted deeper in this free soil, by thirty fold, after that tempest, than it had ever done before.

These are momentous truths; and while the institution is able to muzzle the press, and starve out its adversaries—while it has courage to erect immense edifices, to publish great volumes of pretensions, and to play at all kinds of wickedness in secret places, profanely swearing it is yet a mystery from Adam and from Heaven, we shall treat it, though dead, as if it were alive.—Let the man who loves righteousness, give us his sustaining hand.

BRUCE AND WHITNEY.

At the Court of General Sessions of the Peace for Ontario Co. held at Canandaigua, N. Y. 19th May, 1829, Eli Bruce, of Lockport, once High Sheriff of Niagara County, received his sentence for conspiracy to kidnap and for kidnapping William Morgan—*two years and four months close confinement in the county jail*; and at the same court, John Whitney, of Rochester, was tried and found guilty of the same offence, and was sentenced to one year and three months similar imprisonment.

In this result the friends of civil order have triumphed over the machinations of nocturnal masonry; but in our satisfaction at the recovering energy of the laws, we do not forget the sufferings of the unhappy criminals; especially of the honorable and gentlemanly, but ardent and erring Mr. Bruce. His office, his estate, his prospects in life, and his peace, have been lost and broken and ruined, by the delusions of Freemasonry. He believed the institution to be what its Grand Officers and Grand Fraternities, certify, and its exalted and pious members affirm. He has fallen a sacrifice to the hardened and atrocious falsehoods of the order. Well may the Grand Lodge of New-York vote him money, for it is his due; but all the funds of Masonry on earth cannot make up to Sheriff Bruce the loss he has sustained by confiding in this impudent and hypocritical institution.

Were he the only one who had been deceived by this imposture, and should the lying wonder still continue to swear blind candidates into its mysteries, it would be our duty, knowing these things, to proclaim them to the world. But this duty is dreadfully enforced by the consideration that *thousands* are its dupes, although in a less criminal manner than Bruce and Whitney; and that even nations have been its victims, and governments its prey. And when we raise the warning voice, what reception do the public give it?—Some say, "peace! what is this cry for, disturbing churches and friends!" Others, "Why this cry, telling that which all know? look to your motives!" And the Fraternity, instead of giving us a vote of thanks for undeceiving them—instead of publicly announcing the death of Freemasonry with her will, leaving all her halls and estates in the city and county of New-York to the sole benefit of the Antimasonic Review forever! *the Fraternity* are like a disturbed hornet's nest, many of them stinging the very walls of their habitation to relieve their spite. They do not hesitate to speak of blood, and of the fate of him for whom Bruce suffers, as being deserved by the men who kindly prove to them that they embrace

falsehood for truth. The reproach of the wicked is the praise of the righteous.

LETTERS ON MASONRY,

Addressed to the professed followers of Christ, now in connexion with the institution of Freemasonry. By HENRY JONES, Pastor of the Congregational Church in Cabot, Vt. a Royal Arch Mason. Pamphlet, 48 pp.

The religious and respectable character of Mr. JONES unites with the excellence of his spirit to commend his Letters to the attention of Masons, church members. His expulsion from the Fraternity for publishing his renunciation, and his good name abused by the Jezebel Freemasonry, are additional motives to peruse his pamphlet.

He begins by declaring to his *Association*, that after many years trial of the institution of Freemasonry, he has "become fully convinced that it is contrary to his Christian profession longer to support it:" and asks their advice. They say he ought undoubtedly to make public his views. Some of these follow.

Masonry, in its avowed principles, is *at variance with the Gospel of Christ*; it also *profanes* the Holy Scriptures; and it takes the name of God in vain. It promotes dissipation and intemperance; it interrupts domestic happiness, and it assumes rights repugnant to the principles of a free government. Its support requires implied falsehood and actual deceit; its oaths are abhorrent to righteousness, and are rendered void by their hidden and wicked nature; and its claims to Solomon and the two Hiram are flatly contradicted by divine Revelation.

The pamphlet concludes with the extract of the records of King Hiram Lodge, expelling Mr. Jones; and with the unanimous vote of Mr. Jones's Church, approving of his conduct; which exhibits the Lodgeroom in its true character—in dead hostility to the Church.

EVENINGS BY THE FIRESIDE:

Or thoughts on some of the principles of Speculative Freemasonry: By AMARIAH CHANDLER, Pastor of the Congregational Church in Waitfield, Vt. Pamphlet, 24 pp.

We have read this tract with singular interest and pleasure. It carries the reader in a close and concise style of argument directly to the inevitable conclusion, that the writer, who is not a Freemason, has a right, and a deep interest, to examine the character of

Freemasonry; that the *Illustrations of Masonry* by Morgan are substantially true; that the oaths of Freemasonry, by their penalties, and their obligations, and their manner of administration, are unlawful and void; and that Freemasons ought to clear their skirts of them, ought to renounce them for conscience sake.

The views he takes of the obligations of an oath, are elevated to heaven; and they are just views. Neither fraud, nor self damage, nor want of a magistrate, nor a qualifying preface, are relied upon as the ground of renunciation; but rather the oath is unlawful in its nature, and an outrage upon both natural and revealed religion, and therefore "imposes no obligation, but the obligation to deep repentance and sincere reformation." These letters are the product of a sound and healthful mind.

REPLY OF THE GENESEE CONSOCIATION to the Letter of the Rev. Joseph Emerson, of Weathersfield, Conn. addressed to them on the subject of their resolution relative to Masonic Ministers and Masonic candidates for the ministry. Pamphlet, 43 pp.

The Genesee Consociation adopted in June last the following resolution: "Resolved, That the Consociation will neither license, ordain, or install, those who sustain any connexion with the institution of Masonry, or who will not disapprove, and renounce it; nor will we give letters of recommendation in favor of such persons to preach in any of the churches in our connexion."

For this the worthy Mr. Emerson, a Freemason, addressed them in 20 printed pages, and now comes the reply.

The Consociation rest the propriety of their resolution mainly upon the fact that Freemasonry is what Capt. Morgan reveals it to be: and they are at pains to show by the affidavits and solemn declarations of 50 church members, and others, *freemasons*, that Morgan's *Illustrations* are correct, and that the institution is an abomination to truth and to civil liberty. The reply is satisfactory, and the proofs are convincing. We highly approve of the ground taken by the Consociation. We know it bears upon those we love, but their Freemasonry bears heavily upon one more beloved, and they must away with it; in the Lord's name away with it. Neither human nature, nor christian patience, will always endure the profanations of the Lodgeroom to be connected with the sacred desk. And that ministers cease to go the lodgeroom, is not enough; the savour of their example remains after they have departed, and nothing short of an open renunciation before the Fraternity will correct it.

TO THE READERS OF THIS WORK

The prospects of its Editor cannot be entirely without interest. He finds himself involved in a contest of great magnitude, without a support. Men *believe* Freemasonry is wicked, and they *wish* it were dead; but they do not pay 150 cents for documentary evidence of its depravity, and \$2 per annum to destroy it.

Why this is so, every man will judge for himself; but one great reason undoubtedly is, that upright and honorable men adhere to the corrupt institution, and give all the advantage of their reputation for integrity, in aid of the malice and calumny, the vengeance and falsehood of the *unjust* members of the fraternity, and of the deceitful institution; and we have to meet both the holy and the wicked in firm phalanx arrayed against us.

The Editor did not come unadvisedly against Freemasonry. He first searched the records of time for its history, and the standard works of the fraternity for its character; and having compiled a mass of remarkable, interesting, and most conclusive evidence, he gave it to the public in a handsome form; and now he is sacrificing the work to pay the expense of publishing it.

He next undertook this enterprize. To prepare for it, and to conduct it, he has spared nothing that he could command. "You will have 1000 subscribers in this county;" "and 500 in this;" and "2000 in three months," seemed to make a living quite certain.—But he does not find *support*, much less a profit for the consumption of infirmity, or of age.

Men hastily excuse themselves with the belief that Freemasonry is vitally wounded and has only to die; but had they purchased "*Freemasonry by a Master Mason*," they would know better; they would know that the falsehood has as many lives as a cat, and, although whipped to death, it will soon be again on its feet, running about more supple than ever: and they would promptly subscribe for this work, which is pledged to hold the mystery with a mortal grasp, until the infernal spirit which animates it, shall seek a new form and another body, in which to war with truth and with holiness.

In the war of Independence our honored Fathers at the outset recruited with short enlistments—three months, six months, and twelve months men. Experience shewed that in fighting for liberty it was not enough to contend a month, or a year; but that the musket must be carried until the enemy are expelled, and peace restored. Recruits were accordingly enlisted *during the war*; and, by way of eminence these soldiers, the best troops in the service, were called **CONTINENTALS**.

Ours is a second war of Independence : for freedom from the yoke of masonic tyranny. It is not enough to enlist for six months or a year; but *during the war*. The Editor, with 2000 men to back him, can defend this work during his natural ability, and make incursions upon the territories of the enemy. With 2000 CONTINENTALS he will be ever ready to give the enemy battle, and to beat up their quarters with constant alarms, that the 100 weekly and semi-weekly journals of Antimasonry may scale the walls and possess the camp.

This is not a common controversy. The Editor has not entered upon it for his own sake ; he cannot support it at his own charges. His labor is his living, and if that is exerted in a barren soil, he must seek a new field. He gives himself with singleness of heart to the full exhibition of the moral and religious character, and political tendency of Freemasonry. He may have mistaken the importance of the cause, and the wickedness of the secret order. If so, he will retire, at the year's end, with only the consciousness of having had a frank and a fearless, a kind and a faithful and a patriotic purpose in undertaking and conducting this work ; and posterity may determine, whether, in this thing, he has not been both *as honest* and *as wise*, as those renowned men are, who publicly affix their honorable names to the pillars of vain-glorious Freemasonry.

To continue the work, something more substantial than *cheers*, is essential. Encouraged, however, by the assurance of righteousness, and by the approbation of his readers, he stands pledged, and pledges himself anew, to devote his whole mind to the public investigation of Freemasonry without fear or favor of men, *while the public call for the investigation* : and if it please 2000 of his countrymen to enlist with him in the controversy with Freemasonry, until the Lodges of Genesee, Ontario, Otsego, Oneida, Cayuga, and Onondaga counties, *reverse* their public determination to swear blind candidates as formerly into the false mysteries of the selfish fraternity ; and until the Lodges of New-York, and of the East and the South and the West, cease from their delusion, and cease to inveigle inexperienced youth in the meshes of the masonic oaths, the Editor will form with them a *Continental* band, to fight the battle of liberty, until independence is established. While absent at intervals from the city, not on account of expensive habits, or a waste of money, but to procure the means of being just to those who provide his paper and spread his table, his correspondents must excuse a temporary neglect ; and his friends are invited to aid him by procuring the names of substantial subscribers, who will not desert their colors, while Freemasonry shows a banner in the field.

(NO. 8.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

MASONIC OBLIGATIONS.

How can masons have taken the oaths as they are revealed? It seems impossible that wise men should have proceeded to ingulph one impious oath after another, like the inebriating cup which creates the thirst it is intended to satisfy! Those men who have never taken these oaths, justly require most ample proof of their truth, before they can believe it possible, that our *best* citizens have assumed, and are still subject to, such unhallowed obligations.

Men that are tempted to become Freemasons, and join the Lodge, do it soon after they come of age, and before they have acquired experience in life. They see that Freemasonry gives influence and consequence; which youth, at least, are apt to desire. To attain its importance, or power, they must submit to the rules of the secret order; and the first rule of Freemasonry being secrecy, they can only imagine the rest; and thus it is imagined:

“To take an unknown oath is a fearful step; but to attain this influence or object in view, I must take the

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oath. Washington has done it, and La Fayette; the clergy do it, and no man's warning voice is heard to cry: 'there is death in the pot.' So it must be an innocent oath; and I will submit to the venerable forms of this most ancient and renowned mystery, especially as it was perfected by Solomon, and patronized by St. John."

I confess that this kind of reasoning satisfied the fears, and overcame the scruples, of one, so far as to make him willing to submit to the rites of initiation used by this mysterious and respectable society, even to the taking of an unknown oath; and having been misled by example, his example shall not mislead another.

The candidate for masonry having made up his mind to submit to the initiatory rites, is not surprised at the requisition of a material change in his apparel, or by a hood over his eyes. He was expecting some strange thing; his mind was prepared for it; and, being blinded, he knows not whether it is a rope that is tied round his neck, or an apron string from the loins of the worshipful Master of the wonderful lodge. He is led from the preparation room to the lodge room, unconscious that he is both hoodwinked and haltered, like a felon for the gallows. He only finds, as he had expected to find, strange proceedings; and in the midst of masonic prayer and mummery, and solemnly enacted farce, he is made to kneel and repeat the oath after the master.

Does a scruple arise in his bosom, it is overpowered by the novelty of his situation, and by the confidence he places in the friends around him, *and in the good men who have travelled this road before him, without having raised a monument to warn future adventurers*; he puts the scruple down and submits to the whole oath with the firm assurance that so all masters and fellows have done before him from the time of king Solomon. Few

men, so situated, have a judgment sufficiently prompt and clear to discern the error they are committing; and if they do, cable-towed and blinded, with a mason on each arm to attend, especially if they prove refractory, it is too late to retreat; the mind of the half naked and shivering novice is not equal to the effort of resisting such a host of difficulties. He had expected strange things, and he is not surprised to find them.

But in this degraded posture, what unjust oath does he swear?

At the lips of the "*Most Worshipful*," on his knees, profanely in presence of Almighty God, he swears "always to hail, conceal, and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of Ancient Freemasonry." This oath is that by which criminals are emboldened to hail their brethren upon the bench, or in the jury box. *Morgan*, the *Le Roy Convention*, the *Three Distinct Knocks*, *Jachin and Boaz*, and *Carlisle*, AGREE in revealing it as an oath of Freemasonry. [These are titles of distinct Revelations of Freemasonry; that by *Morgan*, and by the *Le Roy Convention*, is well known. *Jachin and Boaz* was published in London between 1770 and 1780, I think. The *Three Distinct Knocks*, London, 1795. *Carlisle's*, London, 1825.] The harm of it is that it cannot in its strictness be kept. It is too much "always to hail," i. e. to recognize, to acknowledge the presence of a mystic brother by secret signs. Gentlemen seeing these masonic arts about a vagabond, find it hard to hail them. "Conceal and never reveal any part or parts, point or points of the secret arts." Possibly one cannot speak, or write, without revealing some point or parts of the secret arts of Freemasonry. And so, many conscientious persons *dare not speak*, when Freemasonry is mentioned, lest they forfeit their peace by a breach

of the oath. We commend this fidelity, but it is a misfortune to be called severely to exercise it in so vain a cause.

HAILING SIGN OF DISTRESS.

He furthermore swears :

"Whenever I see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it appears to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own."

This oath is revealed by Morgan and the Le Roy Convention; it is universal in American Freemasonry of the school of Webb; and thus a mason in Alabama recently confesses that he used it :—Indicted for an assault with intent to kill, he fled. The sheriff overtook him, and, having no way of escape, he turned upon the sheriff, whom he knew to be a mason, and gave him the grand hailing sign of distress; upon which the sheriff bade him avoid his sight. And in his confession, the contrite culprit says, under his own name, Henry Blakeley, that meaning in future to shun all affrays, he shall have no further use for this secret, and he makes it public for the benefit of the community.

But observe, this oath regarding the grand hailing sign of distress, is not found in the Three Distinct Knocks, Jachin and Boaz, or Carlisle's revelation of Freemasonry. I believe there are those among us who can testify that it was introduced into our lodges by the school of Webb.

A BROTHER'S SECRETS.

He furthermore swears :

"That a Master Mason's secrets, given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, MURDER AND TREASON ONLY EXCEPTED, and these left to my discretion, when communicated to me to conceal or not."

The application of this oath by those interested in the abduction of William Morgan, has been so faithful, that

the utmost efforts of an excited people, and the extraordinary powers of the special commissioner appointed by the executive to investigate his fate, both together, are not sufficient to *wring the truth from the clench of this masonic obligation of secrecy*. It is a fearful oath to take in view of our obligations to obey the laws of our country; yet it is found in the revelation of Freemasonry by Morgan, by the Le Roy Convention, by Jachin and Boaz, and by the Three Distinct Knocks.

As revealed by Carlisle, a most important variation exists in this obligation. He gives it thus: "My breast shall be the sacred repository of a brother's secrets, when delivered to me as such, murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, *or at my option*."—(*Republican*, vol. 12, p. 110.) So that even by Carlisle, every crime *may* be sworn to fraternal concealment at the option of the brother. Just men will not keep such an oath, any how; and if wicked men, to make it binding, have only to choose to have it binding, it is easy to see that they will do so; and it is nearly as good for the iniquitous use of bad men, as if no exception of a crime were made in its terms. Any crime *may* be covered by this form of the oath. Courts of justice are unconscious of this. False swearing is usually of a negative character. The witness says: "*I do not recollect*;" and we are forced to excuse his short memory, which would often be long enough for the ends of justice, provided he could forget the penalty of his masonic obligations.

OBLIGATION TO OBEY ALL MASONIC SIGNS, &c.

"I will obey all signs and summonses, given, handed, sent, or thrown to me from a brother Master Mason, or from the body of a just and legally constituted lodge of Master Masons; *provided they be within the length of my cable tow*."

This oath is revealed by Morgan and the Le Roy

Convention. The *Three Distinct Knocks*, and *Jachin and Boaz* agree to vary the expression thus: "I will attend all summonses sent to me from a *lodge of Masters*, if within the length of a cable tow;" which is much less exceptionable. They do not place the mason at the will of *every brother, on every occasion*, but only at the will of a lodge of Masters, *on every occasion*. Carlisle's expression of the oath is still more guarded in these words: I "will answer and obey *all lawful signs and summonses*, sent to me from a Master Mason's Lodge, if within the length of my cable tow." In this form the oath requires obedience only to *lawful signs and summonses* from a lodge.

A BROTHER'S ERRAND.

"I furthermore swear that I will go on a Master Mason's errand whenever required, even should I go barefoot and barehead, if within the length of my cable tow."

No exception is made that the errand shall be lawful, reasonable, or innocent; but only that it shall be a master Mason's errand within *cable tow* distance.

This very exceptionable oath, revealed by Morgan and the Le Roy Convention, which places, in its strict interpretation, the just men of the Fraternity at the command of the knaves, leaving them no opportunity to demur on principle, or to escape from the execution of the trust, provided a Master Mason requires the service, is unquestionably an obligation imposed by Freemasonry in this country: but it is not found in *Jachin and Boaz*, or the *Three Distinct Knocks*; and Carlisle gives no such expression of words; but this he gives: "My foot shall traverse through dangers and difficulties to unite with a brother's in forming a column of mutual defence and safety;" which is little less exceptionable, than the oath published by Morgan.

APPROACHING DANGER.

He furthermore swears "to apprise a brother of all

approaching danger, if in his power." This oath is, like the others, unqualified, by any exception. I is found in *Morgan* and the *Le Roy Convention*. *Jachin and Boaz* and the *Three Distinct Knocks*, state it thus: "I will give a brother notice of all dangers as far as in my power lies." This is in effect the same, as the expressions used by Morgan. *Carlisle*, in the parallel passage of the oath, says: "I will not see a brother defrauded of the most trifling amount without giving him due and timely notice thereof;" thus confining the obligation to apprise of danger only to frauds upon our property.

No finer illustration of the nature of this obligation as it is understood by the fraternity, can be furnished, than the following, which I report on the authority of Mr. Beach, one of the parties. Some time before the Morgan outrage, a grave was robbed at Rochester, N. Y. with circumstances that induced the trustees of the village to take vigorous measures for the discovery of the robbers; and the better to secure their object they pledged each other to secrecy. As the investigation proceeded, it was discovered, that the guilty had been apprised of the approaching danger, and all the signs of guilt had been removed and concealed. Upon this, certain of the trustees were indignant, and demanding who had betrayed them, suspected badly their clerk, Mr. Beach, my informant. He cleared himself with vehemence, and the matter growing quite serious among the trustees, at length two of them confessed that *they* had done it, and in excuse plead that they and the plunderer being brother masons, they were under oath to apprise him of his danger. Where one case of this kind comes to light, a hundred happen.

These oaths require no comment. They are of a character so hardened and wicked, that we can scarcely refuse believing an honest Freemason who hotly asserts

“that they are absolutely false, a base forgery upon the pure character and upright intention of the venerable order of Freemasonry.”

We mean not to contradict, or to be contradicted; yet if an honorable man, a Freemason, says he never took one of these wicked obligations, we are astounded, and cannot but think him mistaken: for Freemasonry asserts with equal confidence, that her ancient *land-marks* and customs, her laws and immemorial usages, are invariable. “It is not in the power of any man or body of men, to make innovations in the body of Masonry.”—(*Elder Bradley, p. 219.*) If it were so, all masons must have taken these oaths, for some have taken them. Morgan *truly* revealed the iniquity of this mystery, or else he is not a *perjured knave*, as some affirm. His revelation is further sustained in substance, by some hundreds, who are competent from their own knowledge, to declare that it is true. It is also sustained by the similar revelations of other years, and other countries, varying enough to show independence in their source, and sufficiently according, to prove the general truths they agree to assert.

What says Dr. M'Cracken, of Rochester, N. York? “On a jury, previous to the Morgan excitement, I saw the culprit on trial give the sign of a mason, which was hailed according to the masonic oath, by two weak jurors. Making up the verdict, these could not find the prisoner at the bar guilty. Then I took them aside, as a brother mason, and told them that they carried their masonic obligations too far. This was sufficient to shake their confidence, and they yielded to the evidence of the prisoner's guilt.

John R. Mulford, of Bottle Hill, N. J. says: “I have seen a grand jury selected by a masonic high sheriff, with an express view to prevent an indictment against a

brother mason. I have seen a mason brought up to be tried on an indictment, and observed him make the masonic signal of distress, and another sign to the jury, which latter sign of the hand drawn across the throat, two of the jurors answered, and these same jurors, when out, refused to convict on a clear case of guilt. I have also seen masonic signs exchanged between the bar and the bench."

The history of the Morgan trials is full of proof to establish the fact, that the oaths of Freemasonry corrupt the fountains of justice, and impede the execution of the laws. Mr. Whiting the public prosecutor of the trials at Canandaigua before the appointment of Mr. Mosely; and since Mr. M's appointment, his constant assistant, is a mason. He declares that the opportunity he has had to see the evil workings of the system, is enough to make him pronounce it dangerous and corrupt. So say many of our best men, who do not yet feel it a duty to speak out publicly.

I turn back to the oaths:—The hoodwinked candidate swears "I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." This obligation is, the pride of many advocates of Freemasonry, it is revealed by Morgan, Carlisle, and the Le Roy Convention; and is not in Jachin and Boaz, or the Three Distinct Knocks. But what does it mean, "I will not have unlawful, carnal intercourse with "the wife, sister, or daughter of a Master Mason;" says Carlisle. So a mason is solemnly sworn to respect the chastity of a brother masons' wife and sister; but the *cousins* of the mason, the *wives* of the neighbours not masons; they are free. A mason would not be expelled and punished for unworthy and *unmasonic* conduct, debauching a brother mason's *cousin*: it

is masonically legal to do that, it is masonically legal to indulge in unlawful, carnal connection with any, except those excepted, *the wife, sister, daughter*, and Morgan adds *mother*, of a brother mason. This is masonic morality.

We have not time to give all the iniquitous points in the oaths of Masonry ; and I notice but one more. It is found only in Carlisle, but it is certainly sometimes given in the lodges of this country, and is precisely in the selfish spirit of the last, and in the true spirit of Freemasonry. It is this: "I will also prefer a brother master mason in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others." *Prefer him in all my dealings* : i. e. trade with him as a merchant, council with him as a lawyer, employ him as a mechanic, and vote for him as a public officer, in preference to another, who has not learned, with a halter about his neck, to pronounce "Shibboleth." I have not mentioned this in way of remonstrance to a great number of brethren, but I have named it to wise men among them, and invariably they have pronounced it no cause of complaint that men should *prefer* their brethren!—"Say you so?—Then you Masons continue to prefer one another, and we that are not masons will prefer one another."

This proposition made, the brethren see at once it would be a losing game to play : the whole sport is, to make sure of the masonic interest, and obtain as much more as possible ; and so soon as they are confined to their own limits, they give up.

How easy it is to enlarge upon the subject already opened, every one can see ; but yet I have not touched the obligations above the third degree : and the oaths get worse, as we advance in this scheme of iniquity. But

we must leave the obligations to look at the penalties attached to them ; these are invariably the same in spirit in all the different revelations that have been made, from Prichard's in 1730, to Morgan's in 1826, and I never heard any mason dispute them, though many may do it with the same propriety they dispute the obligations of the oaths I have cited. This is a horrid part of the subject, but fidelity to our cause demands that we be attentive here.

CARLISLE'S PENALTY OF THE ENT. APPENTICE'S OATH.

"My throat cut across, my tongue torn out by the root, and buried in the sand of the sea, at low water mark, or a cable's length from the shore, where the tides regularly ebb and flow twice in 24 hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, &c. So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Mason."—*(Republican, p. 15.)*

JACHIN AND BOAZ'S ENTERED APPRENTICE'S PENALTY.

"To have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in 24 hours. So help me"——

Three Distinct Knocks is in the same words, with one slight variation, which I name, not for its worth, but for the sake of indisputable precision. (*and that it be, reads "and that to be buried in the sands" &c.*)

Prichard's *Masonry Dissected* runs thus:—"to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, they to be buried in the sands of the sea, the length of a cable rope from shore, where the tide ebbs and flows

twice in 24 hours; my body to be burned to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among masons. So help me ——."

Morgan's, "to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in 24 hours. So help me ——"

The penalty of a fellow-craft's obligations we omit for brevity's sake.

CARLISLE'S PENALTY OF A MASTER MASON'S OATH.

"To have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered to the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons. So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason."—
(p. 110.)

JACHIN AND BOAZ'S PENALTY OF A MASTER MASON'S OBLIGATIONS.

"To have my body severed in two, the one part carried to the South, the other to the North, my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among men, (and in particular masons.) So help me ——."

Three Distinct Knocks is precisely in the same words.

Morgan's, "To have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track, or trace of remembrance remain among men

or masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me ——”

Let no man doubt with this mass of evidence before him, that the oaths of Freemasonry are substantially revealed. And taking them in their best operation, they are like an Indian's knife, equally convenient to cut his bread, or to slay a deer; equally convenient to bring fire from the flint, or the blood of life from his enemy. They are dangerous oaths in the keeping of any man: they are peculiarly fearful in the keeping of the ignorant, the vicious, and the designing: and now they are in this country entrusted to 150,000 men, they must be in many bad hands; they are a just object of jealousy and dread.

The penalties of these oaths contain the true reason, why Freemasonry has been kept a mystery, and why men who shrink from its polluting spirit, are yet content to be silent under its obligations. They also, by their manifest wickedness, justify me in pointing out to the watch and to the execration of my countrymen, a system, which makes itself familiar with assassination, impiously in God's name, which binds its members by secret oaths, that besit only a band of highwaymen; and which profanely requires men to forswear their lives to its honor.

Light on Masonry: a collection of all the most important documents on the subject of Speculative Freemasonry: embracing the reports of the Western committees in relation to the abduction of WILLIAM MORGAN: proceedings of conventions, orations, essays, &c. &c. with all the degrees of the order conferred in a master's lodge, as written by Capt. William Morgan; all the degrees conferred in the Royal Arch Chapter, and Grand Encampment of Knight Templars, with the appendant orders, as published by the convention of seceding masons, held at Le Roy, July 4th and 5th, 1828. Also a Revelation of all the degrees conferred in the Lodge of Perfection, and fifteen degrees of a still higher order, with seven French degrees, making forty-eight degrees of Freemasonry, with notes and critical remarks, by Elder DAVID BERNARD, of Warsaw, Genesee Co. N. Y.; once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828.

For there is nothing covered that shall not be revealed, and hid, that shall not be made known.

And what ye hear in the ear, that preach ye upon the house tops.—*Jesus Christ.*

Utica, William Williams, 1829. 588 Octavo.

The volume opens with a beautiful print of William Morgan, from an original picture of A. Cooley's, representing him in the act of preparing the manuscript, for which Freemasons took his life; and with a second print representing the masonic assassination of *Akirop* by *Joabert*, as exhibited in the degree of elected Knights.

The assassin holds in his left hand by the hair, the head of the masonic traitor, severed from the body, and in his right, the murderous knife.

The INTRODUCTION contains the author's justification for the breach of all his masonic obligations: which in

the sum is this: that the system of Freemasonry is a conspiracy against government and religion, which he is bound not only to forsake, and renounce, but also to *expose*: that its existence depends upon its secret, and the Glory of God requires the thread of its existence to be cut.

The first three degrees of Freemasonry are the basis of the whole fabric, whether it consists of four or seven, or thirty-three, or fifty degrees. They are the basis of all, and by the revelations made, they are evidently the model of all the lodgework above them. If the public are once convinced, that the first three degrees are fairly before them, the remaining revelations rise so naturally and consistently upon them, that they will obtain credence without an argument.

That a great imposition is now practiced upon the public, is most certain. We have a society extending from the lakes to the mountains, and from the source of the rivers to the sea shore, embracing the President of this Republic, many of the heads of Departments, Governors of states, Professors in Colleges, and Doctors in all the learned professions. It does not merely embrace them as members, but it promotes them to its honours, insomuch that from the *Past Grand Master of TENNESSEE*, to the present Grand Chaplains of New-York, no men can be found in the nation, more honoured in station, or respected in private life. It embraces not only the living, but the names of the illustrious dead. Clinton died in the highest gift of its priesthood, and Franklin carried its master's gavel; and even Washington must be believed to have worn its apron.

Again, we have a large company of honourable men, receding from that society, men of pure minds, of liberal education, and of the highest respectability, renouncing its connexion, and denouncing its principles and its dan-

gerous tendencies. The weight of character is by no means light on the part of the seceders; but it is vastly heavier on the part of the supporters and office bearers of the Society: as the character of the Protestant reformers of the 16th century, was far from being equal to that of the learned and royal defenders of Papacy.

Take the matter either way, it is a question of importance, whether the one party, or the other be right. If Ancient Freemasonry is in the right, none ought to be allowed to pull down its honor; but if Anti-masonry be right, this people ought to support it. Thousands take an interest in the question, and more would, if they were able readily to find the right end to it. But it is so involved by the combatants in the fog of contradictions, that inquirers are at a loss to know what to believe, or what to do.

This volume of Elder Bernard's will go far to bring the scattering fire of falsehood to one point, and to silence one party forever. Either this volume, entitled "*Light on Masonry*," is a gross libel upon Ancient Freemasonry, or the seceders from the order have the right of the question, and deserve not only the countenance, but the heartiest thanks of the public. This is not a question of character, but a question of fact. Freemasonry may have all her good sons in welcome, for they are hers by legal right; but is Freemasonry herself, *the thing* set forth in Elder Bernard's book? That is the question: we try not men, but we try Freemasonry: and should that be found infamous, the men who bear, and the men who have borne its honors, whether Jackson or Clay, must, upon information, renounce it, or share in its disgrace. The men who have enlisted in its files, and have filled up its ranks, must not only desert, but they must desert openly, in the fear of God, and

not secretly, in the fear of Freemasonry. Their influence and example must be as explicitly published and quoted to the disgrace of the convicted institution, as it ever has been to its support.

On the other hand, if Freemasonry be not the infamous thing revealed in Bernard's volume, and denounced by Robison and Barruel, Colden, and Perrine, then Morgan deserves the infamy *which covers him*, and seceding masons, are no better.

So far as relates to the first three degrees, the editor is a witness, and will not obscure his testimony by argument. He was made a mason in Union Lodge, No. 1, Ohio, holding its charter of the Grand Lodge of Ohio. He was taught by a respectable lawyer of Marietta, at that time Senior Warden of the Lodge. This gentleman was taught by SNOW, Grand Master of Ohio, who was taught by T. S. Webb. It was the pride of the young masons, that *the work* was according to the pure model of Col. Webb!

But why should the editor testify? Why not keep within the silence of the masonic oath? Why not respect the opinions of others, and be content to argue against the Institution, still keeping its secret?

The oath is the bar; but the masonic oath is like the masonic institution, a false thing; and falsehood is a rope of sand, that cannot bind even the holder, much less those who reject it. The oath to masonry, we hold as David held his oath to slay Nabal and all his house: he rejoiced and praised God, that he was turned from keeping his oath. The editor is turned from his oath of fealty to freemasonry, and gives God thanks: he holds the whole thing in contempt, and hates it with a perfect hatred. The institution is a harlot from the birth, and an adulteress from the time of his unhappy union with it. He is absolved from its obligations, and

while he separates himself from it, he shews *cause*, by shewing its diabolical spirit, and treacherous practices ; its deformity and its sin ; its profanity and its evil communications. Capt. Morgan has made exhibition of its shame, and we blush for it ; the cheeks of all honest freemasons crimson with confusion : but impudent freemasonry is not in the least abashed. She flaunts and twirls and paints as before. She appoints the Patroon of Albany her Grand Master for the State of New-York, and lays the corner stone of the Associated Methodist Church in Washington city, June 1829, with saintly show ; and the corner stone of the Chesapeake and Ohio canal, in solemn state ! Notwithstanding her shame is discovered by Morgan's Illustrations, and they are worthy and well qualified dupes of her mendacity, who will deny it.

The editor was sworn to keep the secrets of Freemasonry. It is impossible to keep, what has never been entrusted to him. The secrets of Freemasonry were published A. D. 1730, and he played with them in childhood, in *Jachin and Boaz* : how were they yet *secrets*, that in any just acceptation of terms he is bound by that word in the oath to keep them ?

He was sworn to keep the secrets of Freemasonry. Morgan has published all, and has taken away from Freemasonry its *secrets* : how can we honestly attempt to keep for the shameless thing, what it *has* not, either by right or in possession. Shall a man be twice its fool ? once entering its mysty darkness in pursuit of light ; and again tarrying there, while an open door invites his escape ? Shall a man sustain the falsehood for his own pride ? shall he lead others into sin for his own vindication ? shall he make it a point of honor to be true to Freemasonry, which is false to his religion, and to his country ? Far from it.

Despising Freemasonry and its pretended oaths, and regardless of its barbarous penalties ; in the fear of God, and in the belief of a future day of irrevocable judgment, he declares, that the silly and impious *lodgework*, revealed in Morgan's Illustrations of Masonry, and republished in Elder Bernard's "*Light on Masonry*," is that which was carefully taught him for Freemasonry, in Union Lodge, Ohio, No. 1, and that he has seen the same folly acted for Freemasonry in raising "a poor (deceived) candidate" to "the sublime degree of a Master Mason," in *Leicester Lodge, Ms.* Moreover he has repeatedly witnessed, men, whose masonic, and whose moral character he has been careful to learn, and can rely upon ; men who have travelled *as masons*, in Virginia, Ohio, Georgia, New-York, Connecticut, Pennsylvania, and New-Jersey, and whose names are known on the rolls of the Fraternity, as officers in the Lodges and Chapters and Encampments, of our country, perform the same ridiculous mummary *for Freemasonry*, in the city of New-York. If Rev. and christian friends, who are Freemasons, have another system diverse from this, he will readily become a candidate for initiation : provided there be no *impiety* in it ; but no ; Freemasonry is the same all the world over. This is the boast of the order, and there can be no other than that which is carefully recorded in *Light on Masonry*.

Some will yet pretend to disbelieve, and others may really hesitate to give full credit to this explicit declaration on the ground that the witness is "faithless by his own confession."

Faithless to whom ? to you, reader ? or to his country, fellow-citizens ? or to his God, christian brethren ? No : to all duty faithful, but faithless to Freemasonry. And if the single act of being faithless to the enemies of his country, renders a man unworthy of belief in testifying to a matter of fact, then Washington's word was no

better than a liar's, for he set at nought his allegiance to Britain for the liberties of his country. If despising the obligation of an oath, conceived to be wicked, renders a man an incompetent witness to a plain matter of fact, then Martin Luther's testimony is in all things exceptionable, and not to be received.

It is not necessary to prove that the American Revolution was a righteous cause, or that the Protestant reformation was a just one. And far be it from the writer to use the example of Washington, or Luther, to warrant his revolt from Freemasonry. But this he does; he puts his word on a level with theirs in point of veracity, and challenges the world to show what incompetency to testify truth can be imputed to him; which is not equally imputable to them. To the tories the great Washington was a "perjured rascal," as some men now are to Freemasons. To the Britons our honored fathers were traitors, as their sons are traitors to Freemasons; to be hung, drawn and quartered, was the penalty in the former case; and to be butchered, and torn to pieces, and burnt to ashes, in the latter case. Men of 1776 did not fear the British halter; and men of 1826, did not fear the masonic cable tow. And reader, be you assured, the word and veracity of Anti-masons will descend with that of Washington and Adams, and of their fellow-patriots, unblemished to posterity, when that of the brazen supporters of Freemasonry will be a proverb of contempt.

The next difficulty is, to shew that this folly has character in it, to awaken the spirit of the community, sufficiently to put it down. Freemasonry presents itself like a black bottle, full of spirit so pure and colorless, that the poor candidate is astonished at its ethereal transparency. He enters, finds it full of air indeed; bites his lips, and keeps his oath of secrecy. In this sit-

uation are most of our own honored friends : they think the mere emptiness of the bottle is not sufficient cause for breaking it, and that it is better to be still ; or to use our little influence against it, in a small way ; “ an *empty* thing can do no harm.”

Verily, once he thought it *empty* too, and was still : thought it did no harm, and only used a little influence in a small way, to check it. But when he heard honest men declare, that this *empty* thing was *religion* enough for any man ; and *law* enough for any man ; and *wisdom* enough to be the work of divine inspiration ! he began seriously to think the bottle was not quite empty. When he searched its records for his own satisfaction, and found it claim heaven for its birthplace, and the Holy of holies for its residence, and the sacred utensils of the ark of God for its common emblems ; when he found it ordain priests after the order of Melchisedeck, personify the Most High God in its ceremonies, and initiate Knights of the Holy Ghost, into its mysteries ! Should he be still ; *should* he ? those who honor the writer, would not expect it from him : they may fear he has taken up the matter hastily, and without sufficient examination : but the reader will acquit him of that.

When he found this empty bottle was the instrument of the chief movers of Revolutionary France, and the principal means of introducing confusion and death among all orders of that distracted people ; that its spread had been the object of deep solicitude, thirty years ago, both in England and America, that Parliament had confined it by statute to three degrees, and that it had risen suddenly in America, to 33, to 43, and 53 degrees, and had violently slain a freeman, and covered up his blood, he became assured, that this *black bottle* is full of spirit, as it ever pretended to be ; is full of the spirit of wickedness, is brimful of the powers of the air ;

is the loathsome den of the old Serpent. As such, he zealously helps to break it ; and he labors with his might, while breaking it, to save the good men carelessly in it ; to shew them why they should come out, and be separate. And in all this thing, fighting at his own charges, he has a conscience void of offence toward God and man.

The truth and correctness of *Light on Masonry*, in the higher degrees, cannot be doubted by one who knows by inspection its minute accuracy in the first three degrees ; but for the sake of others, we will cite a few facts to corroborate it.

The Mark Past, and Most Excellent Masters' degrees, were all written by the hand of William Morgan. His fidelity to the truth, cannot be supposed to have left him, while Freemasons leave the public to suppose what they did with him at Fort Niagara. The Royal Arch degree, stolen from Morgan by masonic cunning, forwarded with breathless haste to the General Grand Chapter of the United States, then sitting in the city of New-York, by them committed to a special committee, (of which Col. S. R. Knapp, and Col. William L. Stone were members,) remanded to the place from whence it came, and then, like its honest author, secretly destroyed by the way ; was restored to the public by an artifice, which Freemasons can neither despise, nor condemn. A special messenger and a qualified brother, travelled quite from Genesee to Connecticut, to *Lecture* masonically with Jeremy L. Cross, the GRAND LECTURER of the United States, and wrote out the whole anew, from the honest man's lips. It certainly was not worth the trouble, only for the sake of truth.

The degrees of Knighthood were revealed by a qualified committee of the Le Roy Convention of seceding masons ; and those of Perfection, &c. a body of a ser-

pents length, too tedious and hideous to prove in every joint, were obtained in a way to satisfy the publisher of their truth; and the reader may be sure their truth is their only recommendation. A more blasphemous and disgusting system cannot be easily contrived, and this so covered with saintly hypocrisy, that our learned Doctors are taken with the bait, and at least think it honors the Gospel, while some think it is the Gospel.

One argument to shew the truth of this *Light on Masonry*, is that the upper degrees to the top of the Encampment, being about to appear, a spurious and false work in three numbers, was published by Freemasons, to serve as dust in the eyes of the public. This contained many strange things to Freemasons, and revealed nothing of importance to the profane. It took well: Masons solemnly declared there was no truth in it; the profane could not affirm to the contrary: and now it is found at the stalls in New-York, and in distant parts of the Union, pushed off by the cupidity of avaricious men, and by the duplicity of Masons; while the genuine work lies honestly upon the hands of the General Anti-masonic Committee, neither sacrificed to hawkers, nor sought after by the public!

In the same spirit of Freemasonry, an edition of 5000 copies of *Jachin and Boaz* was struck off (at Utica, I think,) and put in the hands of a man of the name of *Morgan*, to peddle in 1827. Then the masons with a nearer than usual approach to the truth, boldly asserted that "*Morgan is not dead, but alive, and peddling his books, which are only a new edition of old Jachin and Boaz.*"

This is strong evidence; and it does apply with force to the upper degrees. The spurious edition was published in four numbers; these are now bound together in one volume. The true work came first, three degrees from the hand of *Morgan*, in one pamphlet; then

from the third to the top of the Encampment in another pamphlet, from the Le Roy Convention ; and now, "*Light on Masonry*" embodies the two, and adds the ineffable and most wicked degrees of the Sublime Lodge of Perfection.

The men who testify to the accuracy of these genuine Revelations of Freemasonry, can have no inducement to brave the curses and the threats, to hazard the penalties and the dangers opposed to them by the order, adequate to sustain them in the work, if they be not supported by truth and a good conscience. Men of every profession, occupation, and rank in life, have borne public testimony to the profanity and abominations of the secret order ; and Bernard's *Light on Masonry* fully supports their declaration. "At every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest only in grossness of absurdity, and impiety of imprecations."* "Of such a society, (fully unfolded in *Light on Masonry*,) who can hesitate to say it is profane, and inconsistent with our religious moral, social, and political institutions?" Yet strange to tell, men do hesitate ; christian men, the teachers of pure truth, and the servants of a holy calling hesitate. They cannot lift this cross : to say "Freemasonry is profane." It requires too much self denial. Poor souls : they could enter the Lodge "in the name of the Lord ;" could pray for divine wisdom to enable them "the better to display the beauty of holiness by the secrets of Freemasonry ;" they could unite in the reading of the holy scriptures, in the orgies of this nocturnal association ; they could aid the worshipful Master, following with the crash of their hands and feet, his profane exclamation :—"God said, Let there be light, and there was light." But publicly to say, "this is profane," they find not how. They could personify the Supreme Be-

* Mr. Colden's Letter.

ing, use his great name for a common *pass-word*, and trifle with the holy things of the ancient church, the ark of the covenant and its contents, but they did all this *secretly*, and to pronounce it publicly *wrong*, is a very different affair.

They do very wrong ; wrong to their own peace, wrong to their generation, and to posterity, wrong, very wrong, to the holy religion they profess.

The Anti-masonic documents embodied in Elder Bernard's volume, are faithful expositions of truth and facts, to convict the order by the wickedness and delusion of their mystic Queen : and the whole work is recommended to the public as a memorial of that shameless institution, which falsely dates from the era of creation, and deceitfully celebrates the day of ancient St. John.

Resolved, by the New-England Conference of the Methodist Episcopal Church—That we will have no connexion whatever with Speculative Freemasonry ; and this Conference will consider any member who disregards this resolution as offending against the authority of the Conference.—A true copy, Attest,

D. FILLMORE, *Sec.*

Portsmouth, N. H. June 13th, 1829.

RENUNCIATION OF ELDER JOSHUA BRADLEY.

"*The stone shall cry out of the wall, and the beam out of the timber shall answer it.*"—Hab. 2, 11.

The day of reckoning with Freemasonry advances. The living stones of the masonic temple cry out upon the abominations done in its dark recesses, and the beam out of the timber answers it with new discoveries of iniquity. The christian ministry are cleansing their hands of the pollutions of this secret order; and few among them adhere to the Fraternity of masons, whose renunciation can be so much felt as that of Elder Bradley.

He has a good reputation; has published a treatise of 390 pp. 18 mo, entitled "*Some of the Beauties of Freemasonry*," which went to a second edition at Albany, A. D. 1821. In it he presents the claims of the "Ancient and Honorable Fraternity, after the manner of *Webb, Preston, Dalcho, Town, and the Book of Constitutions*. In the conclusion of the Preface to that edition, however, are these lines of prayer, which we trust are now answered.

"If I am right, thy grace impart
Me in the right to stay;
If I am wrong, O teach my heart.
To find that better way."

The manner of the christian preacher runs much into his work: and that name which is like the fire and the hammer to break the flinty heart in pieces, is often uttered, where a christian should utter it, and a mason should not. The name of the Lord Jesus in a lodgeroom, or in a ritual of Freemasonry, is like "*Mahomet*" in the service of the Church, strange and inconsistent, and is never to be endured, when it can be with safety resented: but it has a power to save even there, which is manifest in the renunciations of those who forsake the unholy order. Lodges which offer prayers habitually in Jesus' name, will be soonest to throw up their charters, and to sell their lodge furniture; and masons who most revere that holy one, will be earliest to flee from the thick darkness of Freemasonry.

The way in which Elder Bradley was brought to renounce, is very instructive, and is one of the best reasons in the world why Freemasons make no reply to the solemn and weighty charges laid publicly at the lodgeroom door. He saw the rising storm of Anti-masonry, and he despised it; but finding it overspreading the heavens, and no one directly lifting upon it the sun of Freemasonry, Elder Bradley, at length determined himself to collect the rays of the order of professed Light, and to scatter this blackening

cloud of Anti-masonry into thin air. He commenced writing a defence of the Institution against its enemies, and lo, the work was not done, when he saw for himself that the institution is hateful, and ought to be renounced; like Paul on his way to Damascus, he was arrested at noon day, and now publicly forsakes his former connexion "*intoto*," and avows himself with good cause the foe of Freemasonry.

Thus it happened to Henry F. Yates. His defence of the Order was published; but the preparation of it put him in a train of reflection, which in twelve months, made him openly forsake and expose Freemasonry. We hope to hear from Knapp, and Pratt, and Dalcho, and Harris, and Town, that they too confess they have been misled by the influence of evil circumstances, and blinded by the radiance of great names, until they have mistaken masonic falsehood for historic truth, and the emptiness of the lodgeroom, for the fullness of man's duty.

The Rev. Moses Thatcher of North-Wrentham Mass. has publicly renounced Freemasonry in an excellent way, that makes his commendation of our labors peculiarly grateful. He has done it by an address before *Montgomery Lodge*, Medway, Mass. 22d April, *St. Albans Lodge*, Wrentham, Mass. May 13th, 1829, and by another before his church and people, May 24th, 1829.

Both Addresses are published separately in pamphlet form; and the latter we esteem as one of the most perfect specimens of Christian temper and firmness, that the masonic controversy has produced. The discovery he makes of the wickedness of Freemasonry in destroying a free citizen of this republic in the town of Providence, by the Grand Lodge of Rhode Island, will awaken and ought to awaken the severest scrutiny.

CORNER STONE OF THE FIRST LOCK OF THE CHESAPEAKE AND OHIO CANAL.

The contractors for that Lock invited the Grand Master of Masons in the District of Columbia to lay the corner stone, 29th May last. He proceeded with his lodge to the lock house, where he was joined by the President of these United States, (Past Grand Master of the State of Tennessee,) and by the Secretary of War, and the Post Master General! "*The Grand Master* laid the stone in its bed, with all the customary ceremonies of his ancient institution." A silver plate was put under the stone, with inscriptions proving to future generations that Freemasonry had existence A. D. 1829, and

that the "*Right Worshipful William Hewit, (was in that year,) Grand Master of the Grand Lodge of Freemasons, of the District of Columbia.*"

As might have been expected, immediately following this grand parade of masonic vanity, an order went forth from the proper authorities to decapitate officially all the most distinguished Anti-masons in the service of the national government, and then BATES COOKE, GEORGE H. BOUGHTON, TRUMBULL CARY, LABAN HAZELTINE, and many others became defunct Postmasters.

We take this to be one flounce of dying Freemasonry. The leviathan will shew more play before it quits its hold on life. While it can bring the President and heads of Departments publicly into its train, and sweep off a host of its enemies from the public service, at a blow, Freemasonry fattens, and at the same time feeds her wolves.

It is not these gentlemen only, who have fallen a prey to masonic vengeance; many of less note, but avowed foes of Freemasonry, have been removed from office in other parts of New-York, and John Whittlesey, in Connecticut,

We hope, that before the *last* Lock of the Chesapeake and Ohio canal is completed, the epitaph of Freemasonry may be written in the total prostration of the political power of that jesuitical Order.

CHARLES FENTON MERCER, President of the Chesapeake and Ohio Canal Company, in a note of 28th May, to Daniel Van Slyke Esq. excusing his absence from the masonic ceremony of laying the corner stone of the first lock, says:—"Be so good as to communicate this apology, (before written) for my necessary absence on an occasion so interesting, and my thanks to your brother masons for the dignity they are about to impart to the ceremony."

We have a high respect for MR. MERCER, and rejoice that any official duty prevented him from incurring the disgrace of taking a public part with false and impious Freemasonry. Mr. Mercer speaks of the *dignity* imparted by the secret order, which error we tolerate the more cheerfully for the evidence which it gives that he is not a Freemason. Every member of the Fraternity knows, that the East and the West are not farther apart than dignity and Freemasonry.

PROGRESS OF ANTI-MASONRY.

It is the repeated assertion of her whose false name is *Free masonry*, that our cause is waning and soon will be sunk in the ocean of oblivion. Every man must see present things for himself; but

Anti-masonry in our eyes, so far from waning, rises with a steady motion, with increasing splendor, and with extending light. The masonic artifice of throwing up their charters while keeping their oaths undoubtedly had a baneful influence on the Western Elections; but the real attack upon the irreproachable Postmasters, who have had the assurance to be Anti-masons, will correct the aberration, and shew political masonry in its true character.

In the city of New York, in Essex and Morris counties, N. J. in Putnam, Dutchess, and Orange counties, N. Y. our own eyes have seen the march of Anti-masonry, and the cause, which one year ago had barely a name, has now firm and determined supporters. And mark ye, Friends! Your ranks are composed, not of the professional men, not of those who live upon public favor, not of those who eat the salaries of public office, but of the yeomanry, the men who cultivate the lands which their fathers ransomed from foreign thralldom with their blood. It is a glorious truth, and speaks louder than ten thousand voices, the praise of the laborious sons of this republic, that they are both rarest in the masonic *cable-tow*, and readiest to sever it. They do not regard the power, or dread the blighting influence of Freemasonry. Their crops will grow with the blessing of heaven, their iron will weld, and their thread will wax, in spite of the curses and plagues of Freemasonry. They are the men who support the city, who support the wealthy, who support the professions, and who appoint the public officers. They are not the beautiful pillars, but the solid foundations of society, and a revolution commencing in them must be general and entire. A revolution in the foundations of the political temple, overturns the pillars, or makes them conform to the new order of architecture.

Freemasonry has possession of the high places; her sons sit there. Freemasonry has command of the city; her disciples rule there. Freemasonry holds in awe the public press; her cable-tow with magic influence, encircles it. But the elements of society are becoming excited, and the impending storm will sweep Freemasonry from power, from fashion, and from existence. Two years ago, who could have believed that already the whole state of N. Y. would be by this time shaken; that Massachusetts would have had her Dedham Convention; Pennsylvania, her Harrisburg Convention, and Vermont be on the eve of her State Convention? Who could have believed, that *Elder Bradley*, *Hon. C. D. Colden*, and others, who have received the highest honors, and penetrated into the most hidden mysteries of the order, would have already renounced and forsaken the accursed thing?

We speak with deference our doubt, whether any great moral re-

formation on earth has advanced so rapidly in three years from its birth, as Anti-masonry. We doubt, whether the pure Gospel from heaven, spread wider, or made more converts in the first three years of its promulgation; and we know that the Mahomedan imposture did not; neither did the Protestant reformation of A. D. 1517. And this success is not so much due to the prowess of Anti-masonry, as to the cowardice of Freemasonry. The serpent does not lift his head to fight, but only to hiss, hiss, hiss! and his whole defence is swelling and lying. We hate him and his kind, and although he is suffered to bruise our heel, we thank Heaven for power to bruise his head.

Our efforts should be directed to confirm and strengthen the positions we already occupy, that our advance be not more rapid than our conquests are sure. The Anti-masonic Rhode Islander, Newport, R. I. the Anti-masonic Recorder, Waterford, Saratoga Co. N. Y., the Tocsin, Cooperstown, N. Y., the Anti-masonic Champion, Union, Washington Co. N. Y., the Anti-masonic Telegraph, Norwich, Chenango Co. N. Y., The Johnstown Free Press, Montgomery Co. N. Y., and other newspapers established within the last two months, are proof enough of the vigor of Anti-masonry.

ELEVENTH OF SEPTEMBER.

The anniversary of our National Independence is well observed with public festivity, and with the recollections of the heroes who won our freedom. It is a day of remembrance, when the spirit of liberty is quickened with thoughts of patriotism, and the language of eloquence.

The observance of days is a most effectual mode of promulgating opinions. No fact is clearer in our history, than that the orations commemorative of the Boston Massacre, 5th March, 1770, had a powerful influence in ripening the public mind for the Revolutionary struggle. No fact is more evident to an observer, than that the 24th of June has been made a principal means of diffusing the poison of Freemasonry through the earth.

With this experience to make us wise, let Anti-masons in town, county, and state Conventions, prepare to commemorate the day, when a secret society rose upon the liberties of our country, and tore a freeman from wife and children, and home, and basely murdered in a national fortress, him who had faced the enemies of his country in the field of battle. Remember the eleventh of September: Let it be used as an occasion to rehearse the wrongs of a freeman, and to repeat the crimes of Freemasonry, until this na-

tion shall hear, and shall wipe from her escutcheon, and expel from her honors, the contemptuous order, which treads law and liberty and religion under foot.—*The eleventh of September.*

TWENTY-FOURTH OF JUNE.

No fact is more insisted upon by masons, than that St. John was a brother : So his day is kept by them. St. John was not a mason by trade, was not a Freemason by profession ; it is putting contempt on the forerunner of the Great Messiah, to pretend that he was a freemason ; it is a reproach upon the holy prophet of the Lord, and upon the austere preacher of repentance, to call him a *freemason*, and keep a day to his honor, as the worthy brother of a secret society, whose revelries and banquetings are too often made public, to the shame of the members who are not shameless, and to the corruption of good manners and pure morals.

All Lodges and Halls of masons, are said to be dedicated to St. John. Masonry by its own account is much older than he, but it does not appear to whom halls were previously dedicated. Nor can we think that Hindoo and Indian and Mahomedan masons would dedicate their lodges to a christian saint ; therefore, Brother Masons, the infallible tradition and the lectures of Freemasonry are wrong, which represent the order to be universal, and every where the same in christian and heathen lands. Would a Mahomedan call the christian scriptures the first great light of Freemasonry ? The BIBLE, square, and compass, lights in a lodge of *Chinese* or of *Hottentots* ? Just as soon you might find the Koran in the christian pulpit, or the African nose and black face upon the descendants of the Puritans.

The pretence to St. John's being a Freemason, is a cloak to cover up the excesses of the secret meeting, and a stumbling block to throw before good men who complain of their brothers, and good wives who complain of their husbands, for being out at a midnight hour, where refreshments are taken to excess. St. John's day is kept to impose upon honest men, and make them think Freemasonry is *religious*, if it be not religion itself. I do not mean that our Freemasons would thus impose upon us : I rather suppose they are imposed upon, and that they observe the day in full faith, that St. John was a good brother.

Freemasonry originated among mechanics, and constituted its first Grand Lodge at London, A. D. 1717. In England masons' holiday, or 24th of June, is mechanics' holiday, and had been more than 150 years before the word Freemasonry, or Speculative Ma-

only as one mechanic trade among a hundred others. And as the Hon. C. D. Colden says,—“the masonic society has no more pretence to a divine origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade;” so it is true that masons have no more pretence to keep the 24th of June a holiday, than the societies of tailors, cordwainers, blacksmiths, or any other craft or trade.

The Statute of 5th Elizabeth A. D. 1562, which repeals that of Ed. 3, that of Henry 6th, and all others relating to artificers' wages, ordains, that the wages of mechanics shall be determined annually by the justices of each shire and others; it punishes with imprisonment both him that gives, and him that receives, more than the statute wages; and it describes mechanics as those who exercise any “*mystery, art, science, labor, or manual occupation.*” “*Sciences, crafts, mysteries, or arts of*” thirty-one named trades of mechanics, is a clause of section 3, and is referred to in section 4, by “*the aforesaid arts and sciences,*” viz :—The 31 enumerated mechanic arts. The words “*feat, mystery, or art of a merchant, draper, goldsmith,*” &c. used in this statute, readily explain the origin of all masonic Pretensions to *art, and mystery, and learning*,—they sprung with the apron and trowel from the “*feat, mystery, art, and science*” of hammering stone, and laying wall.

In this statute, too, is the masonic word *tyler*, “*rough mason, brickmaker, bricklayer, tyler, slater, tylemaker,*” &c. The tyler covers the masonic lodge, by keeping off *cowans*, as the slate, or brick tyler covers the house with a roof of impervious slate or brick.

Sec. 26, fixes the time from and after which, the various trades mysteries, crafts, and sciences might, under limitations given, take apprentices to their several callings for seven years; and that time is “the feast of the nativity of St. John the Baptist.” Thus that day probably became, and now is, English mechanics holiday; for as his seven years servitude on that day begins, so on that day his life of servitude ends, and freedom commences, which is a holiday.

This statute was passed before the Union of England and Scotland, and does not extend to Scotch mechanics. But the masons of Scotland forming a Grand Lodge, A. D. 1736, as England had done A. D. 1717, it was proposed to make the 24th of June, or St. John's day, *Scotch masons' holiday*: but national pride rallied around St. Andrew, the patron Saint of Scotland, and the Scotch dedicated their services to him, and keep 30th of Nov. St. Andrew's day, in honor of their ancient brother, St. Andrew!

(NO. 9.)

THE
Anti-Masonic Review,
AND
MONTHLY MAGAZINE.

“THE GENIUS of MASONRY, or a defence of the order, containing some remarks on the origin, and history, the uses and abuses of the SCIENCE! with some notices of other secret societies in the United States, in three Lectures, by SAMUEL L. KNAPP.

Lo this, we have searched it, so it is, hear it,
And know thou it for thy good.—*Job 5. 27.*”

117 pp. 18mo. Providence, Cranston and Marshall. 1828.

WE seized this little volume some months ago, eager to learn what Col. Knapp could say for “the defence of the order” of Freemasonry; and having carefully read it, our disappointment in laying it down, surpassed our avidity in taking it up. The whole subject may be unimportant to some, but to us it is of deep interest, and when we looked for instruction from the pen of a lawyer, a scholar, and a gentleman, and found only words, words without point, assertions without proof, facts without authorities, and history without references, or dates, we were sad. ‘*The Genius of Freemasonry*’ is the thing we desire to understand, and we did hope from Col. Knapp to receive light and truth, and some

satisfaction. In one sense we have it. The light of Freemasonry is darkness ; and darkness is increased to the inquirer into the *Genius of Masonry*, by the work under our notice.

We are pleased, however, with the introduction and approve of the spirit which calmly defends what it believes to be true. We thank Col. Knapp before going further, for the honesty of his design in the publication of his *Genius of Masonry*. It will aid in the search of truth, and this will compensate its author, although the light it sheds contrary to his design, is against the secret Order.

The origin of Freemasonry he supposes to have been very ancient "*All its principles, many of its rules and regulations, features and habits, customs, words, signs, degrees, &c. &c. existed long before the Christian era, in various parts of the world.*"—p. 13. This is most ancient and indefinite. "*Long before the Christian era*" may mean from the beginning of time, and with that antiquity the Order is for the most part satisfied ; or it may mean any period from *Adam* to the *Maccabees*, a space of time sufficient to embrace the first increase of the human family, the Deluge, and the rise and fall of the Jewish, Assyrian, and Persian empires. Freemasonry, like a big ship, might ride with safety in that flood which has been sufficient to sweep away empires and languages. The only wonder is, that so towering a specimen of skill, and a monument of so splendid talents, and elegant ingenuity, should have outlived the old world, and become the delight of the new, without having so much as a name, where the *Man Cæsar*, has a full page in history. Had *Sallust* let alone the wars of *Cataline* and *Jugurtha*, and given to posterity an account of the origin and greatness of

Freemasonry; or had *Plutarch* left the genius of *Demosthenes* to its own brilliancy while he had beautifully descanted upon the Genius of Freemasonry; or had *Plato* given his mighty powers of intellect to the defence of the order of Freemasonry, instead of the defence of the doctrines of *Socrates*, his master, then we should know that *Masonry* had existence in their day. It can never be enough lamented that poets, as well as historians, have slighted the glory and forgotten the name of Freemasonry from the era of Creation to A. D. 1717. Men, and gods, demons and monsters, things real and imaginary, were the theme of *Homer*, and *Virgil*, and *Lucian*, but one may search all books, as *Ceres* searched all the earth for her daughter, and no track or trace of Freemasonry can be found until the Book of constitutions, published in London, A. D. 1723, performs the office of ancient *Arethusa*, opening the way to the modern *Proserpine*, the queen of the infernal regions, and hateful *Pluto's* willing spouse.

Freemasonry, however, persists so stoutly in her claim to great antiquity that we are almost compelled to yield her the point *per force*. She dates and will date in the year of Creation, and affirms magnificent things of the order, without carefully specifying the dates and facts to shew her greatness. We cannot do better than to assist the Fraternity by referring to some in aid of her assertions; and if the references are not of the most convincing sort, that is her misfortune, we give the best that the ancient records afford.

“*Idomeneë fit venir un tres grand nombre de macons de l'Epire et de plusieurs autres pays.*” *Idomeneus* gathered a very great number of masons from *Epirus*, and from many other countries.—*Book 12. Telemachus*. This *Idomeneus* is the same that accompanied the Greeks to the Trojan war, and sacrificed his son to

Neptune in the spirit of Jephtha's vow. It appears there were masons in his time, and that is more than half way back to the day of creation; which is enough to establish the antiquity of Masonry beyond contradiction.

"They may give notice of the fact to the *Holy Brotherhood*, and they may apprehend us; and in faith if they do, before we get out of their clutches, we may chance to sweat for it."—*Don Quixotte Part 1. Book 2, Chap. 2.* This proves the utility of the Order, Don Quixote was a celebrated warrior and knight errant of the 16th Century. Having laid the choleric Biscainer discomfited in the dust, his trusty squire, Sancho Panza, exhorted him to flee in the fear of the Holy Brotherhood, by which word the simplest may perceive that he intended the Freemasons: and thus the order for more than 200 years has been a terror to evil doers. *Vide Don Quixotte, Part 1, Book 2, Chap. 3.*

Once more:—the celebrated Mr. Gulliver after his travels in Lilliput, was cast by the waves upon a shore, whose inhabitants were "as tall as an ordinary spire steeple, and took about ten yards at a step." Mr. Gulliver fearing he should be crushed under foot of one, screamed aloud.

"Whereupon" (in Mr. Gulliver's own words,) "the huge creature trode short, and looking round about under him for some time, at last espied me, as I lay on the ground. He considered awhile with the caution of one who endeavours to lay hold on a small dangerous animal in such a manner that it shall not be able either to scratch or to bite him. At length he ventured to take me behind, by the middle, between his thumb and forefinger, and brought me within three yards of his eyes, that he might behold my shape more perfectly. All I ventured was to raise my eyes toward the sun, and place my hands together in a supplicating posture and to speak some words in an humble melancholy tone, suitable to the condition I then was in."—*Gulliver's Travels, Part 2d, Chap. 1.*

Now mark the power of Freemasonry, Mr. Gulliver

was a great traveller, and undoubtedly a Freemason. In his peril he raised his eyes to heaven, put his hands in a supplicating posture, and spoke words suitable to the condition he was in. What is this but the grand hailing sign of distress, with the melancholy words:—"Is there no help for the widow's son!" The effect was instantaneous. The universal language was known to the brother of Brobdinag; he immediately released the cruel pinch of his thumb and finger upon the frame of the frightened traveller, and lifting the lappet of his coat, he gently placed Mr. Gulliver in his pocket, carried him home, and treated him ever after like a brother.

Cases of this sort might be multiplied, proving the truth of our author's assertion, that "all the principles, many of the rules and regulations, features and habits, customs, words, signs and degrees of Freemasonry existed long before the Christian era in various parts of the world."

"*The Genius of Masonry*" becomes more definite in point of date, when it says:—

"Solomon made use of this association in building an edifice to the Most High God whom he worshipped, to shew at once the greatness of Jehovah, and the blessings he had showered upon his people. He knew enough of the nature of man to discern, that by dividing men into classes, and promising promotion, was the sure way of securing their services, and satisfying their ambition. But the highest honors after all were not conferred on the first builders, but on the priests who officiated in the temple. The traditions that have come down to us are clear, connected, full of meaning, and are corroborated by every chronicle of those days, so that no man who has examined them, can have a doubt of it. If the Hebrew records were lost this day, there is enough of their form of worship incorporated with the ceremonies of the four higher degrees of the seven degrees of masonry, to preserve a considerable knowledge of the ceremonial law to all ages. These secrets were carried to Babylon," &c., &c. p. 20.

This is sufficiently definite to encourage us in an effort seriously to meet it. The point that our author makes, is, that Solomon by the orders and degrees, and by the mysteries and honors of Freemasonry, built the temple of the Lord, and, rewarded his laborers and chief counsellors with a full knowledge of its secrets. This point he brightens with a full page of praises to the wisdom and learning of king Solomon. Seeing that Col. Knapp believes, and adhering masons mostly believe that king Solomon was their brother and Most Excellent Grand Master, we will take upon us faithfully to shew, that they have been, and are now, duped by the falsehood of this impious *hoax* called Freemasonry.

The above extract asserts that "king Solomon knew enough to divide men into classes and promise them promotion:" that is, he divided the workmen of the temple into Apprentices, Fellow crafts, and Masters, constituting the first three degrees of Freemasonry. "But the highest honors were bestowed on the Priests:" that is the Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch degrees, which are the four higher degrees "of the seven degrees of masonry," according to our author. The proof of this is in 'the traditions, clear, connected, and full of meaning, which are also corroborated by every Chronicle of those days.'

This is specific, and we meet it with a full denial.

And now let our author furnish his "clear and connected traditions," let him quote a few of all the corroborating *Chronicles of those days*.—"But the traditions are a secret! They may not be opened to vulgar eyes."

Let no man believe that they are a secret; they

are published in ten thousand copies. The pretence that they are a secret, is as false as that the mysteries of modern Freemasonry were instituted by king Solomon.—At least he may give us “the corroborating Chronicles of those days.”

We adventure one step farther: we shew discrepancies in the *clear traditions*, and various absurdities in the *connected traditions*, too ridiculous to be noticed were they not solemnly attributed to the united kings of Jerusalem and Tyre in the work of Freemasonry, and accredited by the Grand dignitaries of the order.

The tradition of the degrees of Royal and Select Masters agrees with that of all the seven degrees of masonry, to declare that Solomon, Hiram of Tyre, and Hiram Abiff, built a secret vault under the *sanctum sanctorum*, in which they met for the study and love of Freemasonry: which is absurd, because Hiram of Tyre was a great prince, whose residence was at least 130 miles from Jerusalem; and he could not possibly leave his dominions to misrule for “the noble and glorious purpose” of learning to pronounce *Jah-bu-lun*, under a living arch of uplifted hands at Jerusalem. That the wise king Solomon should have deserted business and pleasure for the routine of the Lodge room, and to become the student of Jachin and Boaz, is still more absurd.

The Fourth, or Mark Master’s degree tells us, that at the building of the temple, the craftsmen received their wages, after having had their work inspected under the rules and officers of the fourth degree: which is predicated upon this inconsistency, viz: that men, (the officers at least,) were admitted to the *fourth* degree of masonry before they were admitted to the third. The three Grand Masters alone, had the Master’s word and Mas-

ter's degree, until the death of Hiram, according to the tradition. Therefore, it was impossible to have **Mark Masters** at the building of Solomon's temple, the traditions of the third degree of masonry being the witness.

The third degree has the most celebrated tradition of Freemasonry. It makes Solomon and the two Hiram, **Grand Masters** in the work of Solomon's temple ; makes these three enter into a solemn covenant, never to give the omnific word **JAH-BU-LUN**, except in the presence of the three. One of them, viz. Hiram Abiff being killed, the Master's word was lost, **Jah-bu-lun** : why he was killed, and how he was killed, is fully set forth in the tradition, and is altogether absurd. **Menials** at noon day, would not singly fall upon their Master with the design to extort from him a secret so precious as the grand omnific word of a mason **Jah-bu-lun**! kill him, bury him on the spot, and agree to *meet at low twelve!* return for him at midnight, dig him up, bear him off a distance, open for him a six foot grave, and then having put earth and a sprig of cassia over him, fly to go into Ethiopia! Surely their masonry made them fools, or having killed their Grand Master, they would not have wasted time in twice burying him to be entrapped by the foresight of king Solomon. But so they did ; and Solomon cut off their escape by laying an embargo at Joppa, and took and slew them according to their own curses on their own bodies. We hope the uninitiated will bear with further details of this tradition. So strong hold does it possess of adhering masons, that many men of sound mind, and liberal education, members of the Fraternity, will have their confidence in Freemasonry more shaken by pointing out to them the absurdity of the traditions, than by all the murders, and intrigues, and deceptions of the institution,

which can yet gain their credence. Christian men declare their faith in this wonderful story, to be equalled only by their confidence in Divine Revelation !

The tradition is fairly written in Morgan's Illustrations of Freemasonry, and in Bernard's Light on Masonry.

It speaks repeatedly of the *East, South, and West* gates of the temple, and not only informs us that the North was destitute of a gate, but kindly tells us why ; 'because the temple was situated in North Latitude, and the direct rays of the sun could not enter from the North.' Now, this tradition of Freemasonry must yield, when the Bible contradicts it, and the handmaid of religion must acknowledge that she misreclected the fact. The temple described by the prophet Ezekiel is believed to be the temple of Solomon, and in chapters 40, 35.—42, 2.—44, 4.—46, 9, and 8, 3, the prophet speaks expressly of the *North* Gate of the temple. And again the Scriptures tell us the West had no gate, for the Holy of Holies was there.

The tradition is correct in giving an account of three gates, but unfortunately it places them at the East, South, and West, when they were actually situated at the East, South, and North.

The tradition further tells us that the imprecation of Jubela was : " O, that my throat had been cut across, my tongue torn out, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours : " &c.—and that king Solomon commanded : " Take him without the *West* gate of the temple, and have him executed according to the imprecation of his own mouth." It is affirmed, that Morgan's murderers did not cut his throat, but Solomon not only cut the throat, he also tore out the tongue of

Jubela, and then buried him where the tide ebbs and flows twice in twenty-four hours ! In what part of Jerusalem, or Judea, or of the countries round about, could that place be, brother Boaz ? Where the tide ebbs and flows twice in twenty-four hours. That could not be on the shore of the Dead sea, nor even upon the shore of the Mediterranean sea. The tides do not "ebb and flow twice in twenty-four hours," on any of the coasts of Judea ; Jubela had no means of knowing about tides ; and, if he had, Solomon could not have buried him within his own dominions on such a spot, as the imprecation demanded, and the tradition asserts.—(*E. D. Barber.*)

The tradition further informs us, that king Solomon sent men to look for the body of Hiram Abiff, and to search on and about the body for the lost word *Jah-bu-lun!* or a key to it. (Do not think, dear reader, that king Solomon said *Jah-bu-lun!* Not for his crown, would he pronounce it, neither for Solomon's fame will any adhering Royal Arch Mason at this day pronounce it.) The men found dead Hiram Abiff, opened the grave, lifted their hands in defence of their offended nostrils, and returned to report to king Solomon, that they had found the body, but neither the lost word (*Jah-bu-lun,*) nor a key to it. The king is in despair ; he lifts his hands, calling on God in the most solemn manner, and sends the men to see if they can raise dead Hiram by the grip of an Entered Apprentice ! If this is not supremely ridiculous, brother adhering to Masonry, recollect that the fellow crafts made the attempt, failed, returned again to report to king Solomon, and were again remanded to the grave for the purpose of raising the dead body by the grip of a fellow craft mason ! and when they had reported the failure of this grip also, king Solomon arose, and accompanied by the craft, he

resorted to the grave to raise the body himself, with the strong grip, ycleped—*the lion's paw*.

Think of it brother! what child's work for common masons! How ridiculous to suppose king Solomon engaged in it. But Freemasonry tells this of him, and much more. Her "*clear, connected, and infallible*" tradition declares, that king Solomon, whom we have always supposed to be a neat, as well as a wise man, took that offensive corpse, (now fifteen days laid in the grave, Brother Mason, and so changed that the skin and the flesh parted from the bone under the two former attempts of the fellow crafts to raise it,) yes, king Solomon grappled it with either hand upon each wrist of the corpse, raised it stiff on the feet, set his foot to its foot, his knee to its knee, his breast to its breast, his hand to its back, his mouth to its ear, and whispered *Mah-ha-bone!*—(*Vide Light on Masonry, p. 69.*)

There are various other incredible circumstances detailed in the traditions, but we wish next to shew the author of the *Genius of Masonry* that he is far from the mark, also, in asserting that "the traditions of Masonry are corroborated by every Chronicle of those days, so as no man who has examined them can have a doubt of it."—*p. 20.*

Chronicles of those ancient days are rare. Besides the Holy Scriptures and Josephus, we know not another original history of the age of Solomon. It might be well expected that these should take suitable notice of the heaven born Order, and inform us not only of the number, but also of the degrees of the Craft, and of the names of the three Grand Masters. The master masons were in number three thousand three hundred, the fellow crafts eighty thousand, the apprentices seventy thousand. But the Bible ignorant of Freemason-

ry, fails of the true names of the different orders, and calls them *Overseers, Hewers in the mountains, and Bearers of burdens.*

It must moreover, surprise the reader, that both the Bible and Josephus say nothing of King Hiram of Tyre, as a Master builder, or Grand Master of Freemasonry in the temple of Solomon. They speak of his Letter to Solomon, and of his coming out of Tyre as far as Gallilee, and of the twenty cities which he called *Cabul*; but do not intimate the important fact, that he entered into a covenant with *Solomon and Hiram Abiff* never to say JAH-BU-LUN above his breath! This singular omission may be excused in Josephus, seeing that he is a most considerate historian, and would state nothing incredible, although it were true.

Josephus gives the correspondence of the two kings, and an account of the enigmas propounded to each other by letter, and the forfeits attendant upon a failure to solve their several riddles. But not a word is said of their having at any time shaken hands together, giving each other the mystic grip, or the omnific word, or the sign of a mason.—*Book 8. Chapters 2 and 5.* Hiram Abiff is not named in their company: he is not named as a mason, or a freemason, but rather as a goldsmith. *Josephus* says: "this man was skilful in all sorts of work, but his chief skill lay in working in gold, in silver, and brass; by him were made all the mechanical works about the temple."—*Book 8, Chap. 3.* Instead, then, of being Grand Master of Masons, Josephus would have it that he was chief of the artists in brass and the precious metals. With him the Bible agrees: skilful to work in gold, and in silver, in brass in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson; also to grave any manner of engraving, and to find out every device.—*2. Chron. 2. 14.*

This plainly shews the importance of Freemasonry. Had it not been for the rare tradition of the mystic order, with Josephus and the Bible only to guide them, mankind, to the end of time, would have taken Hiram, the son of a widow woman of Tyre, to be a smith and an engraver ; and would have had no idea that he was a mason, a freemason, with apron and gavel and trowel.

The book, called the *II Book of Chronicles*, is also at issue with the tradition upon the point of the death of Hiram Abiff. The tradition says, he died while the workmen were completing the walls of the temple, and waiting for his designs upon the tressel board, and before the *walls* were finished. But 2d Chronicles and 2d Kings, and Josephus describe the *building* of the temple, then enumerate the articles of furniture and of ornament made for it by Hiram, and conclude by saying that "Hiram *finished* the work, that he was to make for king Solomon for the house of God." (2 Chron. 4, 11.) We think this with the west gate, and the burial place of Jubela, and Solomon's embrace of the stinking corpse, must be set down to the discredit of infallible masonic tradition.

"The uses and abuses of the *science*" are promised a notice in the title page of our author, and the science of Freemasonry is a matter of too much interest entirely to escape our attention. Language changes, and after many generations, the same words convey different ideas, as used by different authors. There was a time when villain meant servant, and then masonry was a science ; but to call the work of laying up walls with mortar a *science* in the modern acceptance of the term, is no less a mistake, than it would be for a gentleman in the conclusion of his letter to subscribe himself in the use of the old word villain, for servant : your most obedient villain.

If the author of the *Genius of Masonry* intends to except operative masonry from the meaning of his word *science*, then he has nothing left to be embraced by the term, except the very sublime and mysterious matter contained in Morgan, the Le Roy revelations, and Bernard's *Light on Masonry* ! And certainly that matter, or Speculative Freemasonry, has some claims to be considered a science. Men of learning have poured over it, and committed it to memory as they once did Greek grammar, without seeing the least sense or use in it, but expecting at last to find by it both wisdom and advantage. Ignorant men have labored it, as a poor farmer's boy labors to mow with a dull scythe ; and when they could make of it neither sense nor reason, they have humbly confessed their inferior abilities, and congratulated those whose time and attainments enabled them to see wisdom, strength, and beauty in the pillars of the lodge-room, and freedom, fervency, and zeal, in chalk, and charcoal and clay.—*vide, Lecture of the Entered Apprentice.*

The question of Masonry and Antimasonry now before the public, is one of fact, and not of opinion. Are the Revelations made in Bernard's *Light on Masonry*, substantially correct ? Every impartial man, who sides with the affirmative of this question, will also come to declare, that Freemasonry is a wicked and unpardonable imposition upon the world, and it ought to be destroyed. Col. Knapp's work neither affirms, nor denies the truth of the Revelations, but sails wide off shore, and avoids facts with a scrupulosity, that renders his opinions less valuable. He must do it as a mason, and we pardon him as a man ; but the public will never pardon Freemasonry, or any other secret thing, which exalts itself among us by sheer assertion, and sustains itself by impious oaths of concord, and by barbarous pen-

alties of transgression. No American citizen, not a freemason, can read Morgan's Illustrations of Masonry, and fail to declare, that "if this is Freemasonry, the *institution* is a wicked and shameful imposture." We know, and our author, if he has read it, knows, and eventually the public will declare that this is Freemasonry, that it is a vile and selfish system, a blot among our republican institutions, and that it ought to be cleansed entirely away.

FACTS

Going to shew that the Masonic Order is responsible for the fate of

WILLIAM MORGAN.

"Go up into Gilead and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured." Jer. 46. 10.

The extent to which the *institution* of Freemasonry is chargeable with the outrage upon Captain Wm. Morgan, is worth examining; and if examining shews that the institution first stimulated, then performed, and now sustains the violent abduction, and probable murder, of a freeborn American citizen, those who support the institution are abettors of the awful crime.

What is the *institution* of Freemasonry? The laws and principles; the constitutions and the acknowledged authorities of Freemasonry, with its regularly initiated members, constitute the *Institution* of Freemasonry.

We bring some evidence to prove, that in each of these points the *institution* is guilty of a foul and unnatural violation of the laws.

1. *The principles of the institution excited the Fraternity to commit this outrage.* The law of Freemasonry condemns to a horrid death the traitor to Freemasonry : the Constitutions of Freemasonry are crossed with a naked sword to enforce that law. (*See Emblem, in Cross's Chart, an authorised work of the Fraternity.*) The principles of Freemasonry inculcate VENGEANCE to the masonic traitor. (See the sword pointing to the naked heart in *Cross's Chart*, and the apron of the elected Kts. of nine, described in the *Freemason's Monitor*, an authorised work of the Fraternity, N. Y. Ed. 1802, Part 2. Book 1 Chap. 6.) The penalties of the oaths, to have the throat cut, breast rent, bowels torn out, skull cleft, head placed on the highest spire, &c. &c. a long and an impious list, exhibit the principles of Freemasonry, which constitute the institution, as far as principles can constitute the institution of Freemasonry ; and prove our first position, that the institution first stimulated the violent outrage upon Capt. W. Morgan.

2. *The Institution then committed.*

Every man concerned in the violent abduction and probable murder of Captain Morgan, with the unintentional exception of Corydon Fox, was a freemason ; and to diminish nothing from her credit, she soon after initiated him into her mysteries.

The arrangements for the abduction were discussed by freemasons in the tyled secrecy of the lodge-room, (*Eli Bruce, and A. W. Ainsworth and T. G. Green,*) and money to pay for it was taken by the vote of the lodges and fraternities from the proper funds of the institution. The masons who took him off, did not do it on their own responsibility, but under the supposed direction of the regularly constituted authorities of Freemasonry. (*Edward Giddins.*)

The carriage that bore him from Rochester to Fort Niagara, was engaged some days before, and its use was charged at the time by its owner, a royal arch mason, to the Grand Chapter of New-York *pro tem.* (Ezra Platt.)

Moreover, a committee of the Chapter at Batavia, waited on Captain Morgan, remonstrated, intreated, and then threatened him with the danger to which he was exposed. (Benjamin Porter.) Elder DAVID BERNARD, S. D. GREENE, and many others at the scene of this violence, masons, have declared, that as masons they knew that an outrage upon Captain Morgan was contemplated, and that it was done under the influence and by the hand of the constituted authorities of the Institution.

Chesebro, who headed the party to arrest Morgan on the 11th of Sept. was Master of the Lodge at Canandaigua, and Col. King who accompanied him to the Powder Magazine, and to the last, was High Priest of a Chapter. Wm. Seaver of Batavia, Master of the Lodge, Blanchard Powers, High Priest, and James Ganson, Treasurer of Le Roy Chapter, and General P. Whitney, High Priest of Lewiston Chapter, are names well known in the history of the Morgan outrage.

Proof of this kind can be multiplied to a great extent: and it is admitted by many of the Fraternity with an exception only to the death. The authorities did not mean to kill him; they would only stab him in his liberty, make his wife a widow and his children orphans in fact, though not in the law; but the servants whom the institution employed were disposed to be more faithful to the spirit and principles of the institution, and to end the matter they put him to death. Richard C. Howard, alias *Richard Chipperfield*, said on the affidavit of Mr. Mann of Buffalo, "*the lot to kill fell on him:*" and again, "*the deed of death is done.*" And on the affidavit of Wm. Holmes of New York City: "*I fly to Europe for having been concerned in the MURDER of Morgan.*"

These facts shew that the institution, *by its servants*, executed the vengeance upon the traitor to Freemasonry, which is inculcated by its principles, and required by its laws.

3. The Institution *sustains* this cold blooded abuse of a freeborn American citizen

All the stout hearted of the Fraternity at the West, long denied the forcible abduction, and in the East and the South they continue perseveringly to deny it. On Grand Juries a majority of Free-

masons, not only acquitted their brethren presented for this crime, but strangely certified in one instance, that no proof was offered, shewing that Morgan had been carried on the *Ridge Road*. Freemasons calumniated the Lewiston Committee; threatened the lives and the property of its members; and made their honest name odious in this Christian land.

"Denunciations" says Mr. Weed in the *Antimasonic Inquirer*, of Rochester, commenced with the first steps taken to ascertain the fate of Morgan, and the vengeance of masonry has pursued the people through every stage of that investigation. For the first three months after the outrage, the man who even hinted that masons had committed it, was branded as a calumniator. Those who voluntarily entered upon an investigation, were denounced as disturbers of the public peace. The Fraternity, with almost one voice, and with their boasted "*force of concert*," sent abroad endless fabrications, to mislead and abuse the public mind, and a paper in this village, which alluded to the outrage, was bullied into a retraction by one of the conspirators."

By these and like individual acts of malevolence toward those who have dared to look into the abuse of a freeman by secret Freemasonry, the Institution has sustained, and does yet sustain the monstrous outrage. But higher proof follows. TABER POTTER a royal Arch mason of Seneca Co. disclosed the fact that *Dr. Fyfield*, the delegate from that County to the Grand Fraternity of New York, informed him *masonically* that the Grand body paid by vote money from their funds for the support of the Morgan Conspirators. A great storm was raised, Mr. POTTER and the publisher were prosecuted in the amount of \$5000 alleged damages; but, lo! the suitor after two continuances entered a *nolle prosequi*.

PARSON G. SHIPMAN, of Onondago County, in May last says:—"I was informed in June, 1827, by one of the members of the Grand Lodge, in whom I could place implicit confidence, that a distinguished individual in Niagara county, who, was deeply implicated in the abduction of Morgan, and who has since been convicted (but not sentenced) was paid out of the funds of the Grand Lodge, one hundred dollars, *because he had suffered!* I was also informed that the Grand Lodge had increased its charity fund for the purpose of assisting those who were implicated in the Morgan affair. Within a few months the above has been confirmed to me by two other individuals, members of the Grand Lodge in 1827."

HENRY F. YATES, a Royal Arch mason of Montgomery Co. N. Y. says:—"No honest and conscientious mason, who attended the Grand Lodge in 1827, in the city of N. Y. can and dare deny on his corporal oath, that the Grand Lodge did vote and pay to ELI BRUCE, [since convicted of the Morgan Conspiracy,] \$250, to indemnify him, in part, for his

losses and removal by Gov. Clinton from his office of Sheriff of the county of Niagara."

This he challenges the Grand Lodge, if they deny it, to submit to a feigned issue in the Supreme Court, and pledges himself to prove it to their shame, and to the satisfaction of the court and jury.

And it is admitted by Western masons in familiar conversation, that much money has been contributed by the constituted authorities of the Fraternity, to support the *Western sufferers*. And who are the *Western sufferers*? The men who "have robbed the State of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent."—*Judge Throop*.

The men who have thrown a firebrand into the standing corn of our privileges, and are determined at the risk of the harvest to fan the flame already kindled there; the men who have put the State in commotion, the public treasury to expense, and the laws of the land at defiance, for the sake of false and double tongued Freemasonry.

Add to this, that *Richard Howard, or Chipperfield*, was received, and entertained and concealed, as a suffering brother, by the Knight Templars of New-York. knowing him to be the confessed murderer of William Morgan; and the whole is hidden among them under their oath of secrecy—(*Avery Allyn*.) Let not the reader think this is too much to be credited. HIRAM B. HOPKINS and others state a fact equally strange, and equally shewing that the Institution of Freemasonry sustains the outrage upon the liberty and probably upon the life of Captain Morgan. At the Installation of the Chapter at Lewiston, 14th Sept. 1826, many masons were assembled from different and distant parts. Among them were Rev. Clergymen of different denominations, civil and military officers, and men sworn to support the constitution and laws of the land, and also, the constitution and laws of freemasonry. In the early morning of that day Captain Morgan had been falsely imprisoned in the Powder Magazine, at Fort Niagara. "And this was generally known among the masons assembled there."—*H. B. Hopkins*.

It is the language of charity unconscious of these facts, to say: "I entertain the most entire confidence that the Fraternity did not participate in this crime—I fully believe that they hold the perpetrators in just abhorrence, that they would rejoice if the guilty were

discovered, and would aid in bringing the murderers to condign punishment;" but the facts are otherwise. The veracity of AVERY ALLYN has not been, and cannot be impeached. and the testimony of HIRAM B. HOPKINS is not controverted. By the reluctant and late testimony of these witnesses, the Fraternity are made to appear in large bodies to have connived at the outrage, to have concealed important facts relating to it, and to have aided in his escape one of the most daring and lawless actors in the violent affair.

And the Fraternity, far from rejoicing, when the guilty are discovered, by every jest, and foolish speech, would have at first persuaded the public that no crime had been committed: and forced to yield that, they next set every wheel in motion to distract the honest men in pursuit of the perpetrators of the crime; and now they revile BATES COOKE, TIMOTHY FITCH, and FREDERICK WHITTLESEY, and abhor Edward Giddins and Avery Allyn, tenfold more than they do Wright and Cheesebro, Ganson and Lawson and Sawyer.

So far from aiding "in bringing the murderers to light," many of the fraternity hate those who attempt it. A mason that speaks the honest convictions of his mind to the prejudice of Freemasonry in the Morgan outrage, is pursued sharper than the kidnappers of a freeman.

And the effort to give the new check degree with its sublime word, L, O, S, is sufficient to send ministers of Freemasonry, plenipotentiary, to Europe; but to catch the murderer, the Order have not strength to send a constable to Liverpool, nor even to hold the fraternal assassin when he is in their hands.

With this evidence before us, the Institution must be adjudged not altogether free from the fate of Morgan; but it is deeply stained with it. That the proof obtained comes by the hardest, is enough to satisfy an impartial mind that more is in secret, which time will reveal to the conviction and overthrow of the Masonic Institution, and to the confusion of its supporters.

Capt. Wm. Morgan was not sacrificed by private malice, or personal antipathy: he fell not by hands nerved with the violence of sudden passion, or of cold avarice. But Freemasonry has her penalties: to these the life of Capt. Morgan was forfeited, and to these his life was sacrificed by the cruel hands of his brethren in cold blood, stimulated by the spirit of the order.

CONVENTION OF ANTIMASONS AT VERMONT.

The Convention of Antimasons of the State of Vermont, held in the Capitol at Montpelier, 5th Aug. 1829. SEVENTY to EIGHTY members present; all the Counties represented, save two.

Nothing can be more confidently affirmed, than the extension and deep confirmation of hostility in the public mind to all secret and oath bound fraternities. The small cloud of Antimasonry, like a man's hand, seen three years ago in the Western horizon, has arisen with the terrors of the thunder, and with the sharp searchings of the forked lightning, until the heavens are becoming overcast, and the guilty begin trembling even within the dark recesses of the tiled Lodgeroom. We know it is a cloud big with the elements of strife. It rises slowly against the East wind, gathering strength from the aliment brought to it by opposing currents of air. Its darkly involved heads, and gleaming fires, its deep toned thunders, and mighty arguments of omnipotent power, fill the soul with dread, and make the beholder realize how diminutive is man compared with his Maker, and how worthless are human efforts to stay the purposes of heaven.

Feeble mortals dread the loud voice heard from the summer cloud of purifying rain, and shrink and hide from the prying light, that bursts upon the darkness from the fertilizing shower. Yet, when the tempest is over, they look forth with joy upon the refreshed earth, and the cleansed herbage, and the dripping forest; and, while they breathe the healthful atmosphere, and gaze on the bright bow of promise refracted and reflected in the heavens, their hearts swell with gratitude to Him who brings the glorious storm, who sends the swift lightening to purify the air, and the rain to water the thirsty earth.

Antimasonry is a storm, which masons say is *got up* by a few designing men; but to our mind the excitement against Freemasonry is "*got up*," as the corn is got up in July, by the warm sun, and the rain of heaven. If there are suckers, empty tassels, and blasted ears, every fertile field affords them, and we fearlessly commit to time to shew any party field in these States yielding so much sound corn as Antimasonry. The sturdy yeoman, the vigorous mechanic, the honest countryman, are the materials of the party. Village demagogues, professional gentlemen, and merely political

characters, keep aloof from the controversy, or laugh to scorn the feeble beginnings of a great moral revolution.

They first affect to laugh, and then to lament at the attempt in Vermont to kindle up fires of masonic persecution from the dying embers of New-York excitement. "Salem witchcraft" affords but a feeble expression of their contempt for the efforts made by freemen to vindicate the laws from the deadly grasp of secret oaths, and open violence. They as much believe in the death of New York Antimasonry, as in the death of Hiram Abiff; they think the body as safely concealed as that of Capt. Morgan, so that no freemason can be attainted of the murder; and they flatter themselves, that their most Ancient and Honorable Fraternity will grow more stoutly in a soil fattened by the blood of its adversaries: no manner of doubt of it.

And yet, what says the Appeal of Vermont Masons, April, 1829, upon the subject of Antimasonic excitement? "The last four months have seen it burst upon us like the sudden explosion of a volcano." What says the Address of the Monroe county Fraternities on returning their charters? Remonstrating with those who persist in their determination "to breast the tide of oppression, which is swelling around them." The Committee eloquently say:—

"You may yet for a brief season, fondly cling to the social bands which unite your order; but fell suspicion has fixed upon you her jaundiced gaze, is deaf to remonstrance, and has decreed their dissolution. You are hotly pursued by the evil genius of a rapacious prejudice, which nothing can propitiate short of your unconditional submission."

Abate the rhetoric, and this is good proof that Antimasonry was as lively among the Western masons 13th of last March, as ever Achilles was among the flying Trojans. And, although that same Address was aimed, like the arrow of Paris, at the heel of our cause, it shot one side; the invulnerable offspring of truth has since that period arrayed in Pennsylvania RITNER and the PEOPLE against WOLF and the *Masons*, and in Vermont has vowed, in the capitol of the Green Mountains, to avenge the abused rights of personal liberty upon haughty Freemasonry.

The address of Elder Colver on the first day of the Convention was full of point, judicious remark, and deep interest. Two hours he held the attention of a crowded house, to such views of the secret order, as an honest ex-mason can express with the utmost confidence, and no lodge-going brother can withstand him. His observations upon the nature of masonic obligations, the points *right or*

wrong, and murder and treason not excepted, in the Royal arch oath, and the village influence of Masonry, as opposed to the farming interest, were peculiarly happy. The concurrent testimony of twentyseceding masons to the general accuracy of the masonic oaths, as published by Morgan, was publicly given on the second day of the Convention with impressive effect. The nomination of state officers was made with perfect unanimity, and with great consistency. The Rev. Mr. Wooster said :—" We have come here not to regulate the State, but to regulate Freemasonry ;" and they did it, by nominating and recommending the powers that be, excepting only the masons in power ; these they struck from their list of Candidates, and put in their places the names of as worthy men, who are not under oath to any law, or constitution, but to the law and constitution of our country. And that, gentle reader, was right. Pause and reflect upon it, if you please, but do not leave the subject until you can say as well as feel :—" that was right, that was right !" Freemasonry has a law and a constitution which are not the law and the constitution of the land ; and which Freemasons are, nevertheless, sworn to support. It is no contempt of the law and of the constitution of the land, however it may be of Freemasonry, to prefer to office only those who have an eye single to official duty, and to reject from power those, who are already sworn to support a secret and peculiar law and constitution of any sort. Ay, it was right !

The Convention met on the third day to finish their labors. Having begun with prayer, and acted in harmony, they concluded with a full and able developement of their opinions prepared in their Address, and Resolutions, and with an appeal to the throne of Grace for that blessing, destitute of which, even the swift lose the race, and the strong lose the victory.

POLITICAL MASONRY.

Antimasonry is said to be political : O, horrible. It is confidently affirmed that Freemen refuse to vote at the polls for Freemasons ! Citizens of this Republic are supposed to reject from their ballots the names of any candidates they please, even of lodge-men and bond-masons ; and this, too, without asking leave of their rulers. What are we coming to ! We shall soon hear that travellers ride as they please, in the *Union-Line*, or in the *Citizen's Line*, without advice of a lawyer ; and that men renounce and for-

sake the use of ardent spirits without consulting the College of Physicians.

Political Freemasonry is well enough, because that is a secret, and the shame of the thing is covered ; but, with politics written upon its front, Antimasonry has no blush. Freemasonry *ought* to be political, for it is often sworn to be : and no man could trust it, if it fails to keep its own solemn covenants. Shall it bind men with an oath under penalty of a horrid death, to vote for a brother mason who is a candidate at the elections before all others of equal qualifications, and yet neglect that duty ? Shall the thousand masons in office have all the benefit of this obligation, and of their offices, and their brethren of the very next year be forsaken ? This would be faithlessness in the extreme. Members of the Fraternity have large debts of gratitude to pay one another yet, and to discharge these debts like honorable men, they must freely use the ballot box, appoint to subaltern offices the men who have elected them, and reward each other out of the public chest, steadily preferring one another, as they are bound to do. Freemasonry, is compelled to be political, by the obligation of an oath, and a just sense of gratitude for many unmerited favors received, but as this is a secret, no citizen is hurt by it. The Revenue collected from the customs supports government, and the people do not feel the burden ; the offices gathered by Freemasons at the Polls, and by fraternal appointment, support gigantic Freemasonry, and the people are not any poorer for it. They must support somebody for office, and the masons, when well treated, cost no more than other men. But Political Antimasonry is without excuse. It has no secrecy to cover it, no oath to justify it, no debts of gratitude to settle by it. It comes like a direct tax upon luxuries, and all those who keep masonic jewels and medals and treasures, are made to pay for them without mercy. Political Freemasonry has quietly chosen a secret place, and diligently builded her nest, and lined it with softest down ; and now comes cruel Antimasonry directly aiming to tumble out the open mouthed young, and to break up the sweet nest. Oh ! what a monster !

For the destruction of Freemasonry, Popes have issued their bulls ; the associate Synod of Scotland have denounced it, the Methodist Episcopal Conference of New-England have proscribed it, Associations and Consociations of independent churches have excommunicated it, and many private churches have expelled it ; but this does not touch the life of Freemasonry ; it hardly shews

signs of pain under these various blows. But take from the Order its political privileges, and, in this country, it is dead of a consumption. Strip it of one cloak of secrecy, and it will draw another on ; bring its members to forsake it, and it will decoy others in ; but rob it of its political ascendancy, and you rob it of life. Its charity famishes, its magnificence shrivels, its pride falls, and its glory fades forever

The oath, the interest, and the habit of Freemasonry require it to be political, and the life and prosperity of the order depend entirely upon its electioneering power and consequence. And where is the harm, fellow citizens, of openly meeting at the polls, that which secretly comes there ? Does not every man know that eminent statesmen can have nothing to do with Freemasonry, except as an engine of political power ? Where is the sin of using our liberty to preserve our civil rights, and our equal privileges ? We may not speak against Freemasonry in mixed company, for then we wound some one of our friends. We may not bring it before the Church for then our Lord's body is pained and broken. We may not discuss its character in the usual newspapers of the day, for the Fraternity are strong enough to forbid it. And what shall we do, if we may not quietly vote against it at the polls ?

What other course have we left ? We issue pamphlets, but they are belied by Freemasonry, and soon forgotten. We publish volumes, but they are left with Barruel and Robison and Payson, to moulder in dust, while the Order flourish their trumpets and aprons in every street. We publish newspapers : and those newspapers live or die according as the community in which they are published, make this opposition to Freemasonry political, or not. One year ago the People of Washington and Oneida Counties, New-York, scarcely took a political part in the controversy with Freemasonry ; and only a scattering antimasonic paper could find its way among them. They have since taken up the subject politically, and now they sustain each a paper of more than one thousand two hundred subscribers. On the other hand, in the great City of New York, where we hope there are five thousand votes against Freemasonry ; Antimasonry has lost a newspaper, after it had run many months, because no statesman here dare look the Mystery in the face at the polls. Our leading men have feared that Antimasonry would not bear them up, and have taken no more interest, than to wish the cause well, and to commend the labor of its advocates. But let the question come, as it must come here, in the ballot box, and you shall see that not one new paper, only, but many of those now

issued in the city of New York, will lift the veil of ignorance from the mind of our citizens, and tell plainly what Freemasonry has done and is doing to corrupt mankind, and to destroy our liberties.

Pennsylvania affords a case in point. Antimasonry was only heard in that State from a few points of the public press, until recently. Now the cry of Ritner and the People against Wolf and the Masons is rung from mountain to river, and from the tides of the Delaware to the Canals of Pittsburg and Erie. The mighty difference lies in Pennsylvania's having on the 25th of June last, taken up the question politically.

Men wish Antimasonry could only be a moral question. The work in your hand kind reader, takes it so. But know, that your very moralist would be compelled to relinquish his labour, did not the spirit of inquiry aroused by making Antimasonry political, keep him alive. At the polls, the question may be effectually settled without strife in a short time, and the whole subject die. Churches are saved, families are saved, and the country is saved, while free men go quietly to the ballot box, and publicly put in their vote against secret Freemasonry, and banish it by ostracism. How else can we do? We have no Pope in the country to excommunicate it by his decree. We have no Emperor to abolish it by his will. We have no Parliament capable of expelling, or restraining it. The sovereign People alone can annihilate Freemasonry. It is only for them to will, and it is done. Their voice distinctly heard at repeated elections in Monroe County has put away the masonic charters from that county: the same voice heard in this city will shake the charters from the hands of masons here, and it will everywhere banish Freemasonry from our soil. The question of Freemasonry is a painful one in many of its connexions; but it is put, and must be put to the people, and to the whole people. We have repeatedly brought it before moral men, and religious men alone. They listen, they burn, they act; but in one moment they run afoul of their Pastor, their Temperance President, or Howard Benevolent brother, *Freemasons* and they are palsied: They will still hear, but it is next to impossible to bring them to act, to countenance, or to sustain a public investigation of Freemasonry. The people have taken it up with the ballots, and with the ballots let them settle it.

And, what should be conclusive upon this point, the question has been a merely moral question for one hundred years; and, notwithstanding, the public by a great majority have always decided.

against Freemasonry, and refrained from its embrace, still the midnight thing has increased year by year. Consider this fact. It has been a moral question agitated in every neighbourhood, and sometimes, as thirty years ago, briskly agitated in books and sermons, and pamphlets. This moral disputation has always been of advantage to Freemasonry. It has brought the secret thing more into notice, and been an apology for its glorifying itself falsely with the names of all the excellent of the earth from Adam down. *Anything*, Pandemonium, or Erebus itself, covered with a veil, and adorned with the names of Washington, Franklin, and La Fayette, and at the same time modestly inviting the young to lift the veil, and to taste of its pleasures, will possess allurements for all men, and will always be catching some. So we find it with Freemasonry. While we talk about it, and condemn it, as an immoral institution, ten thousand moral masons differ with us, besides a hundred thousand immoral masons. And these are more than enough to keep the institution alive, and to make it honorable, and give it respectability in the world.

Who is so blind as not to see, that in this way the question of Freemasonry is endless, and the life of the institution lasting as delusion and sin. The people have made it a moral question, and settled it long ago: but seeing that does not rid us of Freemasonry, the people are determined to carry their decision to the polls of the elections, and politically to establish their moral position. O glorious privilege, belonging only to Americans: the privilege of sealing their moral conclusions with the impress of the highest political power! O happy constitution of government, which collects in the ballot box like an electrical battery, the scattered and almost imperceptible decision of the public will, and discharges it like the irresistible lightning of heaven upon the corrupt systems and indefensible opinions of past ages, and purifies the moral atmosphere by the energy of its political action! O blessed use of the elective franchise, when it is exercised not to exalt this citizen, or to prostrate that; but when, with a sovereignty almost divine, paying no respect to persons, it aims solely to uproot the deep foundations of error, and of immorality, to destroy the works of darkness, and to expel from our Eden of social, political, and religious privileges, the lurking serpent, that great enemy of the Church and of the Constitution, Freemasonry. We bless the God of our fathers, that he has given us a form of government by which the chaff of public opinion may be readily sifted from the wheat, by which the wicked

inventions of selfish men, however entwined around the hearts of many upright citizens, and interwoven with all our social and civil relations, may be gently separated from the body politic, without violence or bloodshed, by the natural energy, and healthful operation of the constitution and the laws. We praise Him, who has the hearts of all men in his hands, that many use their elective franchise in a way to rebuke the proud Lie which exalts itself among the most glorious Societies of the age; that they have made it feel, and forced it to confess the power of public opinion concentrated by the ballot box; and that while it has melted away in the focus of the political lens at Rochester, it softens throughout New-York, and is excited in every State on our borders.

As nothing can be riper, so nothing can be fitter for destruction by the power of the ballot box, than Freemasonry. Sober men may rejoice that they have a way at the polls to enforce their abhorrence of the impious system without disturbing the peace of the church, and all the haters of the vainglorious and deceitful institution may give their vote without contention or reproach, 'to put Freemasonry where it will stay put,' under the ban of public opinion, 'among the past misfortunes of our blessed country.'

AN APPEAL to the inhabitants of the state of Vermont, on the subject of the Anti-masonic excitement by a committee previously appointed for that purpose, made at a public convention, holden at Middlebury, April 7th 1829, and an ADDRESS delivered before the Convention by Jonathan A. Allen, M. D. Published by order of the meeting. Pamphlet, 36 pages.

"All of us have been for years members of the society of masons. Most of us have been so for a very long period of time, and profess to be perfectly familiar, with the principles and practices of the society, as they have existed in this state;—and believe them to have been the same among us, as those which have universally prevailed, wherever the society has existed. Since we have been masons we have had many opportunities of intercourse with intelligent members of the society from England, Ireland, and Scotland; occasionally with those from the continent of Europe. and very frequently with those from different states of the Union. As far as our information has extended, we have not been able to discover any important difference between their practices and principles, and our own." p. 1.

This extract proves by unquestionable authority, that the Free

masonry of Europe and America is virtually the same, and that the Freemasonry of the States of this Union, has no important difference: therefore, we infer with confidence that the correct revelation of it in New-York is a correct revelation of every material point of the system in the whole world.—*Vide Bernard's Light on Masonry.*

"Previous to the last two years, the march of masonry in the United States has been steady and uninterrupted (p. 7.) The recent excitement against it has been but slightly felt in the section of country in which we live. The last four months, however, have seen it burst upon us like the sudden explosion of a volcano. (p. 8.)" Yes, and on the 5th Aug. we saw the pure lava of Antimasonry pouring out upon the Green-mountains from the very capital of Vermont.

"The freedom of elections is one of those rights over which the American people have ever watched with a wholesome jealousy; and American masons would be as slow to intrude upon it, as any other class of citizens. We boldly pronounce all masonry which teaches a distinction [at the polls in favor of masons.] to be spurious and corrupt, and we do not believe that any such ever existed in a regular lodge."—(p. 13.)

They are 'bold to pronounce such masonry to be spurious and corrupt,' seeing that many lodges in different parts of Vermont are known to have sworn their members "to vote for a brother of equal qualifications in preference to all others" They would believe this "existed in a regular lodge" had they heard the fact testified, as we did, by many independent witnesses in the Vermont Convention, 5th Aug.

"Convince us that masonry affects a judge upon the bench, and that it interferes with the sacred right of trial by jury, and from that moment we are Anti masons forever."—(p. 15.)

We take you at your word, gentlemen. "A criminal has thought he secured impunity by revealing to the judge, who was about to pronounce sentence, their masonic relationship." (Hon. C. D. Colden's Letter.) This was "a judge upon the bench." On page 236 of this work will be found two cases in point to shew the interference of masonry with the sacred right of trial by jury; and to the unimpeachable veracity of John R. Mulford, we bear our personal testimony. Another case is that of a trial in Essex county, N. J. when the respected Wm. Vanderpool of Newark, was foreman, and Moses Ward, Job Meeker, and others, and Johnathan C. Ball were on the jury. The verdict was made up, and carried in with one juror dissenting, who excused his strange conduct on the following

day, as being in consideration of his masonic oath. The many trials of the Morgan conspirators, indisputably shew that Freemasonry *interferes* to an alarming extent with the sacred right of trial by jury. We beg the Vermont masons to be convinced that these things are so, and we hold them to their promise, to be "Anti-masons forever."

The Address is suitable to the occasion. "Had [*Capt. Wm. Morgan,*] *even been guilty of divulging the secrets of the Order, we know of no obligation in Freemasonry which would require any violence whatever towards his person.*" (p. 27.)—*Vide Penalties of Masonic oaths; and the oaths of Thrice Illustrious Kt. and of Kt. Kadosh, and Kts. Adepts of the Eagle, or Sun.*

The implied doubt of Morgan's divulging the secrets of Freemasonry, is only surpassed by a writer in the Vermont Watchman and Gazette 11th August, who says to :—"Antimasonic Editors and their adherents. Though I have taken some number of degrees more than twenty, yet never did I take one oath or obligation, as those laid down by Morgan:—This Morgan book is, a perfect hoax between the book-maker, printer, and seller." The men who intimate, or assert, that Morgan's book is not a correct revelation of Freemasonry, are, for so doing, contemptible in their own eyes, and must be accounted ignorant in the sight of men, or false in the sight of God. In a trial by jury at Bethany, Genesee Co. N. Y. 11th July 1829, it appears by the oath of two officers and members of Olive Branch Lodge, that the ceremonies of Freemasonry used in their lodge, do "not differ materially from the exposition in *Morgan's book*:" and, notwithstanding it was a *masonic* trial, in which many adhering masons were called upon the witnesses stand, no man, or Freemason, swore anything to the contrary.

CHINESE MASONRY.

MR. EDITOR,

I do not suppose that our masonic friends are murderers, nor that they respect masonry the more because its penalties are tortures and blood. My idea is, that so vast a power as that which is given to this association by its secrecy and imposing show, makes it a dangerous thing; and that such a power, so easily turned to mischief in the hands of bad men, or in times of excited passion, ought not to exist, when there is no necessity for it. And I challenge masons to shew any *necessity* for the existence of their

Institution, or any good to be accomplished by it, which christianity or even common humanity, would not attain just as well.

Its dangerous character arises from that which, in the judgement of all masons gives it being and worth, its *secrecy*. This, and not the mode of working in the lodgeroom, identifies Masonry with the ancient Mysteries of Eleusis, the Bona Dea, &c. And this renders it pertinent to the trial of Freemasonry, to bring evidence of the course of other secret associations.

With this view I send you an extract from the Report of the English Mission College at Malacca, shewing the spirit of an association, which so far as I can learn by inquiry, may be properly called Chinese Freemasonry. Probably some learned masons can tell whether the *San Ho Hwuy* is in fellowship with Hindu, *Mohammedan*, and CHRISTIAN Freemasonry or not. L.

THE EXTRACT.

"The other two young men who have left the College, since last year, are both natives of China, and were honorably spoken of in our last report. They had not completed their second year in the institution, when, according to their own solemn and often repeated declarations, they were driven from a settlement by a fraternity of Chinese called the *San Ho Hwuy*, the objects of which are not clearly ascertained, but which are regarded as mischevous by the Chinese in these parts, who do not belong to the society. These two young men, it appears, had given mortal offence to the brotherhood, by assisting a friend whose life was sought by them, in making his escape from Malacca. One of them, however, being famed for his skill in wielding the sword, and the other having acquired considerable knowledge of English, objects of some importance to the fraternity, they were offered a pardon, provided they would take the oaths, and become members of the society. They however, according to their own testimony, would not on any consideration enter the society, and were consequently threatened with death.

Some time after this their sleeping room was broken into at night, most of their little property carried off, and one of themselves wounded by fellows in disguise. We then gave them a room in the College house, but they declared that they could not put out their heads at night, without endangering their lives; nor could we by any arguments induce them to remain in Malacca. This fact affords an additional proof of the pernicious objects of the *San Ho Society*."

"AN ADDRESS, delivered before the Antimasonic Convention of the County of Addison, at Middlebury, Vt. 12th March 1829, by Edward D. Barber.—Published by request of the Convention." Pamphlet—36 pp.

We have read this with much satisfaction. It discovers good feeling, sound judgment, extensive research, and great originality. We would that every college in America could present the public with an address of this character, from a senior. The cause is promising that enlists in its thin ranks the energies of the best minds in the rising generation. The aged may put up with an evil they have long endured, but the young have not learned to bear the insolence of masonic vanity, nor the effrontery of masonic falsehood, and they will unite to put away this mystery of iniquity from a place among the institutions of our country. We recommend this pamphlet to all who search after judicious and original views of the system of Freemasonry.

RESOLUTIONS.

At a public meeting of citizens in the military room, corner of Mott and Chatham streets, Thursday evening, Aug. 20.

Resolved unanimously and with cheering:—that the free exercise of the elective franchise is one of the dearest rights, and most sacred privileges of freemen.

That the secret order of Freemasonry by its spirit, by its dogmas, and, in many instances, by its sworn obligations and unhalloved oaths, does wantonly interfere with the freedom of our elections, and pervert the exercises of the elective franchise to purposes of secret and fraternal aggrandisement.

That while we accord to the members of the masonic fraternity, the respect which is severally due to them as private individuals, we will unitedly express our distrust and abhorrence of the masonic institution, by steadfastly opposing the elevation of freemasons to public office, and by running an antimasonic ticket in the city of New-York this autumn at the polls.

(NO. 10.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

AN ORATION

Delivered on the 11th of Sept. 1829, the Anniversary of the violent abduction of Capt. Wm. Morgan, at Broadway-Hall, in the City of New-York, by Henry Dana Ward ; and published by request of the hearers.

FELLOW CITIZENS—

I address you, in behalf of injured Liberty. Three years have elapsed, since the holy forms of justice were abused for the accomplishment of secret iniquity. The wrongs of a freeman, yet unredressed, cry aloud for vengeance. By the call of a free people, I am to be the voice of those wrongs to day ; to open to you the dark character of the offender, and to hold up to your view the depravity and treasonable practices of the proud transgressor.

We have seen our most sacred rights violated, and all the forms of the law set at naught by exalted Freemasons, who were also men sworn officially to support the constitution and the laws of our country. We call to mind our privileges, the rights guaranteed by our national and state constitutions, the right of life, liberty, and the pursuit of happiness. We remember that every citizen is secured by constitutional law in the full possession and unqualified enjoyment of these rights, until

he may be deprived of them by a jury of his peers of the vicinage after strict trial made, in open day, confronting his accusers face to face, with the assistance of counsel, and the protection of the court. Attempts to arrest and to punish guilty Freemasons, are parried by secret artifice, or avoided by fraternal assistance in flight. The taunting cry of Freemasons : " how will you help yourselves ! " moves the deep indignation of Republicans ; and in the spirit of insulted Freemen they vow to look the enemy of their liberties in the face with the ballot box ; the People, never to be foiled in the work they deliberately undertake, find no way to reach the root of the evil, and redress their wrongs, but by upturning the huge Fraternity, which inspired, committed, and now maintains this violence.

They well know this course is attended with great evils. That the power of Freemasonry is gigantic ; that many a wound must be given and received, before the proud transgressor is humbled in the dust. They know that time must be given, money must be expended, and vigor exhausted with hard service in this war, before the smoking ruins of the mystic temple are ploughed up, by the men who have put their hand to the plough, and will not look back—They know and feel a deeper sorrow than this ; they know and are sure that the tenderest ties of the family circle, and of the social neighborhood, and of the political party, and of the religious sect, must be strained and wrenched, and oftentimes angrily broken, to effect the entire demolition of this overgrown and criminal society. They know by sad experience, that the tongue of the serpent is not quicker to indicate his malice, than the irritated temper of a friend or even a relative, when the offence of Freemasonry is mentioned in his presence. This hardest of all controversies, that which arises among friends, and in the same family, the people now enter in overthrowing Freemasonry. Social confidence must be shaken, and private attachments must be often sacrificed ; but our fathers for the love of their country burst these ties half a century ago ; and when duty calls their sons can burst them too.

In the eyes of Freemasons all the evils of this controversy are seen in the opposition made to Freemasonry : as the tories of the revolution saw all the horrors of 1776, in the malevolent spirit of certain patriots, whom they termed demagogues. John Hancock was lightly esteemed indeed, by the monarchists of that day ; and Samuel Adams was no better than an outlaw, in the judgment of loyalists. The struggle passed over, and liberty triumphed : now the tory has one general name of reproach ; while the whigs are as a belt of glory ; an army of heroes, a congress of sages, a patriot band, from whom, through all time, this free people will learn lessons of wisdom, of justice, and of magnanimity.

We conceal not from ourselves that many of the best spirits of that day were tricked with the name of Freemason. That they leaned upon the hope of assistance in defeat,—or of amusement in the idleness of winter quarters, from the bauble which offered itself as very ancient and very good, and which, like herb-tea, never was known to hurt anybody. But that all the general officers of the American army with the single exception of the traitor Arnold, were freemasons, as the masonic papers assert, I know to be an error. I am able to wipe the aspersion of Freemasonry from one of those honored men, whose integrity was a match for that of any patriot of his age. Major-General Ward was not a freemason. Yet he cautioned his sons against its embrace, adding that “it can be of use only to a traveller.”—“Glorified spirit ! if thy venerable form be seen in this second war for liberty ; if, an angel of mercy, thou art now permitted to behold this assembly, to hear the voice and to nerve the arm and the heart for this contest, the plea of a traveller is all my excuse for disregarding thy revered behest : I travelled, and became a Freemason ; but even in this particular, Freemasonry is deceitful ; and I renounce it with all its impiety and oaths ; with all its iniquity and obligations ; with all its selfishness and sympathies ; with all its foolery and lies. I have searched it inside and outside, have scrutinized its form and character, have seen and communed with its spirit, and proved and tried its temper. It is altogether a base counter-

feit of virtue, a shameless pretender to morality, and a deadly foe to equal rights, and to civil liberty."

Undoubtedly others are able to clear their own ancestors from the reproach of Freemasonry ; and at the same time to imitate them in pledging their lives, their fortunes, and their sacred honor in defence of their country. Where is the profit of our laws, if a secret combination of men may transgress and defy them at will? Where is the privilege of an American, if we are liable to be seized, dragged before a secret tribunal, and condemned without form of civil law, and executed without religious rite or human mercy? Freemasonry has done it. This day admonishes us that liberty has been outraged by Freemasonry. This day has been set apart, as an occasion for assaulting the proud institution simultaneously throughout the state ; for lifting against it the voices of freemen in all our borders. While the 11th September reminds us of the defeat of our laws in 1826, it reminds us also of the glorious victory of Macdonough, in 1814. In that day of trial the wrongs of American Seamen, forcibly detained in foreign service, were settled with a heavy vengeance on the transgressor. For those few tars, a small number, some thirty, or fifty at the utmost, during three years, our armies fought, and our navies conquered. And we slumber, while a soldier of that war, a captain of those armies, and a victor of the memorable 8th Jan. at New-Orleans, is taken from his fireside, and borne far away to the tomb, where no heart pitied him, and where no eye wept. He stood the shock of battle for the defence of the mothers and daughters of Louisiana ; we should stand the shock of masonic calumny fearlessly for the protection of his widow and orphans : he watched and toiled beneath the winter sky, to discomfit the foreign assailants of our peaceful shores, and we should not grudge the toils necessary to defeat the affiliated plunderers of " Booty and Beauty !" lodged in the heart of our country : He bared his head to the tempest of war in defence of the men who live on the deep, and we should put forth our strength in defence of our firesides, and the sacred rights of personal liberty, shamefully violated in him. He did more ; he defied the power of the great

Fraternity, that we might no longer slumber upon the pitfalls of Freemasonry. He laid down his life for his country ; his widow and his orphans, are alive to bear witness. He fell by the hand of masonic violence, pointing with the finger of death to the robber of our equal rights, and the midnight foe of our liberties.

It is not impossible that Freemasonry is charged with crimes of violence, and of secret fraud, of which it is not guilty ; but these are commuted, and overbalanced with the amount of unknown wrongs, which the cunning of the mystery has completely covered up. The horrors of the Revolution in France are, however, clearly traced to the hand of this midnight Order, and the present convulsed state of Mexico is principally owing to the secret operations of two masonic parties, the York masons, and the Scotch masons. The injury done to our national character by Burr's conspiracy was of the highest magnitude ; the private correspondence of that conspiracy was carried on in the *Royal Arch cypher*, which is a proof that the agents were exalted Freemasons. This accounts, also, for their escaping the vengeance of the law : the evidence of their guilt was chiefly in the mystic characters of Freemasonry, and in *Royal Arch* breasts, and thus closed against the search of human tribunals by the profane oath, and impious penalty of a *Royal Arch* Mason's obligations. We would not harrow up the feelings of the political dead, nor unnecessarily wound those who are now usefully filling public stations ; but we aim this day at Freemasonry, and never was an arrow sped with keener point, than this fact of Burr's conspiracy, to enter the joints of the harness, and to pierce the heart of treasonable Freemasonry.

Had the order, however, done no evil, but in the violence done to Capt. Morgan, that alone is enough to warrant all necessary measures to annihilate it. Agamemnon led the thousands of Greece to the plains of Asia, fierce Achilles there performed prodigies of valor, and poured out his life on the field of battle, and after ten years havoc and sieze, Troy, that ancient city, the pride of Asia, and the glory of the age, fell into the hands of its enemies, and became henceforth a heap of ruins. The sole cause of all that strife was the violation of fa-

mily peace, and of marriage right in the illicit abduction of Helen. Troy in its pride protected the seducer ; and Greece held Troy responsible for the outrage. It was not that all Trojans were adulterers, any more than all Freemasons are murderers, that their city was burned with fire ; but when offending Paris, their prince and fellow-citizen, fled to them, they honored him ; they refused to give him up, they refused to restore the treacherous Helen. Paris dwelt with the king's sons, and the adultress was in honor. In this case the virtue and bravery of Hector could not save them, the piety of Anchises could not save them, the prophecies of Cassandra, and the walls of Neptune, all could not save them ; but, deserted of heaven, they perished by the hands of their enemies, or died miserably upon a foreign shore.

Capt. Morgan is well called the Helen of this war, and the men who conceal him from the knowledge of his friends, who protect and honor his destroyers, must share the fate of guilty Troy ; and altho' a Jackson and a Clay are their defenders, standing front of the gate, and appearing as sponsors for the councils of Freemasonry, the proud walls of the order are already broken down, the enemy are upon them, within and without, and their inglorious fabric must ere long smoke in its ruins. Freemasons may be patriotic as Hector, may be innocent as Laocoon, may be pious as Eneas, but all will not save the offending Order ; guilty Paris is shielded by them, their Palladium has been stolen, the gigantic offering to Minerva is disembowelled within the walls of their citidel, and the fire is kindled, which will consume the strong bulwarks, and the admired palaces of Freemasonry. Napoleon in burning Moscow was not more distressed than "the General Grand Generallissimo" is now. The clear expression of public opinion is more biting to the pride of the order, than the frosts of the polar regions ; its charity fund is spent upon the Western sufferers ; no more refreshments are to be purchased with love or money ; jealousy has entered the ranks of Freemasonry ; and every mason fears his fellow is a traitor, or distrusts him for a knave. They fall out by the way, some surrender by companies, others in lesser bands, and others singly ; those who continue the ma-

sonic march are harassed by hosts of numerous and resolute enemies ; and some future poet of Antimasonry may sing in the triumph, if not in the wit of the lines which pun upon the names of the Russian Generals, to describe the overthrow of hostile invaders, by a brave yeomanry :—

Platoff, he played them off,
" Markoff, he marked them off,
Touchkoff, he touched them off,
Kutusoff, he cut them off,
Woronzoff, he worried them off,
Doctoroff, he doctored them off,
Rodinoff, he flogged them off,

They stuck close to him with all their might,
They were on the left and on the right,
Behind and before, by day and by night :
Nap would rather parlez vous than fight ;
But parlez vous would no more do, Morbleu ! Parbleu !
For they remembered Moscow !"

It is thought wonderful by many, that so great a fire is kindled by the violation of the rights of a private and an humble individual. But this is not a new thing. The American People have respect more to principles, than to men. The penny tax upon tea, which so vexed the spirit of our fathers, and aroused the nation to self defence, was unworthy of a thought in itself considered ; but the principle it involved was death to our liberties ; and nobly they resisted it. The same government which tyrannized over them in one point, would not scruple to do it in another point, and at length to do it in all points. Our fathers would not be slaves, nor would they leave their posterity to the will of foreign taskmasters. They are our great example in this controversy. The order of Freemasonry has once outraged all private rights : it will do it again, when its convenience suits ; and finally it would come to do it on every occasion. Indeed, we are learning, that it has often done it already, and the determination to destroy the hydra is fixed and deep. With a ballot box his club, and the appointing power for the seething iron of his friend Iolas the young political Hercules is bruising and breaking and searing the heads of murderous Freemasonry in all New-York, Vermont, and Pennsylvania.

In 1803 our citizens were plundered and enslaved in

the Mediterranean by Algerines. Then Preble led our fleet, and Tripoli felt the indignation of this great Republic: Eaton urged on a heroic band, and Derne surrendered to his conquering arms. Shall we care for the distant sailor who roams among savages in the pursuit of gain? Shall we declare war, assemble an army, and stretch forth the arm of our power against a piratical people across the great Atlantic, in behalf of a few men sailing under the American banner? Yes; no Anti-mason has a heart so base, that he does not glory in the spirit of his government, and resolve to maintain the honor of our Republic, and the rights of its citizens on the face of the whole earth. We do not love war; we hate it, and the angry spirit it generates; but we would have the American citizen respected by all nations; we would have the wisdom, and if it must be, the power of the nation exerted to make all transgressors of our national rights repent, and make amends. Much more ought we to care for the liberty and the life of a citizen robbed by a piratical power in the midst of us. Much more ought we to punish the Algerines who prey upon this fair city, and country; and not to overlook those who plunder on the high seas. Much more ought we to watch for the rights of a freeman in the peaceful enjoyment of his fireside, and not to neglect those who go down upon the sea in ships. Freemasonry is as much guilty in this violence upon Capt. Morgan, as England was guilty in the assault of the Leopard upon the Chesapeake; England disavowed the act, and promoted the captain of it. Freemasonry disavows the harm done to Morgan; but to some of his destroyers she has given money and to others she has given honor and power. So far from expelling or publicly punishing one for un-masonic conduct in this matter, she has spread a carpet in the prison for the criminal brethren doing legal penance there, and has loaded their table with luxuries, and cheered their hearts with good wine. Freemasonry is more guilty in this, than the Barbary Powers and the British court were guilty in impressing and enslaving American Seamen. The Masters of Lodges and high Priests of Chapters with the aid of their brethren in the case of Freemasonry, as the masters of vessels, and

commanders of fleets in the other case, committed the violation upon our rights, while the great body of the Fraternity, as also of those offending nations, were quietly pursuing their business at home, and knew nothing of the matter : both alike must answer for the acts of their legal agents. The enemy of our domestic peace, and social comfort, the enemy which gags and binds a freeman by our side, and then perverts or gags the public press in relation to the violence ! Such an enemy is more to be dreaded, than foreign bayonets ; such an outrage is more to be punished, than the impressment of a seaman.

Priam of Troy could no more be charged with Paris' adultery, than the Patroon of Albany can be charged with the abduction of Wm. Morgan ; but the king of the Trojans was justly made to answer for the crime of his prince and representative ; and the proud house of Priam fell, for maintaining one of its members in atrocious guilt. The institution of Freemasonry is guilty, and will be held to answer, until it separates from itself the agents of this wickedness ; until it gives over to the law the offenders. We know it plausibly says : " come take them ; why do you raise a hue and cry ; come and take them ?" and at the same time it covers them with its oaths of secrecy, and defends them with the force of its mighty combination. A gentleman of Rochester, first visited Vermont to search out a mason witness, and then a second time with suitable process to compel the attendance of that witness at the trial in Rochester last week ; but the mason gave him the slip after midnight, and fled in the last part of his journey, to save testifying against his masonic brethren. These are the prophets that bite with their teeth and cry : " Peace!" these are they that rob and murder, and exhort their victims to silence ; " Be still" they cry ! "do not disturb the churches ! do not divide neighborhoods ! do not distract society !" while they go on plundering and slaying in their secret places.

It is next to impossible to conceive how the contemptible mystery of Freemasonry can have induced respectable men to expose their property, and character, their peace of conscience, their liberty and their lives in that

offence. We know not how to believe, that Maj. Ganson, Colonels Sawyer and King, Sheriff Bruce, and General Whitney, could be engaged in this business, and yet possess the public confidence, their several titles indicate. But difficult as it is to believe, it is nevertheless true, that fifty or sixty men, as honorable as these, are directly implicated in all that transaction, and some more honorable are believed to have been knowing and consenting to it ; an unknown multitude have approved of its most awful catastrophe ; many have aided in the escape of a principal actor, and many more conceal important information relating to it.

What can have possessed respectable citizens to do this deed ? What can induce hundreds of respectable men, still to wrap it up ? to withhold important facts from the cognizance of the legal authorities, which are earnestly seeking after them ?

In giving a plain answer to these questions, it is no offence to our Masonic brethren of whatever rank or profession, to say that the institution has palmed itself upon intelligent men of this age, for a thing worthy of life in its defence, and of blood for its honor, by cunning delusion, and by impudent falsehood. I say the institution has done it ; and so far as every member of the Fraternity is answerable for the official acts of Freemasonry, so far is every Freemason accountable for the publication of these impious and atrocious falsehoods, uttered with the official sanction of Masonic High Priests, Most Ex. Masters and Grand Kings, and believed by the submissive throng of Masonic bondmen.

The Sublime Grand Sovereigns of Freemasonry in this Hemisphere, date a Grand Circular from their capital, "the celestial canopy of the Zenith" (in the latitude of Charleston, S. C.) informing us that the body of the order is composed of thirty-three and forty-three continuous joints or degrees, of which they are the American head. *Preston, Webb, Oliver*, and some other highly approved historians of "the most ancient and honorable society that ever was, or perhaps ever will be," give account of it in the days of the years before the sun gave its light, or the earth received its form, well balanced in the heavens. To the Garden of Eden

it came with our first parents, and Ahiman Rezon gravely asserts with the sanction of the Grand Lodges, of New-York and Pennsylvania, that Eve's leading part in the guilt of the forbidden fruit, is the reason why all women, from that day, have been excluded from the the lodges of Freemasons.

The Rev. Salem Town, Grand Chaplain of the Grand Chapter of this State, in a work stamped with the official sanction of the General Grand High Priest of the United States, also of the Grand High Priest, also of the Grand Master of New-York ; also of the Grand Officers of the Grand Chapter of New-York, and also of the unanimous vote of that Grand Chapter, repeatedly declares that *Freemasonry is of divine origin* : and also labors with the above countenance, through three hundred pages, and two large editions, to prove that Freemasonry and Christianity are fixed on the same co-eternal foundation, contain and inculcate in substance, the same truth, and alike propose the same ultimate end. This monstrous falsehood, uttered, and published, and officially sanctioned and recommended, by the highest Masonic Authorities of this State, is enough alone to excite our deepest indignation, and to make it our duty publicly to require christian men and christian ministers, whose name and countenance sustain this institution, to come out of it, to renounce and abjure it. Oh ! it is an abomination ! no longer a *secret* abomination, but open to public view ; stained with blood, and claiming kindred with the Gospel ! Full of infernal falsehood, and claiming its descent from Heaven ! Peculiarly useful only to wicked men, and protected from suspicion by the support of Statesmen and Divines, honorable men, and Doctors of Divinity !

This lying wonder in all its official deeds, and acts and instruments ; its diplomas to new members, its public ceremonies, its secret resolves, dates from the creation of the world ! As if it began, when time began, and would continue to the end of time. It does so *date*, and *pretend* ; and if it be divine, " a divine gift from God to man," as the Grand Secretary of the Grand Lodge of England calls it, then it *may* date from the creation ; and if it be fixed on the same co-eternal foundation with

Christianity, as the highest masonic authorities of New-York declare, then it *may* survive all human institutions, and perish only with the wreck of time.

The matter does not rest here. Were freemasons satisfied with the bare date, and single declaration, which I have pointed out for your reprobation, the institution would impose on comparatively a few of its members; but when Mr. Hutchinson, a most renowned masonic writer, in a work sanctioned by the grand officers, and by every one of the grand officers of the Grand Lodge of England, declares, that Freemasonry illustrates the fall of man, the universal deluge, and the new life of a Christian; when he repeatedly avers, that freemasons have a universal language, the same which was in Eden, and which has come down uncorrupted among the fraternity from the plains of Shinar and the confusion of Babel,—the original falsehood of the origin and date, is filled out, substantiated, and mightily confirmed to any man who believes that Mr. Hutchinson and the grand officers possessed more learning and understanding than himself, together with common honesty. And when Enoch and Noah, Moses and Solomon and John, are continually lugged in to grace the pillars of the lodge-room, the multiplication of the falsehood becomes infinite, and our very professional men and scholars are deceived by it.

Untruths so barefaced seem to be harmless. They *have* seemed so, but it was an error. When *Clinton* and *Van Rensselaer*, when *Feltus* and *Milnor*, have stood and do stand, stepfathers to this absurdity, it cannot be, and ought NOT to be matter of surprise, that active spirits, and less learned men, like *Ganson* and *Sawyer*, *Whitney* and *King*, *Barton* and *Bruce*, should risk their lives for it in the belief of its heavenly origin, and eternal duration.

I *name* men; for I would bring the cause home to every heart. I name the dead whom I revere, and the living whom I respect; I name them, not for reproach, but that all may see and know, how the wicked falsehood commends itself to inferior minds by the character for intelligence and truth possessed by these good men in all our country. Their names are used, and are

freely used, and a shame it is, they are lawfully used, to recommend false Freemasonry to the ignorant, and to cover it from the glance of the jealous. A recently authorised defence of Freemasonry, published with many credentials of recommendation, justly lauds these names, and legally claims their reputation in support of the mystery. While they will have it so, be it so ; but I do them no wrong, in pointing out both to them and to the world, the base and false character of Freemasonry. I do them a kindness ; and with my whole heart desire for their sake, and for the sake of their country, that the living will clear themselves. They may clear themselves ; every upright mason may and must clear himself of freemasonry, but no man can clear the institution, no body of men can exculpate the institution ; that is branded in its forehead with a false date, and a false origin : so false that its very excuse is, no man will believe it.

Many things are told of the temple of masonry built under ground by Methusaleh, and the pillars set up by Enoch to preserve the secret through the ruin of the deluge, and of Noah's lodge in the Ark. Moses' masonry and Solomon's, with that of Pythagoras, Plato, and Nebuchadnezzar, are all related, and well known. Freemasonry dwelt with them, as the handmaid of Christianity, reconciling Herod to John the Baptist, and making Nero a brother of the Apostles.

This noble Order wears a square and compasses, or two keys crossed upon the breast, and a little short apron about the loins, with many pictures upon it pleasing to children. It talks very loud, but all its acts are done with night whispers in secret places, where one is set with a drawn sword to watch, like a crow upon a tree-top, while the flock are down in the field pulling up the corn. The Order swears very profanely, taking the name of the Lord in vain on many occasions, and the obligations it lays upon its members are too fearful to be treated lightly. As these are almost incredible, we will submit the hard points for your consideration in simple questions. Let any who have been masons, sustain the truth by responding in an audible voice.

Ques. 1. Does the oath of a master mason require him, on seeing the grand masonic hailing sign of distress given, or hearing the word accompanying that sign, in any case, to fly to the suffering brother mason's relief at the imminent hazard of his life? "We know it does." See *Light on Masonry*, p. 62.

Ques. 2. Does the oath of a master mason require him to obey *all* regular signs, summonses, or tokens, given, handed, sent, or thrown to him by a brother of his degree, without any exceptions in the body of the oath? "We know it does." *Ibid.* pp. 62 & 130.

Ques. 3. Does the master mason's oath require him, to apprise a brother of his degree of *all* approaching danger, whether it be legal or illegal? "We know it does." *Vide Light on Masonry*, pp. 62 & 130.

Ques. 4. Does the master mason's oath make it his duty to go on every errand required by a brother, good or bad, lawful or unlawful? "We know it does." *Vide Ibid.* p. 63.

Ques. 5. Does the oath of a master mason require him inviolably to keep the secrets of a brother master mason, without any exception in the body of the oath, only to the high crimes of murder and treason, and even these to be at his election? "We know it does." *Vide Idem*, p. 63.

Ques. 6. Does the oath of a Royal Arch mason, require him inviolably to keep a brother Royal Arch mason's secrets, without any exception in the body of the oath to any crime whatsoever, murder and treason not excepted? "It does." *Vide Idem.* p. 130.

Ques. 7. Does the oath of a Royal Arch mason require him absolutely to *espouse* the cause of a brother Royal Arch mason in difficulty, so far as if possible to extricate him from his difficulty, whether he be right or wrong? "It does." *Vide Idem.* p. 130.

Ques. 8. Does the oath of a master mason require him to pay obedience to the constitution of the Grand Lodge, and the oath of a Royal Arch mason require him to pay obedience to the constitution of the Grand Chapter, which constitutions they have never seen, and to rules, bye-laws, and regulations, which are yet a secret to them? "They do."

Ques. 9. And are each and every one of these obligations sanctioned by the constituted authorities of freemasonry, and also by the forfeiture of life of the juror, and enforced by the penalty of a cruel, most barbarous, and inhuman death, to be inflicted upon the wilful violator? "They are." *Vide Bernard's Light on Masonry*, pp. 63 & 130.

We here impeach the institution of each of these nine specifications, and hold the mystic order by the mouths of these witnesses,* to answer with a plea of GUILTY, or *not guilty*. If *guilty*, the sentence of annihilation comes with the unanimous voice of the people. If the plea be *not guilty*, as seceding masons we pray, and as antimasons we demand, that these specifications be brought to trial, not by a feigned issue, but by a genuine issue, at the bar of a high judicial court, or at the bar of the legislature; in order that the truth may be made manifest, and the public peace restored. We will establish the accuracy of our charges, by the mouths of antimasons who have already publicly abandoned the secret order at the hazard of their lives; and in such a court, we will also establish it by the united testimony of our most respectable citizens, freemasons. The witnesses called shall neither be men of low repute, nor of blemished character; but they shall be honest men, independent in their circumstances, and freemasons initiated, and well instructed in the forms of the order.

† Let the trial come, and the judgment fall on the guilty head. If Antimasons charge Freemasonry in these points of her oaths unjustly, let them bear it; and if the institution of Freemasonry is so corrupt and nefarious

* LEONARD BLEECKER, Esq. Master Mason, and JARVIS F. HANKS, Royal Arch Mason, arose and stood before the Assembly affirming these things in an audible voice. Others were expected to be present, one of whom declined because his shop is not insured!

† This trial may be had by disputing the competency of a Royal Arch mason to be a juror, or a witness, on trial of some indicted Royal Arch mason: and he who brings it to issue will gain honor.

as these shew, let honest Freemasons consider what they bear, and throw down the load, ere it crush them.

Nothing will kill the falsehood so quick as this course. It will be dead suddenly, cut off with the sword of public justice, and buried by the whole people: that the Fraternity may be "duly prepared" for this great event, we have one consideration to present them. In the court of Oyer and Terminer, at Batavia, Genesee Co., 6th April, 1829, came on for trial, the cause of the People against Sylvester Lincoln, town-clerk of Bethany: Judge Birdsall presiding. This was an indictment against the defendant for excluding Harvey Prindle and others, *Freemasons*, from the list of jurors, and for returning their names to the county clerk, as persons not qualified to serve on juries. The jury for the trial was kept clear of Freemasons on one side, and of men who had formed an opinion against the right of Freemasons to the rank of qualified jurors, on the other. After a patient trial, Judge Birdsall gave the jury a short, but very clear charge as to the rules of law; and having retired a moment, they returned a verdict of NOT guilty.

CHECK DEGREE.

Some freemasons affirm "there is not a word of truth in Morgan's Book," forgetful of the *Test oath and word*, which, with the ceremony of giving it, constitutes the *Check Degree*. The hated book for which freemasons destroyed the compiler, is only "a hoax," "a speculation of the bookmaker," if we can believe the lodge-going brethren; and again they say, those who renounce "never were freemasons," and offer in proof to bet large sums, that "they cannot enter any lodge in the United States." This last is a sweet morsel of masonic prevarication. They affirm a falsehood, and offer a truth to substantiate it, which truth itself is, when rightly understood, a demonstration of their mendacity. They offer a selfish bet upon the possibility of renouncing masons entering the lodges, because few have taken the check degree, without which no mason might enter a

strange lodge : but the existence of this degree is a memorial, enduring as the false order itself, of the faithful character of Morgan's book. He so completely turned every bolt, and threaded every chamber in the labyrinth of freemasonry, that the tyler with his drawn sword can no longer hope to keep out cowans and *profane* persons. This degree was invented by some Solomon of the age, to prop up the falling fortunes of the order ; and owes its being, as every lodge-going brother must know, to the revelation, and to the accurate revelation of freemasonry made by Wm. Morgan.

He must unavoidably know it. For we know personally and masonically, that a messenger went express to the Grand Lodge of Massachusetts from the *Grandees* of New York, informing them *officially* of the perdition of freemasonry by the publication of Morgan's book : and it was understood that a similar express carried the melancholy tidings to the proper authorities throughout the United States. Again, every lodge in Massachusetts was in consequence of this information, required by an *express* from the Grand Master "to admit no stranger as a visiting brother, *until further orders* ;" but permitting men of known integrity to be admitted on their oath, that they were members of the fraternity, regularly made in a legally constituted lodge. Thus was your orator admitted to the fellowship of the Massachusetts Lodges, Jan. 1827. He was not examined at the door, as the custom had always been previous to the publication of Morgan's book. Every member of the lodge present both knew he was not, and knew the reason why. The custom of admission by examination was suddenly laid aside, and a new custom adopted. Every attendant of the lodges must certainly know of the change, and the reason assigned for the change of this custom : viz. that an examination was no longer a safe test of a mason, for Morgan's book had put it in the power of *all* men to pass a masonic examination.

This was the case in Massachusetts ; and it was understood to be the case in every state. At length came the "*further orders* ;" which were this *check degree*, carefully borne by a special messenger, and given only

in the pretended *sanctum* of freemasonry, the lodge-room ; but, as we never went there a second time, these reversed rays of masonic light met our eyes, only when they were made public by later revolvers from the false order.

The *check degree* originated with the Grand Lodge of New York, and went out with their official authority to the respective Grand Lodges of the United States, and also to Great Britain, Ireland, and the continent of Europe, by the hand of masonic dignitaries. They had some difficulty in fixing upon the new device. Various ways and words were proposed ; and one for its singularity shall be mentioned here. MORGAN made them this trouble, and he had paid the forfeit ; " let his name, while it serves as the check word, serve also as a warning to transgressors." But in the midnight lodge, SOL, backwards, prevailed over MORGAN ; which order the lodge of Light will reverse to the ruin of freemasonry. When the visiting brother approaches the door, the tyler should say : " Do you wish to visit this lodge ? " " If thought worthy," he replies. " By what are you recommended ? " " By fidelity." " Prove that," says the tyler, advancing and throwing out his hand obliquely forward to an angle of 45 degrees, the hand open and thumb upward. The visiting brother advances, places the back of his *left* hand against the *palm* of the tyler's *right*, still extended, puts his mouth to the tyler's ear, and whispers L O S, and then pronounces los. See *Light on Masonry*, p. 86.

You may inquire : " if this secret is out, how do the masons do now ? " Alas ! they do but poorly. We hear from their *sanctum* oftener than from the divan of the distressed Turk. Fresh arrivals bring intelligence that they are all again waiting for " further orders," the invention of another substitute for the lost word.

In this dilemma of freemasonry we observe that the General Grand Chapter of the United States is now in session in this city. They must have plenty of business on hand only to prop up the falling pillars of the temple, and to secure the secrets of their profane tabernacle ; but nothing more important, surely, than to provide a substitute for the check degree, and the lost word of

masonry. We may hope for some ingenious contrivance from the congregated wisdom of the royal and sublime masons of all the United States ; some device of itself so cunning, that it will creep through the fingers of the masons, and burst upon our astonished sight with the splendor of the great mason its author ; who must believe the affairs of the world turn on freemasonry, while the affairs of freemasonry clearly turn on this new check degree. The General Grand Chapter are above taking advice, or we would freely offer them a hint, drawn from the habit of the bee. When the hive lose their queen, they go all to raise up a new one ; and she comes forth the common offspring of the whole swarm, without dangerously inflating the vanity of a single bee. We much fear that the *Queen Check* of freemasonry, of which the General Grand Chapter may be this very day in painful travail, would, though feeble and short-lived, quite ruin the faculties, and turn the brains of any single freemason : it should seem that in order to live and reign, the grand check ought to be the joint product of the combined energies of the whole masonic hive.

To reconcile the existence of a check degree in freemasonry with the assertion that Morgan's book is a hoax, requires great experience. Wise men account for it in various ways ; but this way is preferable. The masons who deny that book, are a peculiar sort. Nature has impressed a similarity of features upon animals of the same class, and upon animals having a striking similarity of character. The flat-headed race, that crawl on the belly, eat dust, and inhabit secret lodges, have, I believe, uniformly a slit in the tongue. This is a despicable tribe of animals ; we cannot look on them without abhorrence, but by reflecting that nature gives this double tongue only to catch flies.

Here I would turn to one particular class of auditors
Christian Brethren, Freemasons !

By your first title, you are the salt of the earth ; by your second, you lose your savour, and the earth is corrupted, which should be salted by you.

By your first title you are the lovers of truth, hating lies ; by your second, you are the pillars of a system of delusion and falsehood.

Christian Brethren, Freemasons !

You are named *Christian Brethren* for him, whom, as *Freemasons*, you dare not so much as name with the love and reverence due to IMMANUEL. You are members of a secret society, in whose ritual of religious worship the name of the holy Redeemer is not found ! Christians, and members of a nocturnal association whose constitution requires you to receive all men as brethren who, have the grip and token and the sign and pass, be they pirate, or bandit !

Christian Brethren, Freemasons !

By your former title you let your light shine before men ; by your latter, you pretend to great light kept under a bushel. Why did some ancient converts to the gospel partake in the ceremonies of the heathen ? It was to increase their influence with their pagan neighbors. Why do you go down into the dark temple of Freemasonry ? It is to increase your influence over the hearts and lives of the thoughtless and unhallowed spirits that gather there. You are eating the feasts of idolators in pagan temples. The Christian who shaves his head to win the Mahomedans, and swears by Fo to gain the Chinese, and wears an apron to win the Freemasons, is deceived if he expect thus to become, like Paul, all things to all men. There are things innocent, in which it is the true spirit of the gospel to be accommodating ; but it is not innocent, profanely to swear, or to cause others to swear, to keep that a secret which is written and spoken and exhibited upon the house-tops. This is not innocent, to pledge the life God has given, to the performance of duty enjoined by man. This is not innocent, to go searching after the true name of the Deity in a concealed Mystery, and to make the revealed name of the Eternal a pass word of lodge door entrance, on a level with *shibboleth*.

Christian Brethren, Freemasons !

Once we lived, as you do, indifferent to Freemasonry for good or for evil. Seeing it, however, a staff of Egypt for the children of Israel to lean upon, the fear that it would pierce the hand of the upright in the day of his calamity, prepared us to believe the facts which have since aroused the attention of the country. Examine the nature of the secret thing, and do not despise the warning voice of a brother. Pray do you inquire whether your masonic and your Christian obligations accord, and condemn not the voice of tens of thousands, who cry out upon the institution that profanes the holy scriptures, breaks the sixth commandment, treads under foot our constitutional liberties, and says, "who sees me ! who !" Harken to the voice of those who have searched what you have not much heeded, and who tell you that the whited house of Freemasonry is a sepulchre, and that the virgin daughter Freemasonry is a harlot, and that the social fraternity Freemasonry is a snare for the simple, and a net for the souls of men.

Christian Brethren, Freemasons !

You do not believe that the mystic order is of divine origin, but the legitimate authorities of the mystic order maintain it ; and you maintain the legitimate authorities. You do not believe that the Master of a Lodge has any right short of profanation, to give a candidate a white stone, with enigmatical letters on it, and say : "*to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save him that receiveth it.*" But this is done by the Master of all Mark lodges (*See Bernard's Light on Masonry, p. 99.*) and your name sanctions the Mark lodges, and the legitimate acts of all the lodges. You do not believe that "the principles of speculative Freemasonry contain and inculcate in substance the same truth, and propose the same ultimate end, as the doctrines of Christianity taught by divine Revelation : " but the Grand Chapter of the State of New-York officially declare it ; (*see Town's Speculative Masonry, p. 13*) and you support the Grand Chapter ; you !

Christian Brethren, Freemasons !

The abominations of Freemasonry are tedious for you to hear ; but they are performed by some under guard of the tyler's sword with no little zest. Incense is there burnt upon a mock altar to JEHOVAH. (*Light on Masonry*, p. 122.) An oath is there taken "I solemnly swear, (it should be *I profanely swear*) in the presence of ——— that I will *revenge* the assassination of our grand master Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree !" (*Bernard's Light on Masonry*, p. 198.) There you give your life, which is not yours to give, in pledge for your faithful performance of that which it is not lawful to do ; consenting yourself "to be struck with the dreadful poniard of vengeance," and also "to be ready to inflict the same penalty (of death,) on all who shall betray the secrets of this degree." (*Idem*, p. 200 : Elected Knights of Nine ; and Illustrious Elected of Fifteen.) There false prayers are repeatedly offered to the Majesty of heaven for deliverance from mock dangers, which the brethren create for their own amusement. (*Ibid.* pp. 64. 131. 134.) There the visible presence of Jehovah is contemptuously represented ; (*Ibid.* p. 140.) There the Ark of the Covenant is opened in vain show ; (*Ibid.* p. 142.) There a human skull is put to the lips filled with wine, and, earth having been already ransacked for penalties, and the immortal soul previously put in jeopardy of heaven in the oath of the Red Cross Knight, (*Ibid.* p. 150.) nothing is left to the Knight Templar for aggravation of punishment, but the fiery lake and the fellowship of devils ! and the spirit of Freemasonry, sinking the offending soul to eternal perdition with the full weight of his own sins, attaches also to the masonic penalty "*all the sins committed by the person whose skull this was,*" should he "ever knowingly or wilfully violate *any masonic obligation whatsoever !*"

Christian Brethren, Freemasons !

It is not sufferable. You belong to this order ; you support these abominations ; though you know not of their existence, they do exist ; they are the legitimate

operations of that secret order, which order you sustain with your name, not knowing the wickedness of the parts which lie beyond you. You are responsible for them, as the root is for the stock it rears, and as the stock is for the branches it puts forth. You may be novices in the mystery; you may have only stepped within the threshold of the mystic temple, you may have even withdrawn your services from that partial entrance of the outer court; but your name is *Freemason*; your name appears to strangers on the wall of the temple; and your name, to their view, sanctions whatsoever is masonically done in the courts or yards, in the halls or chambers of the temple. You may flatter yourself that you are out, while your name remains in the society; but it is not so. The world asks "is his name, by his voluntary act, registered on that roll?" "It is!" Then any young man, who honors you with the belief that you are a trusty man, will lightly enter the lodge, and enroll his name there on your responsibility. Your name is all that the evil minded of the fraternity want. With the cover of your name at the outer gates, they will find hands to do the desired iniquity, far within the chambers you have never seen. That which they should not have, your name, you allow them; that which might be of service to restrain and correct them, your presence, you deny; and thus your imperishable name dwells where you refuse to allow your perishable body so much as to enter; and your influence and reputation are freely left to support a society which you heartily reprobate.

Christian Brethren, Freemasons!

The Apostle charges us to lay aside all deceit and hypocrisy. Freemasonry is deceit and hypocrisy: it pretends to be wise,—we know it is foolish; it pretends to be learned,—we know it to be absurd; it pretends to be the gift of heaven,—we find it to be a servant of the destroyer. It dates from creation, but shows its name for the first time 112 years ago. It professes a republican spirit, and arrays itself in all the splendor of affected royalty. It makes ungodly and impious men its high priests, and profanely surnames them, like the

holy Son of God, "*forever after the order of Melchisedeck.*" Freemasonry is a lie, and the Father of lies must be the father of it. Therefore, you ought to forsake its assemblies, and to come out from it openly. The light of your example should warn youth to avoid its snares, instead of leading youth into them; and not for one moment ought you to allow your names to be quoted, as the silent members, and secret but actual supporters of this system of delusion, and of filthy abominations.

FREEMASONRY AND JESUITISM.

The organization of Freemasonry, like that of Jesuitism, is complicated and mysterious. The order is formed into forty or fifty classes or degrees, each class having its peculiar obligations. This arrangement, so important to the ready action of the body in matters of state, runs through all the details of the order. Power is divided and distributed among the various limbs and members, but the body is one, impelled by one spirit, and obedient to one head. They have an ostensible object, and a real object. To maintain and propagate the gospel was on the front of Jesuitism, as benevolence is on the front of Freemasonry, while the real aim of both has been *self-aggrandizement*. To this their curious form, their vows of secrecy and of fidelity, and "their pliant morality, to soothe and gratify the passions of men, and to fix their attachment to the order," alike tend, and in the accomplishment of their object, they have been equally and astonishingly successful.

We are far from believing of the Jesuits, that as individuals, they were the monsters of chicanery and treachery, which the doctrines and dogmas of the order prepared them to be. They were ornaments of human nature and blessings to society in their independent capacity. It was only when the man was lost in the Jesuit, that the pernicious character of Jesuitism displayed itself, and all the machinery of its orders and classes was discovered to be an engine of political intrigue fit to oppress every thing which gave it umbrage, rather than to accomplish the purposes of charity; fit

to domineer over kings and magistrates and people, to intermeddle in all affairs, and all factions; and on all occasions to render the influence and good graces of the fraternity more important to success than useful to virtue and patriotism.—*D'Alembert*.

It was evident at length, that so great a Society, so complicated, classified, secret, and extensive, was naturally adapted to other than religious services. The oppressed nations sought for the source of its actual power, and traced it to its system of Secret Associations. "The proofs of this are *historical*. The domination of the Jesuits in Germany, Naples, and Italy, in the 17th century was founded on the system of Associations. A remarkable act of the Genoese Republic in 1604, is evidence: it had been ascertained that the Jesuits had formed societies, with codes and resolutions opposed to the ordinances of the state, and in which the members took oaths to vote at the elections of the magistracy only for those of their association. The Genoese senate instantly prohibited this brotherhood from holding any assembly." *Foreign Review*, Oct. 1828. p. 311.

Jesuitism and Freemasonry alike began independent of politics, and alike have run headlong into them; and the pride and abuse of power, which they have both exhibited, makes it the patriot's duty seriously to demand whether in an established state, it can be allowed that a peculiar body of subjects or citizens, should incorporate and regiment itself; should establish a secret constitution, tribunal, and code of laws, and appoint its own executive officers; should combine and arrange rules of action, signs of recognition and rallying points both for darkness and light, no matter how pious or benevolent the object of such society may be?—*Foreign Rev.* can a fraternity form itself into thirty or fifty ascending classes; administer oaths of fraternal alliance, and of unconditional obedience to the secret laws, and unknown constitutions of the mysterious order, all for sake of sweet charity? It is impossible. Seven hundred brotherhoods, or Lodges of Jesuits in France, alarmed that nation A. D. 1742, although these "professed submission to princes and magistrates, and the doing of all kinds of good works." And 2500 brotherhoods

of Freemasons in the United States may well alarm the sovereign people, notwithstanding these too profess to meddle with neither politics nor religion, but only with the exercise of brotherly love.

Freemasons are connected with us by every social, civil, and religious tie. They are our kinsmen and brothers; they are our companions and neighbors.—They frown at once upon our jealousy of “the most ancient and honorable,” “the most benevolent and useful society that ever was, or, perhaps, ever will be;” and threaten to sever the friendly ties that bind us, if we cherish our doubts, if we publish our fears, yea, if we declare facts invulnerable as truth, to the prejudice of the vainglorious order. They would make us believe that we intermeddle with what concerns us not; or that, speaking with the knowledge of seceding masons, we are more to be suspected by the public in our open declarations, than the order is to be feared in its *secret oaths*; more to be distrusted on a jury, than the men who are sworn to assist a brother out of difficulty, “whether he be right or wrong;” less to be believed on the witness stand, than the men who will conceal the highest crimes of a brother mason, committed against the commands of God, and the laws of the land, “murder and treason not excepted;” more to be dreaded in our political character, than the men who are secretly sworn to prefer the civil and military claims of a brother of this charitable society at the polls of an election; and less to be trusted in a bargain, than the men, who lecture and learn to point with one finger or two, to get a secret advantage over their fellow citizens in the ordinary transactions of life.

Ah! brother masons, we are your neighbors and kinsfolks, as much as you are ours. A loss on this score would be mutual. We know that the *masonic order* is guilty of these charges, that the institution of Freemasonry is guilty; but that you are personally guilty, we cannot affirm or deny. You may not have taken the degrees of your order in which these things are sworn and taught; we do not say you have. But we do say, that the order in its legitimate degrees, conferred by its legally constituted authorities, requires and teaches

these very things, and things still worse. If you will quarrel with us for the sake of this secret institution, and sever the kind relations which subsist in society, for the attachment you cherish toward this mystic order, we regret it ; but you will permit us to draw consolation for our loss, from the increased confidence with which we shall shake by the hand those whom we continue to take by the hand, and from the joy we feel in common with all republicans, independent of the *cabletow*, on account of our happy escape from the snares and pitfalls of a secret and powerful and selfish aristocracy.

"It is certain," says a celebrated French author, "that the greater part of the Jesuits, those who in that society (as elsewhere) interfere with nothing, and who are much more numerous among them than is imagined, ought not, had it been possible, to have been punished for the faults of their superiors. Thousands of these innocents were confounded unwillingly with a score of criminals."—*D'Alembert*.

It cannot possibly be different with respect to Freemasons, unless they condescend to create the distinction. The innocent are as a hundred, to one guilty ; but if the hundred will maintain the secret constitutions, which justify that guilty one, they must all fare alike in the proscription and punishment of Freemasonry. We beg and intreat them to separate themselves ; to come out from the unclean thing ; to abandon the order whose laws and constitutions contravene the laws and constitutions of our country ; and if they will not hearken to us, we must resist them, *for they are to be blamed*. Are they freemen ? So are we. Are they honest men ? So are we. Are they lovers of peace ? So are we. Are they jealous of oppression ? So are we jealous of oppression. We are in no way their inferiors ; we are as free born, we are as kindly nurtured, we are as generously tempered, and as bravely instructed as they are. We have with them an important difference of opinion, which we will settle by the establishment of facts on legal evidence. We urge them only with the force of truth.

We have with them an important difference of opinion, vitally affecting the liberties of our country, which

we will settle with them by the peaceful ballot box at the polls of the elections. We do not wish to proscribe them; but we proscribe the secret order. Our resolution is taken; Freemasonry must bite the dust. The means we use to destroy it, are in accordance with all our political and social usages. We publicly impeach it on the anniversary day of its great transgression.—We circulate truth by papers and pamphlets, by sermons and orations; and we enforce the moral weight of our deliberate opinions, by the free exercise of our elective franchise. O, glorious Liberty, which makes morals and politics one!—Which unites those often separated principles of action—and carries the axioms of a sound morality into the very heights and depths of political activity! Glorious principle of Antimasonry, to restore the golden age of republicanism, and to establish a new dynasty, in which it is not asked of what party name is the candidate; but is he a free man, as well as free born? Is he free from secret oaths of selfishness? Is he free from obligations to a mystic brotherhood, enforced with the penalty of death, and sealed with human blood? Is he free from every pledge of secret favoritism? Is he free to exercise impartial justice, to distribute equal favor, and to show common kindness to all his fellow-citizens alike? Is he free to take the oaths of public office? Or has he already upon his conscience, and upon his soul, an oath to a government, which is not this Republican Government? an oath to obey a law, which is not the public law of the land? an oath to serve, and to defend any constitutions which are not the free constitutions of our country. Then he may be a Freemason;

“A brother to princes, and fellow to kings;”

Ahiman Rezon.

he may be a “most excellent high priest,” a “sublime and most illustrious knight of the order of St. John, of Jerusalem,” or even a “sovereign prince of the royal secret;” but we will prefer the freeman, who is the friend of all his fellow-citizens, to this sworn brother of a secret aristocracy.

Sound principle and masonic management conspire to make us take this course. The craft charge it upon us as a reproach ; we fasten it to our flag, as a motto : *Anti-masonry, and down with knavery.* It has been too long that we were blinded to facts, like those declared by Cadwallader D. Colden, by Ner Middleswarth, by Colver and Thacher, and Mulford. "It must be obvious that the whole machinery of the institution of Freemasonry is peculiarly adapted to political intrigue." The present condition of Pennsylvania fully illustrates this truth. On canvassing for a candidate to be put in nomination for governor of the state, five or six thousand votes in Philadelphia alone, are said, by high masonic authority, to be dependent on the candidate's assuming the obligations of a mason. Mr. Middleswarth might be excused from the cabletow and red breeches, but not from the oaths of Freemasonry !

This estimate is well enough for the secret of the Lodge room ; but published in patriotic exposure, by the speaker of the house of representatives of Pennsylvania, it is too high by one half. The people will not fulfil it ; the hood is lifted from their eyes, and they will shift their votes to the other side of the account with a tremendous balance against Freemasonry. Twenty two masons in the city of Lancaster, Pa. hold thirty one offices ! But in the village of Brooklyn, N. Y. it is said on the best masonic authority, that an indefinite number of masons hold every office among their 12000 fellow-citizens, from President to Constable ! In the city of New York no man has attempted to go through with the inquiry into the number of mason office holders ; the work is arduous, but it will be done. In the mean time, it is easy to learn, on inquiry, that the Mayor, the Recorder, all the superior Judges, the Circuit Judge, the President Judge, and a large quota of Aldermen are Freemasons. We do not impugn their official purity and integrity ; but we are free to say, that occasions offer on which we could repose less limited confidence in them, were they free of all ties and oaths, except the public ties and oaths of their several offices. Human nature is weak enough at the best, without a secret and selfish oath to betray it. "Lead

us not into temptation," is a prayer contrary to the spirit and to the letter of masonic obligations. We respect our republican institutions more, than any incumbents of office, and with honorable Freemasons we frankly remonstrate against their seeming to keep oaths so much at variance, as the oaths of Freemasonry, and the oaths of their country.

The people ask of every candidate for public office, and they have a right to ask of freemasons; 'are there yet the treasures of wickedness in the house of the wicked, and the scant measure which is abominable? *Shall we count you pure with the wicked balances, and with the bag of deceitful weights?*'—Micah. This community cannot count the men pure who resolutely keep their masonic oaths. These oaths are before the public, and in their literal interpretation they are unanimously accounted a scant measure in the conscience of the keeper; and concealed in the breast of the wicked, they are a false balance, and a bag of deceitful weights. In the scales of justice, and in the even balance of a fair and honorable competition for public favor, the obligations of Freemasonry are false weights, not publicly stamped and sealed, but privately concealed; they are not equal, and they are kept hid because they are not equal. "Cum honesta semper publica gaudeant, scelera secreta sint." *Things honorable delight in publicity; but sin conceals itself.*

The oath of office requires the candidate elect 'to discharge the duties of his office according to the constitution and laws of the State, without any fear, favor, partiality, affection, or hope of reward:' but if he is a freemason, as high as the degree of Master, he has previously taken an oath of selfish duty to the secret brotherhood, which oath binds him by ties not common to the community, but partial to the members of the fraternity; which binds him to aid, defend, and support a brother mason without legal stint or moral limitation, in the words of the oath! Not deciding that a public officer, a freemason, always observes his masonic, in prejudice to his official oath; or that he observes his official oath to the entire neglect of his masonic obligations, the People decide that the oaths of office and of

freemasonry, are inconsistent, and they reject from their ballots the names of sworn freemasons.

Freemasonry sends up a full volume of cries, loud and long as those of the old craftsmen: "Great is Diana of the Ephesians," in which a multitude ignorantly join, exclaiming Persecution! Proscription!! Antimasonry is political!!! As if it were persecution to refuse to keep ardent spirits in our houses; or proscription to refuse our vote to a man who does not please us; or a crime for men to come to the polls in the spirit of freemen, frankly avowing a wholesome and salutary jealousy of a secret and powerful and offending fraternity! Antimasonry is erect.—In New York, Pennsylvania and Vermont, its step is firm, and its foothold is sure. The political controversy is unavoidable; men have only to inquire: "what part shall I take in it?" The battle is joined. Victory alone can part the combatants. Spear crosses spear, the clash of hostile swords is heard on the breeze. The shouts of contending parties resound from Lake Erie to Massachusetts Bay; from the Green Mountains along the whole line of the Alleghany to Alabama, they roll on with the voice of distant, but terrible thunder, making the guilty tremble in the utmost borders of our inhabited country. It is a glorious strife for liberty; the midnight robber of our equal privileges has felt the forceful spear of Antimasonry in the depth of his darkest caverns, and now, with a lusty voice, cries *craven*, on the field where the battle began. In Monroe county, the dastard foe surrenders both his camp and his baggage at a blow. Many of the Lodges and Chapters of Freemasonry in the western district of New York, throw down their Charters, break up their ranks, and take to the bush. An open field they shun in battle, as they do the light of day in the lodge room; and they surrender their banners, the better to carry on their secret war of ambuscades.

The saying of the prophet is wonderfully fulfilling: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee. How art thou fallen from heaven, O Lucifer, son of the morning!"

How art thou cut down to the ground that didst weaken the nations !”

Many General Grand Freemasons lift up the ejaculation of idolatrous Micah : “ Ye have taken away my gods, and what have I left ?” Their tyler’s sword no longer avails them, the grand hailing sign of distress excites no sympathy in this war, and the omnific word of a royal arch mason cannot save the charitable sons of light from political overthrow.

This day a year will see the national Convention of freemen at Philadelphia, convened to carry the war of annihilation against Freemasonry into every section and corner of the nation. The blow struck we will steadily follow up, trying the boasted mystery of ages with the touchstone of the ballot box. We will know whether this bragging order, which pretends to have survived the wreck of the old world, and the changes of nearly six thousand years, can support itself through the changes of a republican administration, and the wreck of public confidence. We will test the potency of its mystic gavel, the evenness of its christian temper, and the gallantry of its brave knights. We will try the authority of its grand Commanders, and Sublime Sovereigns ; we will know the holiness of its most excellent High Priests, and Reverend Generals, we will prove the awful power of its secret Gods, Mah-hah-bone, and Jah-buh-lun. We will shame its proud look ; we will tame its vituperous spirit, and we will break its very bones with the soft words of wisdom and of righteousness. With the blessing of our God, and of our father’s God, we will push on the victory from conquering to conquer, until the knell of Freemasonry is tolled in every county in the State, and in every state of the Union ; and until triumphant Antimasonry proclaims a new day of jubilee in the Capitol of our country.

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MONTHLY MAGAZINE.

MEMOIR OF THE JESUITS.

Freemasonry is not the only secret and dangerous combination of men, which has threatened the nations of the earth. The members of the order have such confidence in it, and the community have so great respect for them, that Antimasons can hardly bring their views home to the hearts of many citizens who love their country, and hate all iniquity. In this article we intend to hold up the Society of Jesuits, as a mirror to reflect a faithful representation of some of the most odious and alarming features of Freemasonry.

The Jesuits were religionists of the 16th, 17th, and 18th, centuries, who aimed at universal influence and power. From Canada in the North West to China in the South East, and from Patagonia to the Arctic circle, their societies were once to be found. They were a secret order of high pretensions. Their name was one of pride and blasphemy, *the Society of Jesus*. Their members were men of talents and learning, of prudent zeal and indefatigable industry, so much so, that no body of men of their time could in these points compare with them. 'Not a Jesuit but can say, like the Demon in Scripture: My name is Legion; an offence to one of the mysterious order is resented by many thousands. Never did a republican love his country, as every Jesuit loves his Society; the very lowest of its members interests himself in its glory, of which he thinks some rays reflect upon himself. There is not even to their brother the

cook, or the apothecary, one among them who is not proud and jealous of it. They are all put in action at once by this single spring, which one man directs at his pleasure. This love for their society subsists even in those who have left it : whether it be a real attachment founded upon gratitude, or a policy founded on interest, or on fear, there is hardly an ex-Jesuit preserves not his connexions with his old brethren; and who, even though he has reason to complain of them, does not show himself attached to their interests, and ready to defend them against their enemies.' *D. Alembert, p. 42.*

Professing to be a religious order, they made the vow of poverty and they attained great wealth : professing to be a religious order, they disclaimed meddling with politics, and they grew to enormous political power ; professing to be a religious order, they abjured the world ; and they exercised a spirit of intrigue and ambition, of insolence and oppression, that at length ruined them. Their society became nearly half what the eloquent Mr. Brainard in 1825 described his Fraternity to be : "What is Masonry now? It is powerful. It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of any importance ; and among the other class of community, to the lowest, large numbers, capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the Desk, in the Legislative Hall, on the Bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, and in one place as well as another. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by : good or bad, the world must take it as it is. Think of it, laugh at it, hate it, or despise it, still it is not only what I have told you, but it will continue to be ; and a world in arms cannot stop it."

The Jesuits became formidable, factious, and turbulent; and for this cause every state in Europe sought to be purged of them.

Their political power was alone a crime. No society ought to be suffered under a wise government, which accumulates wealth and numbers sufficient to make the society formidable to the constituted authorities and to the laws. And notwithstanding the Jesuits became formidable rather by the acquisition of power under the government, than by opposition to the rulers of the people, still the jealousy of the magistrates awakened, and Jesuitism deservedly became a proverb.

The controversy began upon the doctrines of the Jesuits, and it was vigorously pursued, as many now would have us pursue the masonic question, independent of politics. The immortal PASCAL in the *Provincial Letters* gathered up their absurdities of doctrine, and overwhelmed them with an irony equally chaste and irresistible. "This Master Piece of pleasantry and eloquence diverted and moved the indignation of all Europe at their expense. Their answers, illwritten and full of gall, were not read, while every body knew the *Provincial Letters* by heart." No triumph of a moral nature could be more complete, than that of Paschal over the Jesuits. By it he gained a name greatly to be desired, a name that has outlived his enemies, and that will live, when the society of Jesuits have passed entirely away; but the society itself long outlived him.

They were not built on moral principles, and therefore, they were not overthrown by exposing their false maxims. They stood upon the strength of their political power; and they were able to prostrate their foes in the dust, and to crush many under foot, a century after their entire moral discomfiture by *Paschal*.

Their doctrine of *Probabilism*, by which every doubter is permitted to take the more convenient side, and is safe if he take a *probable* side, though he may think the opposite side is the more probable, made sport for the inhabitants of Europe 100 years, without sensibly shaking the power of the Jesuits. They taught,—(they—that is one of their moralists with the sanction of his book by the proper authorities of the order, taught,) that "in case of a matter before a judge, where both

sides are equally probable, the judge may lawfully decide in favor of his *private friend* ;” and that he may, moreover, “decide first on one side, and then revoke his decision, with the object of serving his *friend*, provided it be done *without incurring scandal* ;” which is the exact spirit of Freemasonry. They were known to be men of talent and of general integrity, men of learning and of piety, and above all, men of tremendous authority united in one body, able to point a thousand swords at any life, and a thousand tongues at any character, that might oppose them. One man with mental vigor enough literally to execute upon them Capt. Bobadil’s plan of defeating an army, and, indeed ten thousand such men fell upon them singly with great courage and vigor. The Jesuits in unbroken phalanx, defended themselves “by exclaiming against the injustice of condemning the whole body for the extravagance of a few, of presuming the actual evil of their opinions from documents long past away, never extensively circulated, and now buried in the dust of libraries,” and the event showed how inefficient are individual attacks upon disciplined *bodies* of men, and how useless is a moral controversy, to settle a disputed point sustained by political power.

The arm of the law, however, was too strong for their system, and their discipline. They fled before it with the terror of guilt, when it had once broken their sword of political power, and burst their armor of mystery. *Pope Clement 14th* denounced and abolished the society, and we regret that another, in the chair of St Peter has since seen fit to restore it.

The Jesuits might have continued their triumphant influence had they not used it in a way to call into their moral controversy the arm of the magistracy. In Portugal this was effected by their assassination of the reigning prince, and in France by their refusing to pay their just debts, and, also, refusing to administer the holy sacrament to their religious and prostrate enemies the Jansenists. They were expelled without ceremony from Portugal, and in France, by an *arret* of Parliament, their lectures were stopped, 1st April 1762, and in the following August, 6th day, their institute was unanimously condemned, their vows were declared not binding,

and the order was dissolved, and its effects sold. The Parliament had previously drawn up and published a list of Jesuit opinions, extracted from their authentic publications, "a grand bill of indictment against the order, a national accusation taken out of its own profane and profligate lips." This course might be adopted with the very best effect against Freemasonry. There are materials enough in the hands of a thousand enemies of the mystic order, to furnish such a bill of indictment, as the nation may receive, and the American People will try with the witness of truth, and with the jury of the ballot box, according to the best established precedents of Republican jurisprudence.

Freemasonry has, also, many votaries. We do them no wrong by exposing the system; but we do them a service. This cunningly devised falsehood has blinded the eyes, perverted the understanding, and corrupted the heart, of many intelligent citizens. A free and peaceable citizen of this Republic, has been maliciously torn from his wife and children, and deliberately put to death, coolly butchered, after long consultation, and repeated advisement, by highly respectable individuals; and many men in high standing were privy to the design, and assisted in the preliminary measures, although few were present at the fatal catastrophe.

Day by day new discoveries are made of the iniquity of an institution which has ever been equally studious to proclaim its charities, and to conceal its crimes. While each honest member may have individually known but a single instance of corruption, and hoped it was the only one, all the Fraternity and the world have been stunned with its praiseworthy benevolence. Now when inquiry is awakened, and public scrutiny runs through the land it is astonishing what a heap of crime is accumulated upon the head of this mystery. Bringing together in one mass, the crimes before isolated in every corner, they are a mountain of iniquity equally surprising and alarming. So it was in the breaking up of the military Order of Knights Templars in the 14th century, and the order of Jesuits under notice.

But the reader cannot suppose that the society of the Jesuits fell without a struggle, and disappeared with-

out excitement. Their moral influence was prodigious, and their political ascendancy was paramount. To rise upon them outright was too much for the courage of that age in France. To save appearances, the bill of indictment made out by Parliament run against the *pretended* Jesuits; and great fears were entertained for the fate of religion, and the peace of society in the result. The grossness of the charges exhibited against them, and the atrocity of the extracts quoted from their standard authors, were such as to stumble public belief; and had not their avowed theory of infidelity and regicide been reduced to practice by their more zealous brethren, the world could not have believed the righteous charges. But the heinousness of the charges against jesuitism is no evidence of the want of truth; "and there is tremendous proof, that whatever might be the guilt of their principles, it was sustained by the guilt of their practices." *For. Rev. p. 321.*

Societies, like men, become vicious by degrees, they do not venture upon the cold and cruel slaughter of their fellow-men for their first offence; they approximate this height of crime by regular steps in the lower degrees of iniquity. The investigation of F. M. now in the vigor of youth, fetches them to light, and exposes them to honest hoodwinked brethren, and to the world. Where this investigation has been conducted a length of time sufficient to allow its results fairly to operate upon the public mind, the people by an overwhelming majority, have given the fullest demonstration of their abhorrence and distrust of Freemasonry. The churches have spoken distinctly, and are yet speaking, that the order of Freemasonry is *anti-Christian*. The people at the polls have pronounced it hostile to our civil liberties, and to our political institutions. The honest members of the Fraternity are themselves openly forsaking it by tens, and by fifties.

For at the West, inquiry has so alarmed the people that they have lost their confidence in the tribunals of public justice. "They believe," says the excellent report of the Senate upon this subject, "that masonry exerts its influence in civil, as well as criminal cases; in arbitrations, references, trials by jury, before justices of

the peace, and in the higher courts. Formerly from one-half to two-thirds of their justices, belonged to the fraternity of masons;—now not one in twenty are of the initiated: and this change has been chiefly produced by their entire conviction of the fact, that masonry pervades and influences the courts of justice.” And such a storm have the confessed and apparent outrages of the conceited mystery raised in that region, that the Fraternity not only fly before it, but wisely yield to it, and honestly surrender their charters.

The Jesuits carried on a trade with the island of Martinico. In the war between France and England, during which Wolf and Montcalm fell on the same contested field, and Washington began his glory, these affiliated traders met with some losses, which they wished to leave upon the hands of their correspondents at Lyons and Marseilles. “The merchants, robbed and treated like fools by the Jesuits, attacked them in the regular way of justice.” The Jesuits, in order to make their expected triumph more brilliant and complete, demanded that the cause should be brought before the great chamber of the Parliament of Paris. They lost it there unanimously, and were condemned to pay large sums to the merchants, with a prohibition again to meddle with commerce. In the law-suit it had been debated whether in reality the Jesuits were, by their constitutions, answerable one for the other. This question furnished Parliament with a very natural opportunity of demanding a sight of those famous constitutions, which had never been examined. The examination of these, and afterwards of their books, furnished *legal* means, more than sufficient for declaring their institution contrary to the laws of the kingdom, and to the obedience due to the sovereign, and contrary to the tranquillity of the state.—*D’Alembert.*

Abundant testimony is exhibited to shew, that the masonic institution is more contrary to the constitution and laws of this Republic, and to the tranquillity of the state; but it is not *legal* evidence. The public are deeply interested to know the truth in this matter; and to know it with the assurance, which the calm decisions of our legal tribunals never fail to inspire. This assu-

rance may be properly attained, by trying the competency of a Royal Arch Mason, to give his testimony, or to sit on a jury, where a brother Royal Arch Mason is on trial by indictment. The Court will not inquire, whether the witness, or challenged juror deems his Royal Arch oath incompatible with the impartiality of a witness and of a juror; but they will inquire: "have you taken the Royal Arch Mason oath?" "I have." "Please to step aside until we learn the precise character of that oath." Ten thousand honest masons may be found, in good standing with the order, who, if called upon by the legal authority, would either frankly say that they could not testify in the case without implicating themselves, or else would true and faithful answer give to the questions put by the court.

This course is very plain; we rejoice to have it so. We make our mark, and challenge the Fraternity to cross it. We throw our glove at the bar of our legal tribunals; let those who contradict us, take it up if they dare. We challenge them to judicial combat; we defy them to meet us before twelve men impaneled in due form of law. We are sure that such a trial would place Freemasonry in the condition of Jessuitism, when the Parliament of Paris demanded a sight of the Jesuit constitutions. We know it would furnish *legal* evidence of the iniquity of the order, which would be irresistible and overwhelming, not to show that every Freemason is a knave; but that the constitutions of the order would have him so. We dispute no man's word; honest masons may declare that they know of no evil in Freemasonry. We believe them; but they will allow us also to know, and from their own ranks to prove, that every point in the oaths revealed in Bernard's Light on Masonry, is exacted by regularly constituted lodges of Freemasonry; and when that is proved to the entire satisfaction of the court and jury, the inquiring public will know and the honest masons will learn something they did not know before, viz. that there is evil in Freemasonry.

Until we have opportunity to submit the oaths of Freemasonry, to the trial of a high court, we in conclusion offer for consideration the following questions carefully

prepared from those propounded to the Jesuits in the year of their dissolution in France, as recorded in the history of their destruction by D'Alembert.

1. Are not the *people* competent of themselves, and by their legal representatives, to decide whether any secret or benevolent institution be conformable or contrary to the laws of this republic?

2. Did not the citizens who have submitted themselves to the institution of Freemasonry, submit to it, on the supposition, nay, in the persuasion, that it was approved by the laws and by the people?

3. If the people or their representatives, having at first permitted or tolerated the institution, come afterwards to be of opinion that it is contrary to the laws of the republic would the good citizens, who have subjected themselves to this institution, do wrong to renounce it? Would they err in accounting their vow of obedience to the order, inconsistent with the obedience they owe from their birth both to the commands of God, and to the constitutions of their country?

4. If the vow which they have made as citizens, be contrary to that they have made as Freemasons, is not this second vow null of itself, being destroyed by a vow more ancient and more sacred?

5. If they think themselves, notwithstanding this consideration, engaged by their vow of obedience to the order, ought not the *people* and their legal representatives to declare that they are disqualified for the discharge of any public trust?

We do not believe that the jesuits were naturally worse men, than their contemporaries, or that they became jesuits with criminal views. We do not believe that the individuals were, as private citizens, worse, than any equal number of their fellow citizens. The mischief was not in the men; it was in their form of social constitution, in their oaths of obligation to the order, in their wide distribution of immense power, concentrated in one body, actuated by one spirit of self aggrandisement, and governed by one head of the order. The mischief of Jesuitism was not so much in the men, or in the object of their association, as it was in the mode of action they adopted to attain that object. They or-

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ganized into companies, like an army; into higher grades like an aristocracy; under one chief, like a despotism; and they worked this complicated machine with *secret* springs, concealed from the world, and from the inspection of even the great body of the order itself. Here was the mischief. We believe that man is incapable of exercising great power uncontrolled by public accountability, without abusing it. Whether it be religious Jesuitism, or social Freemasonry, the organization, the power, and the secret operation, are the same; except that Freemasonry is much the more secret and complicated of the two. And it may be doubted whether angels in such a society, could resist the temptation always held out to sin. It is not the fault of Jesuits or Freemasons individually, that their societies are regarded with jealousy, or have fallen into disrepute; but it is the constitutional fault of their social organization, and their *unaccountable* mode of public action, which renders them alike objects of democratic hostility, and of republican dread. It is their secret government, their fraternal obligations, their mutual confidence, and their spiritual love to the order, which fasten them together, *right or wrong*, and incline the whole body downward in the race equally of time and sin. A secret society cannot improve in virtue. Its tendency is irrevocably to err, to become wholly corrupt. History affords no example of one which has not fallen into disgrace, or of one which has ever purified itself, or been purified, save only by dissolution, and death.

A LIST

OF MASONIC AUTHORS AND THEIR WORKS, *proper to be trusted for the true History of Freemasonry; and, although they have not all the same value with the fraternity, not one of them is apocryphal.*

BOOK OF CONSTITUTIONS. By James Anderson, London. 1723.

¶ This Anderson is the Herodotus of Freemasonry. We have been unable yet to possess the first edition of his work, and now use "Constitutions of the Ancient and Honorable fraternity of Free and accepted masons, containing their history, charges, regulations, &c. Collected and digested by order of the Grand Lodge from their old records, faithful traditions and lodge books, for the use of the lodges. By James Anderson, D. D. Carefully revi-

sed, continued, and enlarged with many additions. By John En-tick, M. A. London, 4to. 1756.

ILLUSTRATIONS OF MASONRY. By William Preston, Past Master of the Lodge of Antiquity, acting by immemorial custom. First American from Strahan's tenth London Edition. Portsmouth 1804. 12mo. 400 p. p.

It is the singular praise of this author, that from A. D. 1788 to A. D. 1825, thirteen editions of this work were called for by the British public. We shall quote it by his name. *Preston.*

AHIMAN REZON. By Lawrence Dermott, Deputy Grand Master of the Ancient Masons. [This is the excellent father of all the family of Ahiman Rezens] 8vo. 284 p. p. London A. D. 1764.

HUTCHINSON'S SPIRIT OF MASONRY. 18mo. 130. p. p. with the official sanction of the grand officers of the Grand Lodge of England. Reprinted at New-York A. D. 1802. [In the very highest esteem of great masons.] We quote it; *Hutchinson.*"

USE AND ABUSE OF FREEMASONRY; a work of the greatest utility to the brethren of the society, to mankind in general, and to the ladies in particular. By Capt. George Smith, Inspector of the Royal Military Academy at Woolwich, Provincial Grand Master for the county of Kent, and R. A. London. 1783. 8vo 400 p. d [This work speaks with the dignity and assurance of a royal military and most excellent masonic Grand Master.] We quote it; *Smith.*

Calcott's Disquisition upon Freemasonry. 8vo.

THE HISTORY OF FREEMASONRY, drawn from authentic sources of information, with an account of the Grand Lodge of Scotland from its institution in 1736 to the present time, compiled from the records; and an appendix of original papers. By Alexander Lawrie, Grand Secretary of the Grand Lodge of Scotland. 8vo. 340 p. p. Edinburg. 1804. A work of learning and respectability. We quote it: *Lawrie.*

THE FREEMASON'S POCKET COMPANION, containing the origin, progress and present state of that Ancient Fraternity, &c. &c. Air, Scotland, A. D. 1792. 12mo. 300 p. p.

THE ANTIQUITIES OF FREEMASONRY, comprising illustrations of the five grand periods of Masonry, from the creation of the world, to the dedication of king Solomon's temple, with 4 maps. By George Oliver, vicar of Clee in the county of Lincoln, Past Grand Chaplain for the same county, and domestic Chaplain to the Rt. Hon. Lord Kensington. London. 1823. 8vo. 366 p. p.

SIGNS AND SYMEOLS, illustrated and explained in a course of 12 lectures on Freemasonry, By the same. Grimsby, Eng. 1826. 8vo. 248 p. p.

THE STAR IN THE EAST, showing the analogy which exists between the Lectures of Freemasonry, the mechanism of initiation into its mysteries, and the CHRISTIAN RELIGION. By the same. London 1825. 18mo. 172 p. p.

AMERICAN FREEMASONRY.

The following treatises published in the U. S. have not only the sanction of the use, but the written and authentic recommendation of the several Grand Fraternities named in their several title pages.

THE FREEMASON'S MONITOR, or Illustrations of Masonry in two parts. By Thomas Smith Webb, sanctioned by the Grand Royal Arch Chapter of the state of Rhode Island. Providence A. D. 1808. 12mo. 336 p. p. we quote it: *Webb's Monitor*.

AHIMAN REZON, abridged and digested, By William Smith D. D. Sanctioned by the Grand Lodge of Pennsylvania. Philadelphia A. D. 17-3. 12mo. 166 p. p. We quote it. *Constitutions of Pa.*

AHIMAN REZON, for the use of the Grand Lodge of South Carolina, Ancient York Masons: compiled and arranged at the request of the Grand Lodge and published by their authority. By Frederick Dalcho. Charleston, S. C. A. D. 1807. 8vo. 234 p. p. We quote it: *Constitutions of S. C.*

THE MARYLAND AHIMAN REZON of Free and accepted masons containing the history of Masonry from the establishment of the Grand Lodge to the present time compiled by order of the Grand Lodge of Maryland. By Br. G. Keatinge. Baltimore 1797. 12mo. 272 p. p. We quote it: *Constitutions of Maryland*.

THE FREEMASONS' LIBRARY, and General Ahiman Rezon, containing a delineation of the true principles of Freemasonry, &c. By Samuel Cole, P. M. of Concordia and Cassia Lodges. P. G. S. of the G. L. of Md. K. T. K. M. &c. 2d Ed. Baltimore, 1826. 8vo. 390 p. p. Sanctioned by the Grand Lodge of Maryland.

THE TRUE MASONIC CHART, &c. By Rt. Worshipful Jeremy L. Cross, Grand Lecturer. New-Haven. A. D. 1820. 12mo. 200 p. p. sanctioned by the General Grand Chapter of the U. S.

CONSTITUTIONS of the ancient and honourable Fraternity of Free and accepted Masons, &c. By the Rev. Thaddeus M. Harris, A. M. member of the Mass. His. Soc. and chaplain to the Grand Lodge of Mass. 2d Ed. published under the sanction of the

Grand Lodge. Worcester, Mass. in the Christian era 1798: in the year of Light 5798. We quote it: *Constitutions of Mass.*

TOWN'S SPECULATIVE MASONRY, 12mo. 2d Ed. sanctioned by the Grand Chapter of the state of New-York.

THE TRUE AHIMAN REZON. or a help to all that are or would be Free and Accepted Masons: dedicated by order of the Grand Lodge of New-York to GEORGE WASHINGTON, New-York City, 1805. 275. pages, 12mo. We quote it: *Const. of N. Y.*

ESSAIS HISTORIQUES ET CRITIQUES sur la Franche Maçonnerie. Par Mons. J. L. Laurens. Paris, 1805. 8vo. 266 p. p. We quote it: *Laurens.*

HERMES OU ARCHIVES MACONNIQUES. Par une Societe De F. M. 2 vols 8vo. Paris 1818. 22.

ANNALES MAC. dedies a son Altesse serenissime Le Prince Cambaceres, Archi-chancelier de l'empire et. G. M. del' Orient M. en France. Par Caillot R. C. eight volumes 12mo. from A. D. 1807 to 1810!

HISTORY OF FREEMASONRY.

Mankind love the marvellous. No degree of extravagance surpasses the reach of human credulity. The philosopher's stone and the universal medicine are monuments of frailty, in the 16th and 17th centuries, as reproachful to that era, as Freemasonry is to this. The enlightened Greek and the brave Roman bowed to greater follies than either of these; and all history tells us of the learning and idolatry of Egypt, of the power and astrology of Chaldea, and of the offence at Babel, committed by the very sons of those, who were miraculously preserved through the deluge.

Freemasonry is not the only mote in the eye of this age; and while we pluck it out, we are humble still, lest a beam appear for the next generation to pull from orbs that now see clearly. The antiquity of Freemasonry entirely blinds some, and perverts the vision of a large majority; but it yields to the eyestone of history, the application of which we now gently renew.

The order of Freemasonry claim, by many of their

most approved writers, a lodge in heaven before time, and make Eden the first earthly abode of their holy system. Moses occupies a principal share in the ceremonies of the order, indicative of the interest he took in the solemn mysteries of the living arch, and the triple triangle, and the omnific word, *Jah-bu-lun!* Moreover, if the whole thing were not false, Solomon must have reformed Freemasonry, and have given it the benefit of his wisdom and learning. Hardly a Masonic writer of eminence fails to deduce the order from, or through, the ancient idolatrous priests of Egypt, the sect of the Essenes among the Jews, the Grecian mysteries of Eleusis, the school of Pythagoras, and the Druids of Germany, Britain, and Gaul. "Wonderful mystery! these are not half thy various forms, while the ancient landmarks and usages have ever been the same, and thy laws remain like those of Media and Persia, immutable, so that thou swearest with an oath, no earthly power can change them." In addition to the above modes of existence the learned Mr. *Lawrie* brings Freemasonry to us by the way of the Ionian architects, *Finch* by the way of the Gypsies, *Ashmole* by the way of the Rosicrucians, and *Dermott* by the way of the masons. *Voltaire* gives it birth in Flanders in the 14th century; *Chevalier Ramsey* in the Crusades, in the 12th century; and Paine in the religion and times of the ancient Druids; while most men, masons or not, at this day confess, that they neither know, nor can guess, in the midst of all this confusion, at what time or place Freemasonry did begin.

The time has been in which darkness covered this subject from our view; but the cloud moved off by throwing all the written history of Freemasonry into one volume of vanity and smoke previous to the formation of the

Grand Lodge of London A. D. 1717; and by proving the falsity of the traditional history, when compared with itself, with the Bible, and with Josephus. This brings us to the period called by Masonic historians "The revival of Freemasonry," from which time we receive their histories for truth in matters of fact and date: but their "*revival*" is our origin of the order.

This recent date of Freemasonry surprises most readers, and the Fraternity mock at it. It seems more like an offset to their pretensions before time, than a sober fact proved by authentic documents. In our sixth Number we gave the outline of Masonic history; and now propose to substantiate our original position by new proof, and to answer some objections of the craft.

That masonry is as old as Babel, we do not refuse to believe; it is Freemasonry, otherwise called *Speculative Masonry*, of which we treat, and of which we affirm that its era is A. D. 1717; no man need to mistake our meaning. Neither do we pretend that the order was then made up of new principles, or of a newly created race of men; but certain men and certain principles, previously existing, were then for the first time formally united and embodied into that mystic order called Freemasonry; and a system was formed, which did not exist before even by name, which system we know by the name of Speculative Masonry. We do not even suppose that all the materials of this coat of many colors came out of one fleece, or was spun and wove by the same king Solomon. The aprons and trowels and temple were taken from the masons; the divine origin, mystic virtues and wonderful secrets of the order came from the Rosicrucians; the magic and fortunetelling from the Necromancers; the morals from the Jesuits; and the horrid oaths of the order, from its own bowels.

But the time that all these were first publicly stitched together to form Speculative Masonry, was when the only four companies of Operative Masons in the south of England, met at the Appletree tavern in London, Feb. 1717, and constituted themselves "the Grand Lodge" of England *pro tempore* in due form. *Vide Preston* p. 166. ANTHONY SAYER, *Grand Master*.

The proof that it had no earlier existence is perfectly conclusive. Speculative Masonry, or Freemasonry, is a matter of great notoriety. Any question in a future age, of its existence in the 18th or 19th centuries, could be answered satisfactorily by pointing to splendid Masonic Halls, to quarto volumes of constitutions, and octavo histories, to medals and monuments and deeds of parchment, as well as deeds of wickedness. The literature of this age abounds with it. Those who read the account of laying the corner stone of the Bunkerhill Monument, will point to that pillar of national glory, as a proof that Freemasonry existed A. D. 1825; and, if that is not enough, the foundation may be removed, and there a medal be found with inscriptions of vanity, which in this republic can only belong to Most Worshipful Freemasonry: unless an indignant people should justly tear the disgraceful plate from its proud resting place.

In vain we search for any proof this sort existing earlier than the 18th century. We find constitutions of Jesuits, Rosicrusians, and Alchymists. We find histories of political parties, religious sects, and Bucaneers. We find text books of Cabala, necromancy, astrology, magic, fortune telling, and various proofs of witchcraft; but not a particle of evidence to shew the existence of Freemasonry, or Speculative Masonry. It is not mentioned or alluded to; it is not painted on canvass, or

stamped on paper, or indented on plate. That its universal language must have been spoken; that its mystic characters were certainly understood, and its omnific word even then possessed some share of omnipotence, no one who believes in Freemasonry, can for a moment doubt. But all the proof is found in pages and documents, in Fraternities and monuments of the 18th and 19th centuries; and this in such abundance, as quite to supply the failure of *five hundred* years preceding; although it admits of a doubt, whether there is enough to supply the deficiency of the other five thousand years from the year of light. Fifty centuries are a long period for the active labors of a great mystery spread over the face of the whole world, to pass entirely unobserved: and there is no accounting for it, only as a great mystery, and such, Freemasonry may undoubtedly be; for men do not well understand it, when it is fully revealed.

We have read the volumes of Hume and Smollet and Bisset with care. They give a connected history of England from the earliest dates to the 19th century, and no mention is made of Freemasonry to our recollection. Perhaps they were political historians, and overlooked the hand-maid of religion. Then we have run over Mosheim, who gives a faithful history of the church, century by century from the year of our Lord, to the 18th century, and Freemasonry entirely escapes either his notice or our memory. Perhaps this religious man mistook its modest apron for the garb of a craftsman. Then we have read Henry and Andrews with attention. They give a connected history of England to A. D. 1603, with a particular notice of the arts and of *architecture*. Now we shall hear of Freemasonry. The introduction of glass windows and chimneys, the erection of the royal exchange,

Burleigh house, and the abbey of Dumfermline, are faithfully recorded, with many other things of the same character ; but not a word is said about Freemasonry, or Speculative Masonry ; and only one word about the "most ancient and honorable society that ever was, or, perhaps, ever will be."* This is the more remarkable in *Mr. Andrews*, who records the fact of that great mason, Sir Walter Raleigh's eating the bitter apples instead of the roots of the newly discovered potatoe ; and who even counts the fardingale worthy of a page in his work, giving a precise account of that Spanish petticoat, and not so much as naming a Freemason's apron, either for size or form, materials or emblems! This is very strange; and although Jones, Sackville, Woolsey, Savage and Wren are often named in history, not one of them is entitled "Most Worshipful G. Master;" which honor Freemasonry now confers on them all. This fact is enough to prove what the reader must have ere this suspected, that all the English historians are men who hate the light of Freemasonry, and the order who swear away their neighbors character, and their own lives.

We lay them away, and turn to honest Scotland. Robertson tells its story in the most exquisite manner ; he spreads upon his page every fact of importance, and Walter Scott fills the world with the poetry of its history. But where is the mention of Freemasonry, or

* Henry's *His. of England*. Book 4. Chap. 5. gives an extract from Wren's *Parentalia*, p. 306, which mentions the society of Freemasons, and makes them one with the Operative Masons licensed in the 14th century by the Pope's Bull, to erect churches and edifices, in any part of Europe.

But Wren's *Parentalia* was left by him in MS. and was first published by his son Stephen, A. D. 1750. See the *British Plutarch*. It may be doubted whether Sir Chris. Wren left in his own hand writing the passage quoted by Henry. We do doubt it.

Speculative Masonry, or the men of the cabletow? In the lights and shadows, in the tales and legends, in the songs and histories of Scotland, as well as of England, where is the mention of Freemasonry prior to the 18th century? We know of none. Jack the Giant Killer, Tom Thumb, and Robin Hood, live both in prose and verse, and so does Freemasonry; but it did not begin to live in English prose or verse until A. D. 1717. Wonderful Mystery! so carefully concealed that its very name is unknown to the literature of the world for the lapse of fifty six centuries!

"Hail Masonry! thou craft divine!

"Glory of earth from heaven revealed!

"Which doth with jewels precious shine,

"From all but masons eyes concealed."

Constitutions of N. Y. Pa. and Md.

It is edifying to observe the modesty of the heavenly mystery, when it begins to reveal itself. As if mortals might be dazzled with the jewels of its glory too suddenly displayed, it first introduces itself by the simple name of *masonry*, as in the lines above; but when years had accustomed men to the brightness of this revelation, it gently distinguishes itself in terms, as it had previously done in fact, from operative masonry, and sings:

"Blest be the day that gave to me

"The secrets of *Freemasonry*.

"Come fill up a bumper, and let it go round,

"Let mirth and good fellowship always abound,

"And let the world see

"That *Freemasonry*

"Doth teach honest hearts to be jovial and free."

Const. of N. Y. p. p. 176. 179.

It is too much after this, to search Gibbon, Gillies, Ferguson, and Rollin for Freemasonry; if we did,

it would be of no use; they take no notice of it ; but possibly the reader may think Freemasonry existed somewhere, if not in the literature or realms of Great Britain, previous to A. D. 1717. We will see.

Prof. Robison was a mason well acquainted by personal intercourse with the Lodges of Germany, France, and Russia. He says of the Germans : all agreed that Freemasonry had been *imported* into Germany : *p. 11*. And again : " It is to be particularly remarked, that *all our brethren abroad profess to have received the mystery of Freemasonry from Britain.*" *p. 26*. And he relates that " the German masons sent a deputation to Old Aberdeen, Scotland, to inquire after the caves where their venerable mysteries were known, and their treasures were hid. They had, they thought, merited some confidence, for they had remitted annual contributions to their unknown superiors to the amount of some thousands of dollars. But alas ! their ambassadors found the Freemasons of Old Aberdeen ignorant of all this, and equally eager to learn from the ambassadors, what was the true origin and meaning of Freemasonry, of which they knew nothing but the simple tale of old Hiram." *Prof. Robison's Proofs, &c. p. 64*.

The Germans not to be repulsed, and eager to know the true meaning of Freemasonry, sent a second deputation, to the British Isle, to acquire instruction *at London the birthplace of masonry. Vide Proofs of a Conspiracy. p. 58*.

" But the learned Professor is an Antimason ; he is not to be believed on his oath."

Oath, Sir Knight ! Oath ? You begin to be very nice about an oath, which is hopeful of one that has drunk from a human scull the libation of eternal death with double damnation in that cup, and " So help me

God" on the lips, the Knight Templar's oath. We will fit you exactly. We take up the *Essais sur la Franche Maconerie*. Par Mons. J. L. LAURENS. Paris, 1805. Mr. Laurens was a good mason, sound in the faith of Freemasonry, and yet a man of sense. He says: "*autant il impossible*—impossible as it is, to determine the precise era of the establishment of Freemasonry in Europe, *autant il est facile*, so easy it is, to shew in what manner and by what means it spread and propagated itself. Many reasons concur to make us believe that the English brought it into Europe; and that they have given it the exterior form, and the different names by which we know it at this day. Independent of the historical monuments, which prove that long before the 14th century it was known in England, it appears indisputable that in that country of Europe it has been furnished, if I may so express myself, with the form in which it has come to us. There is not a doubt that the names *Franche-Maconerie* and *Francs-macons* are purely of English origin. *Freemasonry*: *Freemason*, literally rendered into French, have produced those strange terms: *Franche-Maconerie*; *Francs-macons*; that is to say: *Maconrie Libre*—*Macons Libres*, a manner of speaking far enough removed both from our customs, and the genius of our language; for it is certain if what we understand by Freemasonry and freemasons, had received in France, or in any other country besides *England*, any name whatever, that name could not have had so characteristic a mark of the English tongue. A slight knowledge of the principal languages of Europe, and especially to know, that in English the *adjective* commonly precedes the *noun*, is enough in order to become convinced that the names, *Franche-Maconrie* and *Francs-Macons*, have been formed by the genius *de la langue anglaise*, of the English tongue." p. 208.

After criticising the masonic word *Lodge* at some length, he goes on to say: "I might further push the investigation of the terms of English etymology peculiar to Freemasonry, did I not fear to enter upon details, which I am not permitted to publish. The usages and practices of the lodges in what concerns only the exterior of Free-

masonry, present some points of resemblance not less striking ; and it is this intimate relation with the peculiar character of the English people, that I cite in support of my proposition.

“What is the origin of that wearisome quantity of *healths*, with which the masonic entertainments were formerly burdened, which have been the occasion of so much sarcasm against Freemasonry, and which a good taste has now wisely reformed ? Is not this immoderate use of a custom innocent in itself, an image of the too often repeated toast, which so much distinguishes English Clubs ? The love of good cheer, the profusion, the lengthening out of the feast, the intemperate drinking, which are contrary to French sobriety, and which reason and decency have long since banished to *the taverns of London, to which they legitimately belong*, can these have any relation to the object of masonic fellowship, of which they are at best only a despicable parody ? The grossness of these practices, *introduced into France with Freemasonry*, is too nearly allied to the taste of the English nation, not to be attributed to their invention.”

The urbane Frenchman is right : Freemasonry legitimately belongs to the taverns of London, and the songs of the books of constitutions conclude with a toast, as certainly as the fables of Æsop conclude with a moral.

“The world is all in darkness,

“About us they conjecture ;

“But little think, a song and drink

“Succeeds the Mason’s lecture.

“*Chorus.* Fill to him, to the brim,

“Let it round the table roll,

“The divine tells you wine

“Cheers the body and the soul.”

“Then Landlord, bring a hogshead,

“And in a corner place it ;

“Till it rebound, with hollow sound,

“Each Mason here will face it.

“*Chorus.* Fill to him, &c.

Toast. “*To the memory of him who first planted the vine.*”

Books of Constitutions of Massachusetts, of New York, of Pennsylvania, and of Maryland, each and all contain this song and toast; and this is far from being the most indecent song recorded in these several Books of Constitutions of the Most Worshipful Grand Lodges of those several states. But this so outrages common decency, that it will be doubted by men who can never speak of Antimasonry without *blessing* Solomon Southwick, and to make their way to truth short, and their self-conviction easy, we quote for their satisfaction the page of the works sanctioned by the Most Worshipfuls aforesaid, which contains the quoted toast and verses. *Ahiman Rezon*, of the Grand Lodge of New York, page 144.—*Ahiman Rezon*, of the Grand Lodge of Pennsylvania, p. 127. *Ahiman Rezon*, of the Grand Lodge of Maryland, p. 243. In the Book of Constitutions of Massachusetts, we do not mark the page; it will be no more than a light division of the labor, for the doubter to perform that task for himself. If faithful, he will find, and leaving him with this encouragement to search for it, we turn back to *Mons. Laurens*.

“The nature of the customs connected with Freemasonry, its peculiar name, the most of the words that express the matters which make up its exterior form, *se lient parfaitement au gout*, are precisely conformed to the taste and peculiar genius of the English, and prove that in England it began to have being as a society.” p. 214.

After further argument from the geographical position, free institutions, and *melancholy* temperament of the English, *Mons. Laurens* adds: “all these observations incline us to believe; that it is from England Freemasonry comes to us, as it exists now; that is to say, dressed in this whimsical fashion, which almost entirely disguises it, and scarcely permits us to discover in it *the precious allegory of the Egyptian philosophy*.” p. 215.—The reader of Morgan’s *Illustrations of Masonry*, will agree with the judicious critic, that it is, indeed, most difficult, in that jargon, to find any thing precious; but the allegory of Egypt’s philosophy, an owl’s eye may see in the baseness of the imposture only. The philosophy which could worship an ox, which could suffer tamely the assault of an invading army, because it

marched behind an army of cats and dogs, the Gods of Egypt; *that* philosophy may be seen not dimly in the impious delusions of Freemasonry. It may be doubted whether Egypt in its glory gave birth to any absurdity surpassing the tale of Hiram Abiff, whether Egypt in any age has produced any folly of the brain, more utterly unworthy of common sense, than the boasted mystery of Freemasonry is unworthy of the light and learning of the 19th century, unworthy of the refinement and independence, the religion and good sense of France, England, and America.

The true history of the order compels us to return from the continent to the British Isle. Neither poet nor moralist, politician nor controversialist, historian, biographer, antiquary, or novelist of continental Europe, previous to the 18th century, can be named, who mentions such a thing of oaths and degrees, as modern speculative masonry; or who so much as writes the name Freemasonry, or any of its present modifications, in any language of Europe. We do not pretend to have read all, but we understand enough to challenge the most learned professor of masonic lore, the very sublime, elect, and perfect masons, to shew any author with a title-page older than one hundred and six years, who mentions or alludes to the mystery in any part of the earth; or to produce any medal, or manuscript, or monument, or well authenticated copy of any inscription upon any medal or monument, naming, or having allusion to *Speculative* Masonry, or Freemasonry, of a date earlier than the beginning of the 18th century, in any country on the face of the earth.

In Great Britain Freemasonry began; in the South of England; in the city of London; in Charles street, Covent Garden; in Apple-tree tavern, on mechanic's holiday, 24th June, A. D. 1717. The mother of all Freemasonry was then organised with a heart and head. *Mr. Anthony Sayer*, was then elected first Grand Master. Men of any trade or profession were made free and accepted masons, but only this mother Lodge had at that time authority to receive them. They collected materials for a book of constitutions, A. D. 1718—19, and A. D. 1720, many of these "were too hastily burnt

by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions."—*Preston*, p. 171. "The year A. D. 1720 is remarkable beyond any other which can be pitched upon by historians, for extraordinary and romantic projects, proposals, and undertakings, both private and national, and which, therefore, might be recorded as a perpetual memento—never to leave it in the power of any set of designing men to put in practice a shameful imposition upon the credulity of people."—*Mortimer's History of England*, Vol. 3, page 302.

A. D. 1723, the first masonic book issued from the press. A. D. 1724, the first charity fund was commenced. A. D. 1726, the first Provincial Grand Masters were appointed, and then it is believed that masons began to be passed to the degree of Fellow Craft, and raised to the sublime degree of a Master Mason in common Lodges. This high power was certainly retained some years solely by the mother Lodge, and its four constituent parts in London. See *Preston*, note No. 34, marked k. k. page 305. It was the custom to pass and raise only in the mother Lodge. See *Smith*, p. 73. "A. D. 1727 the authority of the Grand Lodge of England was universally acknowledged throughout Europe:" *Smith*, p. 67, which no doubt is true so far as this, that every lodge in Europe was then in England in Europe. "A deputation was sent to Madrid in Spain, to constitute a lodge in that city. *Smith*, p. 67. *Preston*, p. 179. He does not say who was sent; but the Duke of Wharton, one of the early Grand Masters, having spent his estates by rioting and debauchery, deserted England in 1725, joined the pretender, and dwelt at Madrid, 1727. This Duke probably welcomed the deputies.

A. D. 1728 a patent for a Provincial Lodge was issued for Bengal in the East Indies. *Preston*, p. 179. "This proved the first introduction of masonry into that part of the world." *Smith*, p. 68. "In 1729 Freemasonry was introduced into the East Indies. *Lawrie*, p. 118. A. D. 1730 a patent was issued for New Jersey in America, but it does not appear to have been effectual. The first foothold gained by Freemasonry in North America, was at Boston A. D. 1733. A. D. 1734, a

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second edition of the book of constitutions was ordered : The breach between ancients and Moderns appeared ; and the book and the breach were made public and outright A. D. 1738 ; in which year also the first bull of the Pope was issued against Freemasonry.

The first Masonic Hall of which we have any record, is in Great Queen street, Lincolns-inn-fields, London. The first stone was laid A. D. 1775. Beneath it was deposited a plate with this inscription : *See Smith p. 83. Preston p. 310.*

Anno Regni Tertii Quindecimo,
Salutis Humanæ M DCC LXXV. Mensis

Maii Die Primo

Hunc Primum Lapidem

Aulae Latomorum

(Anglicé, *Free and Accepted Masons*)

Posuit

Honoratissimus Rob. Edv. Dom. PETRE,

Baro PETRE de Writtle,

Summus Latomorum Angliæ Magister ;

Assidentibus

Viro Ornatissimo Rowlando Holt, Armigero,

Summi Magistri Deputato ;

Viris Ornatissimis

Joh. Hatch et Hen. Dagge,

Summis Gubernatoribus ;

Plenoque coram Fratrum concursu.

Quo etiam tempore regum, principumque favore, studioque sustentatum maximos per Europam honores occupaverat

Nomen Latomorum.

Cui insuper nemini summum Angliæ conventum præesse fecerat universa Fratrum per orbem multitudo.

E Cælo descendit.

T N O I S E A T T O N.

Tho. Sandby, Arm. Architecturæ Prof. R. A. A. Architectus.

The Grand Lodge translate *latomorum*, in their inscription, for this very good reason, that no latin scholar would otherwise divine its meaning. The ancient name of Freemasons in *latina lingua*, the fraternity have been desperately puzzled to find, and we must think they

made a small mistake in selecting *latomi* for their heaven born order. Neither Ainsworth nor Young make us acquainted with the masonic word, *latomi*, orum. They give "*Latomiae, vel lautumiae, arum. pl. f. (α Λας, lapis, and Τους, sectio.)* (1) *Quarries of stone*, whither slaves condemned and vagabonds were sent to work. (2) a prison at Syracuse so called. (3) *Synced. A prison.* Plaut."—*Young's Lat. Dic.*

Latomiae, then, is the name of the trade, and *latomi* is the name of the craftsmen, that is, *slaves and vagabonds condemned to the quarries*. This is the genuine wit of the Mother Lodge of Freemasons; let the whole fraternity throw up both hands, the grand hailing sign, and say: So mote it be.

TRANSLATION.

"In the 15th year of George III. May 1st, A. D. 1775, the first stone of *Slavemasons Hall, (Aulae Latomorum)* was laid by the Rt. Hon. Robert Edward, Lord Petre, Baron of Writtle, Grand Master of *Slavemasons of England*, accompanied by the Most Worshipful Rowland Holt, Esq. Deputy Grand Master, the Worshipful John Hatch and Henry Dagge, Grand Wardens, with the whole fraternity of brethren. At which time the name of *Slavemasons (latomorum)* was highly honored, and received the kindness and countenance of kings and princes throughout Europe; and the whole multitude of the brethren on the face of the earth have appointed the Grand Lodge of England to preside over the name of the slaves and vagabonds condemned to work in the quarries.

"It descended from Heaven.

"KNOW THYSELF.

"Thomas Sandby, Esq. Prof. of Architecture, R. A. A. Architect."

We give this at length, because it publishes in the most solemn form; both the falsehood and the absurdity of Freemasonry. "*It descended from heaven; and the Masons' Lodge in England was, by the brotherhood throughout the world, made to preside over masonry.*"—What claim had the English Lodge A. D. 1775, to preside over masonry throughout the world, so formally placed under the corner stone? The right which a pa-

rent has over his offspring, and no other. The claim is a proof of our position, that the Appletree tavern was the birth place of Freemasonry, and that "the whole brotherhood throughout the world" have sprung from the Grand Lodge of London, which was first constituted A. D. 1717, whose first Grand Master was Anthony Sayer, whose first publication was Anderson's Constitutions, whose first Hall was Freemasons' Hall, London, and whose first Grand Chaplain was the Rev. Dr. Dodd; the same who repeatedly put other men's names to his notes, and was at last hung at Tyburn A. D. 1777, for forgery.

Republican NOBLES, or the DEFENCE of Freemasonry.

We give a list of the Grand officers of the *General Grand Encampment of Knight Templars* for the United States, and also the *G. G. Royal Arch Chapter of the U. S. A.*, elected at their triennial meeting in the city of New-York, Sept. A. D. 1829. We give it after long debate in the court of conscience. The counsel argued for the publication, that ours is a national work upon the subject of Freemasonry, and that it ought to record the names and honors of the Grand Officers of the General Grand Fraternities, for the benefit of its readers. That every thing relating to so great bodies of mortal freemasons is interesting, and their own authentic documents are especially so, when it is considered how much they keep secret, in proportion to the little they publish.

The opposing counsel replied, that all this was very true, but the record was contrary to the law: "serve all men, as you wish that they would serve you," and therefore it ought not to be made.—This is a *national* work and it is also a work for *posterity*. Who, that peruses its pages, would gladly see his own name recorded there, as a General Grand Freemason, M. W. and M. E. G. G. H. P. of the G. G. R. A. C, of the U. S. A.? Would your honor? Would any christian man? Then you cannot allow the proposed record: you cannot disgrace these honest men by connecting their names with their folly, and handing both together down to posterity.

The judge took time to consider, and decided, that these Grand Officers were indeed dishonored in our republic by affixing to their names royal, aristocratic, and sacerdotal titles; that it is unkind and contrary to the law of neighborly love, publicly to expose private folly, or to hand down the public folly of honest men unnecessarily for a reproach to them in future generations; and in this view alone the record might be dispensed with: but on the other hand, the great body of Freemasons in the U. S. have been three years violently charged with teaching the matter contained in *Morgan's Illustrations of Masonry*, for the perfection of king Solomon's wisdom; and the General Grand Chapter of the U. S. have been more than a twelvemonth publicly charged with teaching for Royal Arch Masonry, the first 66 pages of a work entitled, *A Revelation of Freemasonry, as published to the world by a convention of seceding masons, held at Le Roy, Genesee Co. N. Y. on the 4th and 5th of July, 1828.* And the Knights Templars of the United States have been, during the same time, charged with teaching the remaining fifty-one pages of that work for the Mystery of Masonic knighthood. These are high charges, accurately set forth, and solemnly affirmed by competent witnesses. The General Grand Fraternity have a right to be heard in their defence. That defence they have, in the regular course of meeting, had no opportunity to make until last month; and their defence ought not now to be smothered. What they did in chapter *tyled*, and encampment *guarded*, it is not for us to inquire farther than they publish it; and justice demands, that the record be made in full, not as an empty list of secret officers, but as the public and solemn reply to the above mentioned charges, made after due deliberation, by the two most dignified bodies of the Fraternity of Freemasons in the United States.

Here follows the record:

Grand Officers of the G. G. Royal Arch Chapter.

MOST WORSHIPFUL AND MOST EXCELLENT Edward
Livingston, Louisiana, General Grand High Priest!!

MOST WORSHIPFUL AND MOST EXCELLENT Joel R.
Poinsett, South Carolina, Deputy General Grand High Priest!!

MOST EXCELLENT REVEREND Paul Dean, *Massachusetts*,
General Grand King!

MOST EXCELLENT Joseph H. Stapleton, *Maryland*, General
Grand Scribe! G. G. S.

MOST EXCELLENT Peter Grinnell, *Rhode Island*, General
Grand Treasurer! G. G. T.

MOST EXCELLENT Lebbeus Chapman, *New York*, General
Grand Secretary.

MOST EXCELLENT REVEREND Jonathan Nye, *New
Hampshire*, General Grand Chaplain!

MOST EXCELLENT DOCTOR Amos Nourse, *Maine*, General
Grand Marshal!

The Grand honors of Masonry, thrice repeated!

This is a "most worshipful and most excellent" defence of Royal Arch Masonry. It is more; it not only clears the nocturnal order from every charge in *Bernard's Light on Masonry*, and wipes it of the reproach of burglary, arson, kidnapping, and murder, as committed by its officers in the Morgan outrage, and paid for by its grand fraternities; but it knocks down the arguments of Colden, and of the New York Legislature, and proves Antimasonry to be a humbug of the first order. Where most worshipful men resort, there must be honor; the red breeches and cabletow notwithstanding. Where *most excellent* men preside, there must be dignity and order; the gavel and apron, and the demolition of the walls of Jerusalem to the contrary notwithstanding.—Where reverend general kings and chaplains officiate, impiety cannot enter; the scene of the burning bush, and the use of the Lord's name as a common password, is, nevertheless, to the contrary.

It is utterly incredible that gentlemen of a fair character should consent to stand before the public, Great Grand Officers of a benevolent society, the penalty of whose allegiance is, to have the "skull smote off, and the brains exposed to the scorching rays of the sun." But they do stand before the public as General Grand Officers of Royal Arch Masonry; therefore R. A. Masonry has no such impious and absurd penalty. This is clear as an owl's eye. In one point, however, this Royal Arch defence appears to us a little lame. We make a low bow to the G. G. R. A. C.! It halts a little on one

leg. Pardon me for suggesting that the sublime order has legs! But it certainly limps in a way to show a deadly disease that it would fain hide. The Revelations charge R. A. Masonry with requiring her sons to "promote the political preferment of a companion R. A. Mason in preference to any other of equal qualifications." To put the most eminently political *Edward Livingston* in the Priesthood was really exposing the charitable order to political assault; and to join with him in that sacred office, the name of *Joel R. Poinsett*, whose political masonry has led three State Legislatures to petition, and 19 to 23 members of the Mexican Congress to vote, for his expulsion from the Mexican Republic, is a very weak defence from the charge of intermeddling with politics. It is exceedingly difficult to surmise what *Edward Livingston* and *Joel R. Poinsett* can have to do with a secret society's first honors, if that society has no connexion with politics. They are honorable men, but not eminently fitted for any high priesthood in this republic; and we are compelled to regard the defence of Royal Arch Masonry altogether as vain-glorious and unsatisfactory.

DEFENCE of the G. G. Encampment of K. T. in the U. S. A. made at their triennial session in the city of New-York, 14th Sept. 1829.

THE MOST EXCELLENT AND REV. SIR Jonathan Nye, of *New-Hampshire*, General Grand Master.

THE MOST EXCELLENT SIR Ezra S. Cozier, *New-York*, Deputy General Grand Master.

THE MOST EXCELLENT SIR Josiah Whittaker, of *Rhode-Island*, General GRAND GENERALLISSIMO!!!

THE MOST EXCELLENT SIR James Eyland, of *South-Carolina*, General Grand Captain General!!!

THE MOST EXCELLENT AND REV. SIR Ezekiel L. Bascom, of *Massachusetts*, General Grand Prelate.

THE MOST EXCELLENT SIR Thomas Hubbard, of *Connecticut*, General Grand Senior Warden.

THE MOST EXCELLENT SIR Isaac W. Hubbard, of *Vermont*, General Grand Junior Warden.

THE MOST EXCELLENT SIR Peter Grinnel, *of Rhode-Island*, General Grand Treasurer.

THE MOST EXCELLENT SIR James Herring of New-York, General Grand Recorder.

THE MOST EXCELLENT SIR G. W. Haller, *of the District of Columbia*, General Grand Warden.

THE MOST EXCELLENT SIR Alex. E. M'Connel, *of Louisiana*, General Grand Standard Bearer.

THE MOST EXCELLENT SIR Ezra Griswold, *of Ohio*, General Grand Sword Bearer.

This is a very respectable reply to the charge of swearing "to assist with *counsel, purse, and sword*," any poor, indigent knight Templar. No man will believe hastily that these worthy gentlemen have put to their lips a human skull, and drained off its bacchannalian contents with an oath. Their respectability is above the imputation. It is solemnly affirmed, however, under the most trying circumstances, that the masonic order of which these reverend and worthy gentlemen are the general grand officers, does "wage war against the *enemies* of innocent virgins, destitute widows, helpless orphans, and the Christian religion;" and that it teaches its members to walk "under the direction of the Junior and Senior Wardens, with the scull in one hand and a lighted taper in the other," to learn them to let their "*light shine*," &c. To all such charges the gravity of the G. G. officers is a satisfactory reply. The public are satisfied. No doubt they must be satisfied. A wink from a mason is worth a word from a prince. And by these signs, *the good names* of the General Grand Officers, the masons not only intimate the honor of their order, but positively deny all the charges that are brought against it; and, also, give Antimasonry a hearty rebuff.

This saves a deal of trouble. If they were to pick out of *Light on Masonry* all the clauses of "right or wrong," "murder and treason not excepted," "his enemies my enemies," &c. and contradict them in one word, it would be too much trouble. The Fraternity of Benevolence have no time for that. They are above speaking to such extravagant Books, as *Bernard's Light on Masonry*. They came together from every State in the Union, elected their General Grandees, and went home entirely innocent of the charge against them.

On the whole, we regard this as the best answer, which Freemasonry can make to truth, to religion, and to the violated laws of our country; but it is not sufficient to heal the widow's heart, to guide the orphan's step, or to prove the divine origin of Speculative Masonry; it is not sufficient to refute Bernard's book, or to prove that Morgan was slain by the officers contrary to the laws and contrary to the established usages of Freemasonry.

(NO. 12.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

A REVIEW OF THE POLITICAL YEAR.

In presenting the twelfth Number of this work to the public, it is appropriate to look back upon the events of the past year, as they are connected with Antimasonry; and to encourage the heart, and to confirm the purpose of Antimasons by a faithful exposition of facts.

Truth alone deserves the attention of immortal beings; all else will perish. Both the lie and the father of it will pass away and be forgotten; while facts remain immutable and the same to eternity.

It is humiliating to feel that we are men of the same age and complexion of those who think, by prevarication, to do their generation a service! that we belong to the same country and city with those, who think to serve their country, by hiding truth, by turning truth aside, by perverting, abusing, and falsifying *truth*. We desire to be ashamed, and to be covered with confusion, when we consider, that we walk in the same social circle with men in form, men in fashion, who with a view of serving the public, positively affirm that which is false, and which their situation enables them to know is grossly false! They do it, no doubt, with the best intentions, but they are not wise. They think the great body politic is sick; that it is laboring under mental hallucination; that they themselves are the doctors; that the case is dangerous, and requires this falsehood of them. Verily

they think so, the modest men ; they live for the public ; they tell nothing for their own benefit, but are free to tell any thing for the sake of quieting the public mind. They think that in order to stay error, they should say, "*error has stopped ;*" and they are determined to say it, in the face of evidence, and in the face of heaven.

This Mrs. Opie would call a lie of benevolence, told with no disposition to injure any body, but only with a view to comfort themselves and the public. So an erring mother hushes the disturbed child with a tale not true, regardless of the lasting injury done, to accomplish a wish of the moment. We do not mean that our enemies, the Masonic papers, have the malice of the devil in the untruths they circulate ; but they are no better than harlots, in morals, when they sacrifice truth to falsehood, for the purpose of crushing Antimasonry.

Men may, in the heat of passion, in the ardor of hope, in the fear of destruction, say that *is*, which is *not* ; and we will find some apology for their weakness : but if one coolly and deliberately does this, does it repeatedly, and under correction, does it impudently, and without retraction or a blush, such an one is fit to be a sworn knight of Freemasonry, which is divine and devilish, which is charitable and villanous, which is a *secret* that all the world knows ! Such an one deserves not the notice of contempt ; it is honoring such an one too much, to treat him with neglect, as if he had the feelings of a man. He is obdurate, and whether we regard him or not, is immaterial ; to make a point of neglecting him, would be little wiser, than pointing at a stone.

Antimasonry is so misrepresented, that, it is true, its own friends, at a distance, are often mistaking it. It cannot be otherwise : fifty men and twenty newspapers, in the very scene of action, unite to pronounce that it ran mad a year ago and died : five men and one paper declare that it is both rational and thriving ! Now it is not in the nature of man, to discredit, at first, the larger amount of testimony, and to receive the lesser amount for the actual truth : but long experience will sometimes compel one to do it. The great American public have been compelled to believe that Antimasonry was first foolish and then extinct, for twenty to ONE, who have

undertaken publicly to testify, have testified to this effect. But whether the one, or the twenty, Antimasonry or Freemasonry, are most worthy to be believed, let the following considerations determine.

We shall arrange them under these heads.

1. RENUNCIATIONS OF MASONS.
2. NEWSPAPERS AND WORKS OF THE PUBLIC PRESS.
3. STATE CONVENTIONS.
4. NEW DISCOVERIES OF FACTS.
5. RESULTS OF ELECTIONS.

1. *Renunciations of Masons.* These have been greatly multiplied in number, and enhanced in importance, during the past year. The Rev. Joel Parker, of Rochester, gave a magnanimous lead, which has been followed by a host of laity and clergy, by respected citizens in active life, and by distinguished citizens who have retired from public office with unblemished honor. To name individuals is exposing us to prolixity; but we cannot refrain from the refreshing recollection, that one year ago, Freemasonry had not been denounced by COLDEN, by PERRINE, by BATES, by TAPPAN, by COLVER and EDDY and LUDLOW and ARMSTRONG and ROBERTSON in the state of New-York; by THACHER and SUMNER in Massachusetts; by LELAND and TARBOX in Vermont; by WHITTLESEY, MANN and HOLMES in Connecticut; or by OGLE in Pennsylvania. These are each captains of fifties, of hundreds, and of thousands; and when their voice is heard, the mystery quakes; a great company abandon Freemasonry with them, and those who are left behind are shaken on their deep foundations. Elder Bradley, residing at Louisville, Ky. standing in the relation he did to the Fraternity, by renouncing the order, has given it this year a blow, which few upon the stage can repeat.

Add to these the public surrender within the last year, of their charters, by eighteen or twenty Fraternities of masons in the Western section of the State of New-York, by which act the Freemasons in the day of their trial, at the bar of the public before which they are, *as an order*, solemnly arraigned, have plead guilty to the charges brought against them, and the success of the

past year under this head is magnified and glorious. We know that many lodges in different and distant States, have suspended their meetings, that the members stand mute with astonishment at the deception, which, under the name of Freemasonry, has been successfully practised upon them ; and that serious and powerful efforts have been made, and are now making, in *Grand Lodges*, honestly to throw up their jurisdiction, and to abandon their aprons and their obligations together.

Of renunciations few have been more important in their results, than those which have been accompanied by a public exhibition of freemasonry. Until this year a public representation of the mystery was a thing not to be boasted of, by sane men, in any section of the earth. It would not now be safe in some parts of this free country. We know it was undertaken in this city with much soberness, as if death were at the door ; that the first performances were heavy, faint, and dull, like a heartless funeral ceremony. Many refrained from attending in fear of the sudden bursting forth of that malignant spirit, which had secretly murdered their fellow citizen. The performers had intimations of damage, and the spectators apprehensions of danger. But now the strange delusion is commonly represented by living characters to the height of sixteen degrees, not in this city only, but in this, and in the neighboring states. This exhibition is attended with very important consequences, both good and bad. It makes the Mystic Order a little too mad ; it puts them in an agony of mental suffering, which makes benevolent bosoms sometimes twinge in sympathy. Unnecessarily to provoke our brethren is not good ; to fill their stomach with overflowing bile is bad ; and yet this is an inevitable consequence of the public exhibition of Freemasonry. On the other hand, men cannot see the lying Secret, *sacrilegious, treasonable, and blasphemous*, as it is, without that conviction of its reality, and that abhorrence of its impiety, which makes them antimasons, morally, politically, and religiously. And this is good ; this is the thing desired ; this is the work that will last, that will survive during the natural life of the

man, while resentment is but a momentary passion, which with Freemasonry itself, the brethren will be glad to forget in three more years.

2. *Newspapers and Works of the public press.* One year ago, this work came trembling before the great public, firm in its purpose, but feeble in all the means of its support. Month by month it has given strong reasons for its assurance; and has received in return that patronage, which enables its Editor to enter upon the duties of a new year, with increased courage. The days of chivalry are passed; men cannot case in iron, or tilt with furious spears in defence of female beauty: the contest for independence is also finished; we cannot enter the tented field, and fight with the sword for liberty; we cannot spread our sails to the wind, and on the bespattered deck of a victorious ship, indite, "*we have met the enemy, and they are ours.*" We are thankful to be denied the glory of such exploits. The reign of peace is the desire of our heart. We do not fear; but we rather love our species; we would not destroy, but heal our erring fellow creatures. And in combatting the proud mystery, that shuts the gentler sex from its boasted light and benefits, we display the true courtesy of meritorious knighthood, without hacking or maiming the body with bloody weapons; and in devoting both time and talents, to rescue our civil and political institutions from the thralldom of midnight arts, and of treasonable oaths, we exercise that pure love of country, which has in all ages ennobled the patriot, and nerved the soldiers of liberty. The men who erect the public press to bear upon the fortresses of Freemasonry, are the sons of those, who opened the batteries of freedom upon the strong holds of British tyranny; they do honor to their Fathers. Fanueil Hall rings again with the voice of struggling independence, and many journals breathe the air of freedom, which a year ago breathed not, or were subject to masonic bondage. Then Pennsylvania, Massachusetts, and Vermont, liberally sustained scarcely one Free press each; now they number more than thirty together. Connecticut, Rhode Island, or Ohio, had but one. Now they number two in Rhode

Island, two in Connecticut, and five or more in Ohio. Then in the state of New-York, Washington county, Saratoga, Ulster, Otsego, Jefferson, Oneida, and Chenango, were destitute of a free press. Now they are well supplied, and our papers generally, *in those counties*, have more readers than the best, and less advertising patronage than the poorest, older papers; which shews that the public business and the public will, are there manifestly in different and opposite channels. In a republic, this cannot always continue: and strife must exist until the two meet, coincide, and run harmoniously together. It requires no prophet to tell our free citizens, that *their will*, righteously and temperately expressed, is sovereign and must prevail.

It is not only that new papers have been multiplied, but with a very few exceptions, those previously established in our enterprise have been greatly strengthened. The Rochester Enquirer, the A. M. Intelligencer, Hartford, Ct., the Boston Free Press, Ms. the A. M. Herald, Lancaster, Pa. and the North Star, at Danville, Vermont, with many others, have a wider circulation and a firmer support by far, than they had one year ago. They were then making an experiment; that experiment is now made, and they are established. It does not surprise us, if the loss of a paper has sometimes put our young cause to shame, by the inexperience of an editor, or the indulgence of a spirit, more courageous than wise, more ardent than cautious. Such failure may arise from a variety of causes independent of the sound principles of Antimasonry; and, altho' it is to be carefully avoided, we learn that, in a generous enterprise, no loss saving virtue, is greatly to be feared: Bunker hill was lost in battle, and yet gains a proud name in the annals of liberty.

By books, also, the press has contributed in an usual degree toward the advancement of our cause. It is but a year ago, that the secrets of the Chapter, and of the Encampment with all their rites of blasphemy, and oaths of horror, were stitched together and circulated to the world. In the present year, *Light on Masonry* has been presented to the public, a faithful record of the higher flights of Masonic vanity; a faithful exposure of the deeper caverns of masonic impiety. To have

this work stereotyped, is enough to form alone an era in antimasonry ; and that is *done*,—done by a firm with one partner a Freemason ; and the desperate lodge, determined to make known on a suitable occasion, both their impotence and their will, summon their brother before them to give account of himself for having undertaken this lawful enterprise of his trade !

The works that have been published are chiefly noticed in this volume. The Letters of the Rev. Mr. THACHER of Ms. and of the spirited *Luke de Fauburg* in the Boston Free Press, are to be added with interest to the number ; and the Letter of the Hon. C. D. Colden to Col. Richard Varick, Thomas Fessenden, and Samuel St. John, for its candor and force, for its fairness and general acceptance with all classes of the community, deserves our special notice. One hundred thousand copies of this Letter, counting the reprint in the different newspapers of the union, and in pamphlets, have been put in circulation, and one million of thinking and reflecting souls have probably read it. This alone is worth a year's toil, and it has been only the partial operation of six months.

A pamphlet "Address of a Committee of citizens," has recently appeared at Philadelphia, discovering great research, original conception, and highly interesting views of our cause. There are many others, impossible to be enumerated here, which swell the value of Antimasonic publications of this year to a great amount. The number of Newspapers open to the doctrines of Antimasonry is nearly doubled ; the 1st Nov. 1828 could not tell fifty, when the first of Nov. 1829 can tell seventy-five ; the demand for new presses and competent Editors, is loud, from every inhabited quarter of the compass ; some of our old and best established newspapers are beginning, as it were, to rub open their eyes, and to admit an indirect ray of Antimasonry, into their columns, and we have great reason to promise ourselves from the seed scattered this year, to reap in the next an abundant harvest.

Add to this the addresses of Conventions for nominating Senators and Assembly men ; the numerous and powerful orations delivered on the 11th September, Commemorative of the lawless abduction of Wm. Morgan ;

and the mighty arguments and the calm Appeals made by the *Dedham, Albany, Harrisburg, and Montpelier* Conventions, to their constituents and to the public, and we have a large body of Antimasonic documents, the productions of the present year; a collection of papers which will not suffer by a comparison with the political papers of our country in any period of its history.

3. *State Conventions.* In this particular the history of a year past is most interesting. It is the genius of a free government to be mightily swayed by the deliberate expression of the public will. Large Conventions of honest citizens, respectable for their virtue and revered for their talents and usefulness, give a dignity and force to the principles which they advocate, and to the interests which they represent, at the same time that they in the best possible manner express a true portion of the public will. Men of character and of wealth, constantly occupied by the cares and relations dependent on weight of character and of wealth, will never leave their farms and offices and firesides, freely to go one hundred miles, on a matter which they do not really believe to be honorable and important. Honest men attending from a distance in *public convention*, give the best possible testimony to the purity of their purpose, and to the justice of their cause. Should they assemble in *secret convention*, that would be quite another thing; should their expenses be paid from a fund formed for the sake of charity, and of a good supper, that would put a new complexion upon the affair, but coming on public business, at their own cost, they entitle their proceedings to our attention, and their motives to our respect.

A single convention of a State had been called for Antimasonry one year ago. The zeal of those men who sent the public attention after Morgan to Smyrna, and to the rocky mountains, was stoutly exerted to laugh away the idea of a *State Convention*; yet, at Utica the first of Antimasonry was held Aug. 4th 1828: The next was held at Hartford, Connecticut, Feb. 11th 1829: The third at Albany, 19th Feb.: The fourth at Harrisburg, Pennsylvania, 25th June: And the fifth at Montpelier, Vermont, 5th of August, last.

What do these conventions do?

Ask our common journals which rake the kennels of society for news ; and half of them cannot tell that there have been such conventions : for they pay homage to the shrine of Freemasonry, they dare not say Mah ! hah ! bone ! above their breath, nor print Antimason, without reproach in their columns ; the greatest portion of the other half can only say : “ the Convention met and dissolved.” But the careful inquirer will find the proceedings of every convention, every day of its sitting, published in pamphlets, and in Antimason papers ; he will find their arguments clear, their deliberations grave, their resolutions patriotic, one of which resolutions alone is sufficiently important, to absorb all our attention here.

The Convention at Albany, 19th Feb. 1829, by one of its resolutions, invited a NATIONAL CONVENTION of Antimasons to meet at Philadelphia, 11th Sept. 1830. Time is daily approving of the wisdom of this measure. The conventions of Vermont and Pennsylvania have concurred in it. The meeting of 4000 citizens in *Faneuil Hall* invited the coming convention in Massachusetts for the purpose of appointing delegates to that National Convention ; and so the work steadily, briskly, advances. The meeting of delegates at Philadelphia from every part of the Union is to our cause, like a mountain peak, visible in all our territory, toward which every important measure will have for the next eight months a natural and easy tendency. It is to be hoped our friends in New-Jersey, Maryland, Ohio, Indiana, Kentucky, Alabama, and Louisiana, will be on the alert. Stir up the Conventions ; these give boldness and strength ! Call by counties, and speak to your counties ! Truth and righteousness are with us, we need not be afraid. Action infuses vigor ; be up and doing in bands ! Our enemy affords time to meet secretly, every full of the moon, can not we confront him publicly once in our lives ? Freemasonry assembles a state convention every year ; Antimasonry may be allowed the same privilege. Freemasons have had national Conventions for twenty years, past, it is no sin for Antimasons to have one in 1830. What that Convention will do, we are more free to say, than Freemasons are to tell what their conventions have done ; but one thing it will not do : it will not sit in se-

cret, with an officer at the door unknown to our laws, having a drawn sword in his hand. Its session will be public, its measures temperate, and its voice to Freemasonry clear and firm : " Blood for blood ! your life for Wm. Morgan's ! "

4. *New Discoveries of Facts.* The year is marked with notable events under this head. We are incessantly charged with assailing *Freemasons*. To some extent we plead guilty ; it is impossible to avoid it as facts shew. It is impossible for man to tell the heart, for man to discriminate the shades of character in the individual members of a great institution ; it is out of the question ; but a child may tell the character of Freemasonry ; a very simpleton may know the spirit of the institution ; and any man speaking of the institution, must of necessity speak of its members as one man. It would be ridiculous to attempt any other course ; to say *the good Freemasons*, and *the bad Freemasons* ; as if we should say, the good Jesuits, and the bad Jesuits, or even the good Christians, and the bad Christians. We believe that most parties have a majority of honest men belonging to them, men who love their country, and love their species, Freemasons, and Jesuits, as well as simple christians ; and it will not be denied again, that each of these parties has too many bad men. In our contentions, we strive not about *men*, but about *principles* ; we affirm of Freemasons, not as neighbours, but as members of the affiliated order ; we designate them by the company they choose to keep. If good men consort with Scribes, Pharisees, and hypocrites, none will spare the hypocrites for their sake. Do you suppose none of the lawyers were just men in the age of Pilate ? yet the mildest and the best, who knew the thoughts of all hearts, solemnly pronounced : " Wo unto you, also, ye lawyers ! for ye lade men with burdens grievous to be borne, &c." We mince not truth in a vain attempt to suit every palate, but we speak truth ; and if that is wo, to you Freemasons ! let the good forsake, *the blood stained order*. We quarrel with no man, we denounce no man ; we denounce neither divines nor infidels ; neither lawyers, nor politicians. We do not say : " you hypocrite, *Anas* ! you murderer, *Caiaphas* ! " but we do say : " you

Freemasons, hypocrites !" to them our language is **wo !** for they love darkness, and hold to a lie ; for they have murdered a freeman ! they have made a wife a widow ! they have made helpless children orphans ! and they conceal their crime with an oath ; they shield their iniquity with gold !

Where every measure is propounded under an oath of inviolable secrecy ; where every plan is laid with a guard stationed at the council chamber, holding a drawn sword ; where every act and purpose is publicly mantled with charity, and privately covered with the penalty of death, it is difficult to come at the knowledge of facts. Enough was known, however, to the inhabitants of Genesee county in New York, by that kind of evidence most valued in courts of justice, and called by the judges, inspection, to warrant them in charging the guilt of *blood* upon the institution of Freemasonry, more than two years ago. The thousand nameless things, which discover guilt in a company, as certainly as guilt in an individual, they saw with their eyes, and heard with their ears, and felt in their hearts. Yet the single items of evidence were so small, they could not be repeated to strangers without hazard of seeming to be greatly magnified in importance ; and the Fraternity were ready to catch at this, and mourn over it, in charity, as a melancholy proof of mental delusion, not equalled since the Salem witchcraft. How lovely this made *them* appear. How distracted it shewed the Antimasons ! The Fraternity every where furnished zealous men to push along this account of the matter, and they have the power and the effrontery, in all parts of the Union, to make the great public believe, that Antimasons are a very disingenuous race, who charge the most ancient and honorable society with high crimes, on the slightest evidence.

Having the facts chiefly in their own fraternal keeping, they lustily called upon Antimasons for them. They denied the abduction, the violence, the murder, and in a tone of defiance, they demanded : "the facts, the facts !" But when facts were shewn, *they* had men to impeach the credibility of witnesses, never impeached before ; they had sworn friends enough to browbeat the officers of the law, the appointed guardians of public jus-

tice, in the discharge of their official duty ; *they* raised the cry of persecution, and with amazing effrontery represented the friends of the law and of the constitution, as villanous disturbers of the public peace, insomuch that they made the name *Antimason*, a term of reproach, little better than traitor and rebel. " Facts !" they cried, " Give us facts !" No man might say Morgan was killed, *assassinated*, under penalty of being reported a fool or a knave. When their own brethren plead "*Guilty*" in open court, they counted it nothing ; when others fled from their country, they represented it to be a journey for the sake of business, or of pleasure ; when others refused to testify, as witnesses, lest they should implicate themselves, they did not regard it ; and when one, *their fellow*, their misguided brother, yielded up the *facts* from his burdened soul, and preferred his country to Freemasonry, they burned, they raved, they calumniated ; they flattered, tempted, and *threatened* ; they wrongfully swore his testimony out of court, still crying as before : " Give us only the facts !"

This spirit was not peculiar to a few, was not limited to the worthless, was not confined to the scene of the principal outrages. It was too common to the great Fraternity wherever they are found ; it was conspicuous in distinguished men and leading prints ; it was, *it is*, A SIGN and a TOKEN, by which a freemason may be known to all men by night or by day. How did they abuse the Lewiston committee ! A more honorable, indefatigable, and faithful committee cannot be found. It is their high praise, it will be their lasting encomium, that the *Narrative of Facts*, published under their hand, in the Summer after Morgan's abduction, giving a particular and minute account of the principal circumstances, from the time he was first put on the Genesee limits, to the time he was incarcerated in fort Niagara, has never been in any part publicly contradicted, but has in every part been corroborated by time, and confirmed by additional testimony. But the Fraternity, the *Freemasons*, abused them, as if they had been cut-throats : they did verily obey their sworn obligation, to traduce, revile, and bring to the most condign punishment, these their enemies, according to the established usages of the order.

Such things are too bad to be true ; we almost fear they will not find a ready belief ; indeed we would not have them. Doubt, reader ; say this is too much ; say that Freemasons are better men ; that the zeal of the writer carries him too far. Ah ! have charity ; suffer long ; be wise as a serpent ; be courteous, be merciful. Remember W *** was, and LaF *** is, a Freemason. Call to mind the widow relieved, the orphan guided, and the prisoner saved, by Freemasonry : and when you have done, when you have bathed your heart in tenderness for your friends, freemasons, and filled your bosom with love for those who are lovely, still know, and be sure that these things are so ; know that the *divine* order is a counterfeit, that the *moral* order is a traitor, that the *charitable* order is a murderer ; and that Freemasons have called for the facts, while they themselves have concealed them ; that the Grand Chapter of New-York in Feb. 1827 solemnly affirmed, individually and collectively, that they knew naught of Morgan's abduction, while some of the active conspirators, were sitting in that body, and the body itself voted money, it is affirmed, to defray in part the charges attendant upon that act of violence. See *Taber Potter and Dr. Fyfield, Seneca county, N. Y.*

There are rumors of a still darker complexion ; and where an adversary leaves us to the guide of our judgment, always seeking to conceal the facts, we are forced to pay attention to rumors ; and when we repeatedly hear nearly the same thing from different, and, as it would seem, from independent sources, we name it, that our enemy may have opportunity to explain, if there is an error ; and that our friends may follow up the report, if there be good ground for it.

Who can tell the *interesting* debates and the *fearful* decision of the General Grand Chapter of the United States respecting Wm. Morgan, at their session in the city of New-York, Sept. 13, 1826, to which decision the G. G. High Priest was obedient, although dissenting ?

But one year past has put in the possession of the public, things before concealed, which conclusively settle the concern of the masonic institution in the murder of Capt. Morgan. *Henry F. Yates* has publicly, and in

a solemn manner, this year declared, that the Grand Lodge of New-York, at their session in *June* 1827, did vote and pay the sum of \$250 to Eli Bruce, late sheriff of Niagara county, to remunerate him, in part, for the loss of his office, owing to his concern in the abduction of William Morgan. This weighty charge Mr. Yates accompanied with a defiance "to any honest and conscientious" member of that Grand Lodge, *to deny it on his corporal oath*, if he dare: thus putting it to any honest member of the Grand Lodge, to silence him, if, with truth, he could. Mr. Yates went further, and pledged himself to the public to PROVE it, (would the Grand Lodge consent to a feigned issue,) *to the satisfaction of a court and jury!* Mr. Yates was 14 years clerk of Montgomery county; as a man fit to hold a seat in the Grand Lodge of New-York in 1827, he is entitled to receive a reply, *if one could be given*, to this charge. Nine months have passed, since it was published; the Grand Lodge have, in the mean time, held a session; but neither body, nor member, has replied to their renouncing brother, whose statement it is base to neglect, if it were possible to contradict it. The institution is guilty.

Parson G. Shipman, M. D. a respectable citizen of Onondaga, and a renouncing mason, in May last, published on the authority of three members of that Grand Lodge, the same fact stated by Mr. Yates, with a variation only in the sum: \$100 instead of \$250. It is not our province to account for the discrepance in the sum; but we hazard nothing in saying, that either of these gentlemen has sufficient respectability of character, to call out, not one only, but every one of the Grand Lodge, to correct his statements, if there is any *malicious calumny* of their great body contained in them. They make no reply; hoping, no doubt, for the charitable conclusion of the law when a prisoner arraigned at the bar, refuses to plead to the indictment.

Under this head we place a later discovery. Jarvis F. Hanks, Editor of the Investigator, an Antimasonic paper in this city, an honest man, with a wife and family of dependent children, late High Priest of Webb chapter, Cleaveland, Ohio, and within the year a re-

nouncing mason, has solemnly declared, under his own hand, and published in the newspaper, that while visiting in Jerusalem Chapter in this city, in the Autumn of A. D. 1827, a resolution was introduced to appropriate \$500 for the use of the Western sufferers! to be forwarded to Rochester by a gentlemen then present, who would also carry contributions from several other masonic Fraternities in this city, towards the same object. As a mason, as a citizen of unspotted character, in the fellowship of the Presbyterian church, Mr. Hanks is fully entitled to credit. His testimony has been six weeks in public, where Jerusalem chapter at midnight sits, and no contradiction comes to meet it, no explanation to qualify it. But this comes, a rumor from Rochester to confirm it with a vengeance.*

Once more; Avery Allyn, late Junior Warden in Clinton Encampment, Ct. and now a renouncing mason, with the deepest impression of the important consequences, has in the past year made oath, that visiting in St. John's Masonic Hall, Frankfort-st. N. York, in the Spring of 1828, he was there informed more than once, by different individuals, that *Chipperfield*, (*Richard Howard* of the Morgan conspiracy,) received shelter and charity in that Hall, confessing himself to be the murderer of Morgan, and claiming the aid of his masonic brethren on that account! One of his informers, whom Mr. Allyn privately names, has under oath denied, that he gave Mr. Allyn such information; but before he made that oath, he threatened a friend to his innocence,† with *vengeance unto death*, if the affidavit of Mr. Allyn was published, and confessed the threat before witness; and he also solemnly declared, that he is a great mason, and knows what Freemasonry is, and that there is not a word of truth in Morgan's book! The contradictory statement of such a man, to clear himself, does not impeach Mr. Allyn's veracity, never before

* The then High Priest of Jerusalem Chapter speaks of it in conversation. How quickly would he deny it under his name before the public, if he could do it innocently. Twenty-four hours would be enough to bring out every member of the chapter; six weeks pass and the public are still left to draw their own inferences.

† The Editor.

impeached ; it rather confirms it ; and when we consider, that the threatener of vengeance, and the denier of Morgan's book, is, indeed, a great mason, and is also in fellowship with the church in this city, we have renewed evidence of the corrupting and infernal spirit of Freemasonry.

We shall not lessen the importance of these facts by a further enumeration of discoveries made plenteously during the past year, in the progress of the indictments and trials of the Morgan conspirators. Enough is before the reader to shew him the great advance of Antimasonry under this head ; enough to justify our charges against the Masonic institution, without subjecting ourselves to the charge of malice, or of mental derangement ; and enough, one would think, to make it a serious question with an eminent philanthropist and statesman, whether he ought to stand at the head of Freemasonry in the state of New-York.

5. *Results of Elections.* We hear a great deal said about *excitement*, as if it were a new thing in the world, a thing most dreadful to our lukewarm friends, and alarmed enemies. A deeper, holier, and warmer *excitement*, this people never saw, than that which wrought the political salvation of our country ; but tories and Britons sadly complained of it ; could they have quelled the excitement, king George and Freemasonry might now have had North America.

"Ay, but political excitement ; party excitement ; that is the evil."

How inconsiderate are they who make this distinction. A free citizen of this republic, who feels no interest, and takes no part in the elections, must be a hopeless bachelor, a childless man destitute of a hold upon posterity, a candidate for Past Master Mason, or for the Odd Fellows Society, where government is a trick, and misrule is fun. The genius of our institutions fosters political excitement ; the habits of our countrymen prove its general harmlessness ; the life of liberty requires its exercise. We do not plead for excesses ; but we justify political excitement ; and quote to our purpose the words, "*It is GOOD to be zealously affected in a good thing.*" (Gal. 4.) If politics are a good thing,

the Apostle is with us ; if not a good thing, we may throw away our political constitutions, and give the reins to licentiousness.

Excitement is not an evil ; political excitement is not an evil ; but only the Antimasonic excitement ! That is the trouble. That is a fever, which will kill Freemasonry, if her political doctors cannot find a way to allay it. That is an ague, shaking the mystery with fearful spasms ;—death is at the door ; death enters by the excitement. Freemasons and Antimasons see this alike, and they yield to it with diverse feelings. This whole Union is excited to newspaper loggerheads, by every presidential election. It is unavoidable ; we *must* have it ; and it is more worthy of intelligent republicans, to make it bruise bad principles, than to let it fall on bad men ; it is vastly more important, to cut away with it the pillars of Freemasonry, than to let it fritter upon the pillars of the constitution. A great excitement, not to say just, was produced at the last election, mainly for *reform*. We say, let it go on ; not against men, but against corrupt principles ; not to eject faithful servants of the public, but to eject treasonable oaths from office ; not to shake the stability of our government, but to destroy a dangerous despotism within our government ; *not to vex honest freemasons*, but to annihilate false Freemasonry. It is an excitement upon principle, and not of self-interest ; it arises upon a solemn question, not whether this or that statesman shall rule ; but whether equal rights or secret oaths ; whether public laws or traitorous combinations, shall prevail.

This is a worthy question ; quite as fit to agitate the public mind, as whether Mr. Thompson or Mr. Throop shall be governor ? Whether Mr. Van Buren, or Mr. Clay shall be the next President ?

This question was first carried systematically to the polls, A. D. 1827, in the *insulted* district. The sheriffs and magistrates, who are elected by the people, repeatedly in the Morgan conspiracy, proved recreant to duty, and disobedient to that public, whose servants they were, by a paramount deference to the oaths of Freemasonry. Morgan's abduction and murder were a common jest with Freemasons, and insult and a justification were superadded to the crimes of arson, kidnapping, and

murder. "Let alone," they said, "you can do nothing; who are your sheriffs and magistrates and jury? If Morgan is killed, he is rightly served; but it is only a speculation of Morgan and Miller; when they have filled their pockets, Morgan will come to life again."

Soberly we deem this enough to call up a spirit in New-York, determined to reform the sheriffs and magistrates; and it has quickly done it. Two years and six months only have elapsed, since the political provocation began, and now it is very hard work to make a masonic *King*, so much as a *republican* constable, in all the 170 miles, over which Capt. Morgan was violently carried. Every county he touched is thoroughly anti-masonic, and many of the counties round about the scene of his sufferings.

This question was first submitted to the entire state of Vermont by the convention of Antimasons at Montpelier, 5th of August last; and on three weeks notice, Antimasonry received three-tenths of the whole vote of the state, three regular candidates being up, and the Antimason alone declining! This is the more cheering, there being only *two* Antimasonic papers in the state, until after the election; now there are six to arrange our battle in Vermont for a future day.

Who laughed at the honest Pennsylvanians for *getting up* the *dead* cause in their state? Was it the New-York Courier and Enquirer? the Commercial? the Argus? It was the whole company, whose columns exhibit mirth for a murder committed by Freemasonry; whose columns much misrepresent the conduct and motives of those citizens, who have, at great expense, aided the laws, laboring against a powerful and secret combination. But how is their laughing mouth turned awry by the result! How has their pouting lip fallen! How has their countenance changed! We save our pity; worse things are in store for them. Pennsylvania only gathered Antimasons in Convention from 13 counties out of 51, on the 25th of June last. They nominated a governor, not knowing that he would accept their honor. They entered upon the electioneering contest with only seven English papers, of a feeble circulation, in all the state. They were opposed by the regular line of the National administration; a powerful phalanx in Penn-

sylvania ; they were supported by almost every print of the late administration ; and they were opposed by the secret arts and public slanders of vain glorious Freemasonry. Yet they polled 50,151 votes, where the mighty polled 76,673. They carried majorities in sixteen counties, and tied with 2016 votes in another ! And these counties were, at the presidential election, the strength of the present administration, which is conclusive proof, that the Antimason vote in Pennsylvania was not made up of the odd ends, and disappointed politicians of a defeated party.

A remarkable and most interesting feature seen in all the election returns, is, that Antimasonry triumphed, in proportion as it was understood ; the counties in Pennsylvania having free presses, gave with one or two exceptions, Antimasonic majorities, and those majorities were greater, or less, in some proportion to the time the papers had been circulating ; while the counties destitute of free presses, gave fewer or no votes for Antimasonry ; and the two counties where the free press was defeated, gave large Antimasonic minorities.

The Antimason counties are *Adams, Bedford, Chester, Cambria, Crawford, Dauphin, Erie, Huntingdon, Indiana, and Jefferson, Lancaster, Lebanon, Lycoming, Mercer, Somerset, Union, and Washington*, (seventeen) Franklintied. Of all the Antimasonic papers in Pennsylvania, except the *Union Telegraph*, the oldest is the *Antimasonic Herald*, commenced June 1828, Lancaster county. That county gave the largest Antimason vote in the state, 5542. The greatest Antimason majority in any county except Erie, was in *Union*, (the seat of the above excepted *Telegraph*), where the vote was 2068 to 764 ! This is the residence of NER MIDDLESWARTH ; and this is the evidence his county gives of their conviction, that the mean attempt to hoodwink Mr. Middleswarth with a view to fit him to be a candidate for Governor, was the legitimate operation of false Freemasonry. In Somerset is one of the oldest Antimason papers, and there were polled 1520 votes to 584, which is excellent testimony to the good effect of a well established free press. Erie gave more than three to one for Antimasonry, 1546 to 497 ! In *Alleghany*, Antimasonry had a paper about three weeks old, at the time

of the election and lost the victory, 1872 to 2077: one week's time would probably have saved it. Lehigh is the other county defeated, in which is an Antimason paper: and it is curious to observe, that the vote stood 1453 to 1649, while in the very next county adjoining, *Northampton*, where there is no free press, it stood 458 to 4006! Besides Alleghany and Lehigh, Antimasonry was victorious wherever it had a free press, altho' many of those victorious counties had not enjoyed the advantage of a free press above four months.

The ignorance of Philadelphia upon this question is exhibited in the vote of that city and county, 11393 to 546! Not a paper in that city or county that did not snuff at Antimasonry, or positively slight and cover it. The people had no information before them upon the subject; they were hoodwinked by a hoodwinked press. The contrast between Philadelphia and Lancaster, or Somerset, or even Alleghany, is a full and satisfactory proof, that Antimasonry is not *hostility* to the national administration, (for on that ground a large vote might be polled in Philadelphia,) and that Antimasonry does not depend on ignorance, or the want of information; *but it depends on the possession of information.* It does not depend on vice, or a paltry ambition, or an unstable population, for then a great city would furnish it readily with a strong vote; but it depends on the independent and virtuous yeomanry, and it will triumph. Antimasonry is truth; it will prevail.

This is a glorious view of the subject, and every reader will feel interested with additional proof to the same point, viz. to shew that Antimasonry, like truth, depends on information for its life and growth. How do its enemies treat it? *The Argus, the Courier, and the rest?* Do they examine it? Do they unfold it to their readers? Do they point out its influence good or bad, and expatiate upon it? Not they. This would be giving the people information, information, information; and they *know* that the spread of information cherishes the cause they wish to kill. But what do they do? They sneer at it, (which sends four Senators and twenty nine representatives to Albany, and six members to Congress) as a humbug! they in the face of the facts contained in this article, publish to the world: "*Antimasonry is ad-*

vancing backwards :'' they hum and throb upon *re-action*, and unblushingly pronounce Antimasonry *dead* ; yes, dead, and put in the coffin ! nailed up with a jest, and buried with a laugh ! This is possible, because it is so, exactly so ; and it proves that to make known the cause of Antimasonry, is certain death to opposition : The people will receive it, will vote for it, wherever it is properly understood.

Another proof of this may be drawn from the same returns of the late election in Pennsylvania. The counties in which Antimasonry prevailed, or had large minorities, are found not only furnished with a free press, but they lie mostly, or altogether, on the great and leading routes through the state. Take the road from Philadelphia by Lancaster to Pittsburg, and it leads through *Chester, Lancaster, Adams, Franklin, Bedford, and Somerset*, antimason counties. On the same road are Bucks, York, and Westmoreland, in which, except Bucks, were large Antimasonic minorities. Another principal road runs from Easton on the Delaware, through the beautiful valley between North and South mountains, quite into Virginia. On this are Northampton, Lehigh, Berks, *Lebanon, Dauphin, Cumberland, and Franklin*. These, except Northampton, shewed well for Antimasonry. Again the great road from Erie to Pittsburg and Wheeling, leads thro' *Erie, Crawford, Mercer, Butler, Alleghany, and Washington* Counties. The italics are antimason. Butler, as well as Alleghany, gave a large minority for Antimasonry. Verily the great turnpikes are a formidable enemy to freemasonry ; our foes must block up the highways, if they would stop the progress of our cause ; and how strange it is, that Antimasonry should already possess the great thoroughfares of Pennsylvania, while the Newspapers are in the hands of the enemy !

This view of our subject is too important to be dismissed, while facts can be adduced to illustrate it. The history of the cause in New-York is a perfect confession of the same great truth, viz. that Antimasonry, for its life, depends on information, and for its growth, on the spread of information. Take for example the city of N. York. We have seven, and until very recently we have had nine streams of daily news, to enlighten and refresh

our population, besides a host of weekly, monthly, and periodical papers of all classes, sizes, and denominations.

One small paper a week circulates to about three hundred of our citizens, and this Review to one hundred and ten. Besides these (which are not to be mentioned, except for precision,) none of the newspaper host will enlarge upon Antimasonry; but one will endanger its patronage by the admission of the most important *antimasonic* facts into its columns; not one will consent to publish the reports of the Senate, and of the Assembly upon the Morgan Affair, so late as last Spring, although several were particularly requested even by committees of public meetings: and the letter of the HON. CADWALLADER D. COLDEN, was never published, and hardly a line of it, in any one of them.

But many of them are constantly throwing out gibes and filth, to disgrace, and to disfigure our cause. It is true, many citizens know that great allowance is to be made for the masonic character of such papers; but after all, the channels of information are not merely shut to the truth of Antimasonry, but they are generally used to pervert it, and the city is kept in ignorance, so that one half believe that Morgan was not abducted by masons; they verily believe to this day, that he is alive and fattening on the spoils of his "*wretched and lying volume*," (*New-York Enquirer*, March, 1827,) while a few knaves take advantage of the excitement, to crowd themselves before the public: and they vote 341 in 20,000 for Antimasonry!

The same ignorance prevails on Long-Island, and there no ticket is run for Antimasonry. But ascend the Hudson eighty miles to Ulster, and we have a strong vote; the *Palladium* gives Ulster County information of the truth, and the people testify to it at the polls. Orange on the South of Ulster is dead in ignorance and Freemasonry; Dutchess on the East is the same. Their news papers are numerous, five, if we are informed rightly, in each county; but never one of them speaks of Antimasonry, only as one would take up a toad with a pair of tongs.

Let this serve as a sample, where the people are deprived of Antimasonic information. We find, that, ignorant, they do not act, on the other hand, observe

how they grow and wax strong in Antimasonry, where they have free presses. In Washington county, fifty miles North of Albany, last year Antimasonry did not run a ticket for the Assembly, this year it run a full ticket in ! last November it gave 393, out of 6742 votes for governor, this November it gives 2435, out of 5805, for Senator. What an astonishing change ! The Antimasonic *Champion* sprang up in Washington County last May, and this has given the people information, and they have sealed it with the ballot box : TRUE. Go West of Albany to Oneida 100 miles. Last November Antimasonry received in that county 139 out of 11006 votes : this year how many should it have ? An amazing difference is there, also, wrought by the increase of knowledge. Few in that county a year ago, knew much about Antimasonry, except in passing ; but last January the *Elucidator* sprang up among them to diffuse information, and 2913 legally qualified voters have set to that information their seal, that it is both IMPORTANT AND TRUE. Turn South of Oneida to Otsego. November 1828 Antimasonry received in Otsego County 523 out of 8098 votes. November 1829 it received in that same county 2523 out of 5993 votes. The Tocsin has been circulating Antimason information there since last June, and 2000 votes are the fruits of the first summer's work ! To make this the more apparent, step into Schenectady county, there the antimasonic vote was 249 last year, and is 383 this year ; the county was then, and is now destitute of a free press, and the increase of information, and of Antimasonry, is necessarily slow.

Cayuga has a paper, and gave last year 544, this year 2447 votes for Antimasonry ; while Onondaga has no paper. and gave last year 592 out of 8125 : this year 1212 out of 5424. Madison, we turn back to notice. Antimasonry has there a sterling paper, and from the beginning has had ; that is a fact ; and last year it had 1876 out of 5814 votes, and this year 2473 out of 5298 votes ; but it carried its Assembly ticket last year in part, and now has lost it. Freemasonry is delighted with this triumph, purchased at the expense of 597 Antimasonic gain !

Antimasonry is a principle ; and principles are the

same every where. It is brought home to the understanding of the citizens of Western New-York, and they approve of it. They are not differently made from other men ; they are not less fit for jurors, for lawyers, or for judges, than their fellow citizens of the South and East. But they alone are decidedly Antimasons, because they *alone* are deeply read in the wicked and dangerous character of freemasonry. The rest of the Union is fast acquiring the information necessary to become in its whole extent Antimasonic, and a firm phalanx to sustain and extend the necessary information, which Freemasonry can neither resist, nor break, is now formed by the Western District of New-York. At every previous election, many distinct parties have been so mixed in bands, that it was impossible to obtain a clear and unqualified expression of the public will upon the fate of Freemasonry. But not so this election ; every interest disappeared in the 8th Senatorial district, but the masonic and the Antimasonic. The entire voice of the people was expressed upon two tickets only, and Antimasonry comes out, on such trial 7920 voices in the majority. We would inquire : if a *dead* party, officially reported by the state paper to be nailed up in the coffin, could so vindicate its good name, and also chastise its enemies, what is to be expected from it, *alive*, and marching to victory, both toward Albany and Washington city ? your answer Brother !

In the six Senatorial Districts of the State of New-York, where Antimasonry run a candidate, it received one-third of the whole vote given, and succeeded in one of the six. Let our enemies enjoy their triumph.

<i>Senatorial District.</i>	<i>Antimason.</i>	<i>Opposition.</i>
No. 3.	5001	16923
No. 4.	5662	21311
No. 5.	11061	17021
No. 6.	8980	14390
No. 7.	10703	14034
No. 8.	21360	13446
	62763	97125

Last year those same six districts gave 215,000 votes nearly ; this year 160,000. But the Anti-

masonic gain in the 160,000 votes cast, is above 30,000 ; nearly one-fifth of the whole number ! Suppose the same ratio of gain in the 55,000 who did not vote this year, and did vote last, (and we have a right to our proportion,) this gives 10,000 more the absolute *gain* in the six Districts. And if Antimasonry had *lost*, in proportion with the whole loss, its vote, this election, in the six districts, would have been about 25,000. whereas it is 62,763, an increase equal to 150 *per cent. per ann.* We are a little disappointed in this ; we had expected so good a business would have netted 200 *per cent.* ; but we shall not grieve about it.

The people of New-York will be electing a Governor next autumn. Suppose Antimasonry nets in the entire State of New-York 150 *per cent.* again next year, (the whole number of votes being as they were last year,) —that is too much.* Suppose in the State it nets 100 *per cent.* in the coming year, that will *elect* the governor, and that is enough. Gen. Miller, at the battle of Lundy's Lane, being required by his commander to storm the British battery, and possess the height, replied, "I will try, Sir !" And at the point of the bayonet, he carried it.

So Wayne, storming Stony Point, ordered every flint to be taken out of the guns ; and, to succeed, we must avoid flashing and firing ; take the flints out of the guns, fix truth for the bayonet, and march right upon the enemy ; not with a shout, but with a settled purpose ; and they cannot stand it ; they will either fly like pigeons, or capitulate after a broken battle.

But renunciations, conventions, and elections, all yield in importance and give place to the following.

ROBERT ANDERSON.

On the trial of Elihu Mather, indicted for a conspiracy to kidnap Capt. Morgan, in the circuit court of Orleans county 11th Nov. 1829, Judge Gardiner presiding, the first question raised by the counsel was upon the *manner* of ascertaining whether the Jurors were unbi-

*The Antimason vote for Representatives is estimated on the average, 3000 above that for Senators. The Antimason votes cast in the first and second Senatorial Districts are carefully estimated at 4000. Total Antimason vote cast in the State of New-York, Nov. 1829, 69763. 150 *per cent.* advance would be upwards of 170,000, next year

assed. Judge Gardiner remarked that questions would probably arise of considerable importance, and suggested the propriety of pursuing the legal course, which was adopted. The clerk proceeded to draw the jury; William Loomis and Simeon Gilding were taken, and being found acceptable to both parties, were appointed triers by the court.

Jonathan French, Amos Cliff, John Follet, Charles Kelly, Samuel Church, Chauncey Hood, Epaphras Pennell, Luther St. John, and Daniel Reed, were severally challenged in their order, by the defendant's counsel, put under oath and examined, and those four in italics were sworn as jurors. The others were rejected by the triers. Then Wm. Bullard being drawn, said he had formed an opinion; and he was excused from sitting.

ROBERT ANDERSON was next drawn. JOHN C. SPENCER, special counsel for the state, assisted by J. B. Coles, challenged this juror, on the ground that he was a Royal Arch Mason. General Vincent Matthews, Wm. H. Adams, and Daniel D. Barnard, counsel for the prisoner, demanded that the cause of challenge should be reduced to writing. This being done, and the point that the prisoner and Juror were of *the same company, or corporation*, having been argued, the court overruled the challenge "*for principal cause.*" Mr. Spencer then challenged "*to the favor;*" and assigned that *Judge Anderson* was an important witness in the case, and ought not to be on the jury. Defendant's counsel replied, that the duty of juror and witness did not interfere, and they should not consent to excuse him for that cause.

The same Triers were again sworn, and Mr. Spencer called *Dr. Jos. K. Brown*. Witness, Anderson, and the prisoner, are members of the *Gaines Chapter, R. A. Masons*. Witness does not remember a quarter of the Royal Arch oath; and is unwilling to say any thing about his masonic obligations. There is something about helping a Companion Royal Arch Mason out of difficulty. The words are, "*I will aid and assist a companion Royal Arch Mason, wherever I shall see him engaged in any difficulty, so far as to extricate him from the same, whether right or wrong.*" There is a sign to communicate distress, and the sign binds a mason to

his brother's relief: thinks the obligation imperative, if the person to whom the sign is given, has power to relieve.

Cross examined by Defendant's counsel. Witness recollects the striking parts of the oath, and that part he had related, in particular. There was no qualification or explanation of the oath, at the time it was administered. Does not recollect that the candidate swears to support the laws of the country, in any masonic obligation he had taken. [To a question from defendant's counsel, "whether any thing in the masonic obligations justified him in violating the laws of the country?"—Witness replied that one part of the obligations might bear that construction, which he would repeat, *if required*. The counsel waived the question, and the answer was not given.]

Daniel Pratt and Archibald L. Daniels testified to the friendly intimacy of Capt. Mather and Judge Anderson.

Here Mr. Spencer rested; and the defendant's counsel called *Robert Anderson*, who being sworn, said: There is a clause in the Royal Arch obligation, which without being qualified is of the import testified by Dr. Brown. With the qualification it means, that when a Royal Arch Mason sees a companion quarrelling, he is bound to get him away. "The obligation requires me, when I see a companion engaged in a quarrel, to give him a particular sign to come away. *I think* this qualification forms a part of the oath. Nothing in Masonry requires me to give a verdict contrary to law." Witness *thinks* that some of the obligations require him to support and obey the laws of the country.

Cross examined by Mr. Spencer. Witness has been pretty warm on the subject, and has participated in the feelings of the masons. The clause quoted by Dr. Brown may be substantially correct, with the qualification witness has given. Thinks this qualification is in the oath. Thinks the oath contains the words "*dispute, or quarrel*." It is possible the qualification is in the charge after the oath; but thinks it is in the oath itself. Has not paid much attention to masonry for two or three years, and is not very bright.

Isaac W. Averill. Witness was a member of Gaines

Chapter. The Royal Arch oath requires us "to help a brother out of any quarrel or difficulty, whether he is right or wrong." Masons swear to obey regular signs and summonses, handed, sent, or thrown. Has forgotten most of the obligations.

Cross examined by Defendant's counsel. The qualification about helping a brother out of a quarrel, is not in the oath, but is repeated immediately after it. The explanation given to witness was, that if he saw a companion engaged in a quarrel in the street, or elsewhere, he was to go extricate him, without stopping to inquire whether he was right or wrong : never understood that he was to assist a companion out of the hands of the law.

Milton W. Hopkins. Has been a freemason. Recollects the obligations. One is, "I furthermore promise and swear, that I will obey all regular signs and summonses, given, handed, sent, or thrown from a brother master mason"—There is no qualification to this. Another is, "I furthermore promise and swear, that I will fly to the relief of a brother master mason, whenever I shall see the grand hailing sign of distress given, or hear the words annexed thereto, if there is a greater probability of saving his life, than of losing my own." Another is, "I will apprise a brother of all approaching danger, as far as lies in my power." There is no qualification or explanation relative to the sign of distress, or the approaching danger. These oaths are not explained to mean any thing different from what their tenor imports. The charges, and lectures, witness thinks, are calculated to disguise the real character of the oaths. Witness has taken but three degrees ; has seen the obligations imposed in many instances, in different lodges ; has heard them given by the Grand VisITOR. The hailing sign may be given by words, or by motions.

Cross examined by Defendant's counsel. Witness was made a mason A. D. 1817, seceded 1826 : had studied masonry a good deal ; when Morgan's book was first published, he could have rehearsed two-thirds of it. Candidates take the oath naked and blindfold ; the charge is not given, until they get their clothes on, and can see. The charge inculcates virtue and beneyo-

lence. Witness thinks the obligations of masonry do require the concealment of crime. The obligation is this: "Furthermore do I promise and swear, that a master mason's secrets given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast, as in his own, murder and treason excepted—and that left at my own election." Witness knows that this obligation is administered in this town, (Barre,) and has himself administered these obligations to candidates.

Dr. O. Nickoson. Witness is a freemason, made in Gaines Lodge. Mr. Hopkins' testimony in relation to the oaths, is substantially as I received them. The only variations are verbal, which do not change their meaning. No explanations are given of these oaths. Here the testimony concluded, and the court adjourned till morning.

Thursday, Nov. 12th, 1829. Mr. Barnard, counsel for defendant, addressed the Triers in a speech, ingenious and eloquent, for four hours, against the sufficiency of the challenge.

Mr. Spencer followed for the people, three hours, urging irresistible arguments in support of the challenge.

The triers, after the court had recapitulated the testimony, and stated the law, retired, and after consulting about twenty minutes, returned that "*Robert Anderson is not indifferent.*" Mr. Anderson was accordingly rejected.

We abridge this account from the Antimasonic Enquirer, Rochester, 17th Nov. to whose indefatigable editor Antimasonry has been often indebted. Considered in all its bearings we regard it as the most important event, which has yet occurred for political, as well as moral and religious Antimasonry. The judge has been this Autumn appointed by Lt. Gov. Throop, with the sanction of the senate, and on the recommendation of Wm. B. Rochester, Vincent Mathews, and others, Freemasons, backed by the whole force of the masonic party at the West, himself not a mason. Mr. Spencer is special attorney, appointed by Mr. Van Buren last winter, with a reputation equal to any other at the New-York bar, for legal precision and research. He is known as one of the committee of the senate, to revise the laws of

the State, and is not a Freemason. General Mathews is one of the ornaments of his profession, ripe in wisdom, in honors, and in years ; and he is a *freemason*, who might have stepped to the witness' stand, and have thrown the full weight of his knowledge into the scales of justice ; and it was probably his duty, as it was his interest, to have done so, if he could thereby have served his client, or even have relieved Freemasons of unjust odium. Wm. H. Adams we recollect with high respect for the able part he bore in the defence of Eli Bruce, Aug. 1828, and he was then reported to be a freemason. Daniel D. Barnard is the same pure and honorable man, who was a member of the last congress from Monroe County, and he is not a mason.

Never was a triumph more perfect than this : it was achieved for political Antimasons by their political opponents ; it was wrought by their pure principles silently operating in the calm proceedings of a high court of justice. The result is made up and recorded, so that no man, who will acknowledge the court seal, can deny the fact. And none may dream of escaping from this masonic funeral pyre, by doubting the witnesses. They are responsible for the facts, and the court, and the counsel, and the triers, knew they were sufficient to be responsible ; else why not impeach them ? at least, attempt it ? Why not face them down with Freemasons, one hundred of whom were in the courthouse, or within one hour's call of the courthouse ? Why not bring in scores, to put to silence, and to infamy, these masonic witnesses ? It was because men in the country stand fairer, than those witnesses do ; and the masons, who heard, knew that they spoke the truth, and that it was impossible for any man to face them in a counter oath, without perjury. Nay, who are the witnesses ? *Dr. Jos. K. Brown* is a regular mason, refusing to answer only to what he is required by law ; and he is backed by *Robert Anderson* himself, with only a qualification, *he thinks*, in the oath. But Messrs. Averill, Hopkins, and Nickoson, qualify Mr. Anderson's qualification out of the oath, and out of sight.

Men who put Freemasonry out of the jury box, cannot blame the people for putting it out of the ballot box.

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ERRATA.

- Page 16, line 31, Disperse, read *dispense*.
 Do. 19, line 5, the, read *thee*.
 Do. 27, line 11, chains, read *claims*.
 Do. 76, margin, Freemasons, read *Freemasonry*.
 Do. 85, line 38, (there, read *if*.
 Do. 100, to the list of renouncing masons, add HENRY HUBBARD, Pennyan.
 Do. 106, line 29, words, read *records*.
 Do. 129, line 28, strike out the first *all*.
 Do. 146, line 21, strike the first 19 out, and read 18—*Sovereign Prince of Rose Croix de Heroden*.
 Do. 165, line 10, read *loading*.
 Do. 161, line 1 should be line one of page 163.
 Do. 163, line 1 is found line one two pages back.
 Do. 178, line 4, insert *to*, before "prevent."
 Do. 289, line 38, Wm. read *James Vanderpool*.
 Do. 292, line 26, exercises, read *exercise*,
 Do. 299, line 34, comma after *Jolas*.
 Do. 348, line 1, army, read *array*.
 Do. 351, line 9, read *Latomia*.

THE
ANTIMASONIC REVIEW,
AND
MAGAZINE;

PUBLISHED MONTHLY IN THE CITY OF NEW YORK.

INTENDED TO
TAKE NOTE OF THE ORIGIN AND HISTORY, OF THE
PRETENSIONS AND CHARACTER, AND OF THE
STANDARD WORKS AND PRODUCTIONS,

OF

Free Masonry.

BY HENRY DANA WARD, A. M.

A RENOUNCING MASON.

MENE, MENE, TEKEL, UPHARSIN.—*The Prophet Daniel.*

VOL. II.

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THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

COMING before the Public renewedly to speak upon a subject difficult to be understood; it is good to illustrate the reasons for undertaking it.

The Editor exposes the delusions of Freemasonry. He presents his views openly, not avoiding, but seeking investigation. He offers truth prepared with study, and deemed important to be known. He speaks with fearlessness, and candor. He comes upon principle against error; he comes in sincerity against a dangerous system, for the common good; he comes against a false and selfish mystery, exercising christian charity toward its members. No man can be offended, for no man is wronged. Masons themselves will justify the measure, when they are acquainted with the reason of it; having been deluded by falsehood, they will be thankful for an attempt made in the spirit of kindness to lay open the deception, and to expose the imposture.

Our subject is difficult, because human judgment is so swayed by passion and prejudice, that, these being excited, as upon the character of Freemasonry, reason fails to do its proper office, and even friends lose confidence in each other. No man can claim independence both of passion and of prejudice; especially, when

the passions are provoked by injury, and prejudices are indurated by time. Antimasonry owes its existence to the highest possible provocation of republican feeling, and its continuance to a settled prejudice against the system, which induced, contrived, and gave, that provocation, and still maintains it with affiliated secrecy, and with liberal appropriations of money from the common fund.

On the other hand, Freemasons are on high heels of passion to think that they should be charged with villany and murder; to think that they, honest men, should be held responsible for the blood of William Morgan. It is provoking, we confess; and when persisted in, it creates a confirmed prejudice against the Antimasons. They become first distrusted by their freemason neighbours, and at length odious to their sight. Under these circumstances, the importance of a firm and temperate spirit, both in the editor and in the reader, requires only to be named, in order to be felt. We must neither write to offend, nor read to pervert; neither wound by personal unkindness, nor pollute the truth by misinterpreting the language in which it is modestly attired.

We propose to deal in all plainness with Freemasonry; to speak of its *principles*, with unaffected abhorrence, and of its acts, with childlike simplicity. When it says with authority; "*E coelo descendit*;" it is of a divine origin; that it dwelt in Eden, communed with Noah in the ark, with Moses upon Mount Sinai, and with Solomon in the Temple; when it says either, when it says all these, and a volume of like falsehoods, and we have found and do know, that it sprang up in a London tavern by the union of four bar-room clubs, A. D. 1717; then we say, Freemasonry in *principle* is of him, in whom there is no truth: "when he speaketh a lie, he speaketh of his own; for he is a liar, and *the father of it*." John viii. 44. Again, when Freemasonry studiously teaches to obey the laws, and at the same time, swears, to conceal every crime which can be committed against law; while it professes uni-

versal benevolence, and provides only for itself; while it blows the trumpet of alms-giving, and impiously bows the knee in secret, with an oath on the Bible, to cut throats, tear out tongues, disembowel, expose the bare brains to the hot sun, and to imprecate infinite curses upon the immortal soul; when Freemasonry proceeds one step further, from theory to practice; and denying its victim the consolation of the Bible, cuts him off from the embrace of his wife, from the face of the earth, and from the hopes of the living: we say again, the institution is of the devil, for "he was a murderer from the beginning, and abode not in the truth; because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and *the father of it.* John viii, 44. And when Masons will uphold Freemasonry, will commend it to the blessing of God, and to the favour of unlettered men; when they will follow after it, wear its mock titles, and tawdry honours; its crown, its mitre, its breast-plate, and its apron, and teach simple men so; in faithfulness we remonstrate; we use with reverence the words of Him, who spake as never man spake, and say again: Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar, and *the father of it.*" John, viii. 44.

This is very plain. Life is too short to waste words. We seek only to be understood. To cover truth with soft terms, is not fit; to unfold it with a harsh spirit, is unchristian. But we have the highest authority for speaking boldly, what we see clearly. The Lord, our perfect pattern, did not spare the truth, in favour of those he addressed; he published it for their benefit. In the spirit of our divine master, we may be allowed to address the public in relation to Freemasonry: and because the rulers of the people, and the priests at the altar, are of the company, who fall within the scope of our remarks, we warn them distinctly, lest they should think to escape by their

authority, and lest the simple should be deceived by their high example. We are sure that the utmost plainness of speech is consistent with the tenderest interest, and liveliest regard for those we address, seeing that he who pronounced; "Ye serpents! ye generation of vipers!" also wept over their city, sorrowing. *See Mat. 23 Ch.*

But in presenting truth upon this subject, we expect it, although clear as spring water, to be impregnated with the peculiarities of the mind, through which it comes. This is human nature, and we plead no exemption from the common lot of humanity. In this work, the waters of truth flow forth to the public, from an antimasonic *fountain*. Living waters are neither turbid nor discoloured; we see that they are not; but they always are and ever must be, impregnated with the salts of the earthy medium, through which they traverse. This is not a cause of complaint. We expect limestone waters in a limestone country; and we rejoice in the parching heat, to find them. Men are not so tasteless, as to prefer the purer and insipid rain water, to the pelucid and sparkling fountain, that gushes from the soil, and from the rock, whose superior sweetness and savor is entirely owing to the palatable salts, and to the sprightly acids it contains.

The following facts will go to show the nature of the medium, through which truth finds its way in this work to the public. From 1816, to 1821—2, the editor lived in the midst of respectable and beloved men, Freemasons; and he was often led directly and indirectly, to consider the propriety of joining the Lodge. He was in the habit of travelling, was fond of learning; and was a friend to the workmanship of Solomon, and to the followers of St. John; yet no inducement offered, sufficient to make it seem to be his duty, to take an unknown oath; and his mind was made up, to die ignorant of Freemasonry, when he removed from Marietta, and the society of the generous and brave men who first settled the Territory N. W. of the Ohio, and became at Athens associated in the Faculty of the Ohio University.

The gentlemen of the Faculty were seniors, learned professors, christian brethren, dear friends, and Freemasons all. The example of him who continues there, was a caution; he entered apprentice mason in youth, and stopped. But he was a mason, and his example warranted others to become so, although they too should stop.

The interests of the young college were dear to us all; we laboured with our might to give it character in the state, by making it useful. One of our greatest obstacles was, in the new country, to support the wheels of government with the necessary funds. In an evil hour it was observed, that the Freemasons had considerable funds; that in Pennsylvania, through the Rev. Timothy Alden, they had been persuaded to endow a Masonic Professorship of mathematics and natural philosophy in Allegheny College, at Meadville; that we had nearly one hundred lodges in the state of Ohio, and that our college would present and urge a strong claim to their encouragement, when *every member* of the Faculty was, also, a member of the Lodge. To these new suggestions, recollections were added of the illustrious dead, of Franklin shrewd, and of Washington pure; while the fame of Clinton, and the example of the minister were before our eyes. The doubter is lost. In the autumnal vacation of 1822, a period memorable to suffering humanity in Marietta; the novice received admission to Union Lodge No. 1. and by unsolicited favour, the three degrees were conferred in one night.

They were allowed to be mysterious, for he could see no sense in them, and yet, what wise men delighted in, he verily supposed must have some hidden wisdom, which time and patience would discover. In that vain hope, he laboured at the *lectures*, (as the mummery revealed in Morgan's book is called,) until he could repeat them with singular accuracy. Yet, the wisdom laid concealed, and he durst not condemn; to doubt, was then enough for the courage of a tyro in the school of King Solomon; and the doubt, only whispered to gentlemen, whose su-

perior attainments in Freemasonry should enable them to solve it, always brought an implied rebuke upon the master mason, or an expression of importance, which made him feel his masonic littleness. After three years travel and observation, inquiring of learned masons as he had opportunity, he became deeply impressed with the belief, that Freemasonry is a cheat; that it offers itself to many minds, as a substitute for the Religion of the Gospel; and, in order to bear up his opinion, he began, *June 24th, 1826*, to note and embody such facts and reflections, as they occurred, showing the vanity and falsehood of the Order. The conclusion of two folio pages of remarks, penned on that masonic day, is in the following words: "The high pretensions of Masonry are destitute of evidence to sustain them; and they ought neither to be made, nor to be endured."

In this frame of mind the outrage upon Capt. Morgan in September following, found him, and greatly confirmed his views, as memoranda made on the 27th of November, 30th of November, 13th December, 19th December, and 31st December show: "*A great mason*;—O, what a cheat! *A great mason!* He may be a good mason; but a *great mason* cannot be." See *Folio 13th Dec. 1826*.

He had intended never to be masonically known East of the Alleghany Mountains, but confessing himself a mason to entitle his inquiries to a reply, he was frequently told that "much depended on the place in which a mason is made: a backwoods mason should visit the Eastern Lodges, before he condemns Freemasonry." Accordingly, he once visited Leicester Lodge, when the masons of Massachusetts were waiting *further orders*, from the Grand Master. The details of that visit are found under date of February 3d, 1827, accompanied with this reasoning upon the credibility of Morgan's unknown book. "If true, the matters contained in it, will appear so perfectly insignificant, that none will believe this could be the whole of that sublime and almost sacred mystery, which claims for its author, the great King Solomon, and the stern Baptist

for one of its chief pillars. Palm such vain babble upon the holy dead? Pretend that this sheer—if I say *nonsense*, you will think me in a passion, and as in my sober judgment it is no better—let that pass. Pretend that this is the proud fabric, which has withstood the assault of time, of enemies, and of discreet brethren, while empires have fallen! Pretend that this is the sublime mystery, which Warren guarded, which Webb propagated, which Clinton upholds! It is absurd!—Indeed it is absurd; the world will never believe it; but the initiated *know* that the *initiated may* believe it.”

Under date of February 10th, nine folio pages of argument conclude thus: “How has this imposture continued so long:

“*Imposture!* The ancient and honorable art of Freemasonry an imposture! How the eyes of some men will snap, at sight of this. I am sober, brethren; and of sound mind; able to attend on my pupils day by day, to the peaceable satisfaction of my employers; and I teach, as I have been taught, that any institution is an imposture, which pretends to be what it is not: and that is a great imposture, which is essentially and radically false in its pretensions.” It was the character of the institution, and not the outrage upon Capt. Morgan, that disturbed the writer.

This spirit, indignant at deceitful Freemasonry, first broke out in a short communication to the *Christian Register*, published last of February, 1827, in Boston; which contains one remark to be quoted here: “If he, (Morgan,) has published the truth, I venture to say, he has written a very silly book: one which the initiated need not read; and one which the public under ordinary circumstances, would not believe, although it were issued by a man of good repute.” (*A Free mason.*) March 17th, brought a communication in reply, charging the former to be “false, if not malicious,” and claiming for members and friends of the order, “many of the purest and most powerful minds in Christendom:” at the same time, it

cautioned the "*Register*," to have no further concern in this matter; which advice he accepted, and no rebutter could appear only on the private journal. Here it is of the same date, March 17th, 1827.

This writer is persuaded that the charges of a "Free mason," are *false if not malicious*. He is shrewd to suspect *malice*. It had escaped my own scrutiny, until the suggestion of my adversary led me in some sort to find it: *a malice against falsehood*: for the unblushing pretensions of Freemasonry are no better.—We are free; and I must speak. So convinced am I of the absurdity of the whole system of Masonry, that I am not at liberty to be silent upon the subject; and however far my mind may be from "*the purest and most powerful in christendom*," it shall not always be enumerated among "*the members and friends*," of the masonic Fraternity.

"I know very well that in touching this subject, a hornet's nest is touched. I know that many regard this institution, as Laban did his images, and that they would exclaim against its destroyer, as he did against the Patriarch: Why hast thou taken my gods? I know their delusion, that it has justified some in committing the grossest outrage: that masonic obligations are not security against personal violence. I know the general harmony of the order, their ready communication of any project throughout the country; and the pride and the shame, which will nerve the spirited among them, against any adversary. And what is more, I know many counsellors and doctors, and clergymen, who will be compelled to maintain the craft, or to leave gathering in it; men whom I honor and love, but who will not suddenly be convinced, that the light of Freemasonry is darkness, and its traditions a lie. But the more is the pity; these very difficulties prove the need of some hand to raze their foundation."

While, the mind was thus secretly working like must, it held no close intercourse with Free masons: none were at hand who sympathised with it. The knowledge of what was doing in the western part of New York was con-

fined to the slight remarks current in the newspapers of that day. Vent was again sought in public, through the columns of the National *Ægis*, Worcester, Mass. in seven numbers, from 9th April, to the latter part of July, 1827; to which not a whisper was uttered in reply. May 1828, it gave the anonymous volume, "Freemasonry," to the public; and in November of the same year it openly appeared in this enterprise, with the first number of the *Antimasonic Review and Monthly Magazine*.*

Thus Antimasonry in the individual and in the public mind, is like the bursting forth of many waters; no human power can restrain it. It comes in this work to the public, by a natural fountain, and not merely by the outrage on Capt. Morgan. But had it not been for the just indignation largely excited by that outrage, who would have considered, who would have ventured publicly to avow these things? Not a man; not a man who prized his good name; bear witness, not a man who cherished hopes of peace on earth; not a man who loved his own life! for any man with sense to perceive the hypocrisy of the system, must also perceive, that the public expression of his opinions would speedily bring upon him the whole pack of Freemasonry, with tongue and teeth, to slaver and devour. No violence less than a most villanous murder, would have sufficiently braced up human nature for a conflict so desperate. At that period, Freemasonry was in the full bloom of honor: Clinton its G. G. High Priest in the United States; Van Rensselaer its M. W. Grand Master in New York; it was a solemn question put by W. F. Brainerd, in 1825. "*What is Freemasonry now?*" It is powerful," &c.

A sense of this permitted no halfway measures. Having calmly and unanswerably set forth the character of

* All this time the oath of *secrecy* was observed. That seemed binding until September, 1828. The reasons for a change of opinion were then recorded and examined and approved by wise and learned men, and published in the first Number of this work, December, 1828. But the independence then declared was not fully used for many months after.

the institution in the anonymous volume "Freemasonry," the Editor's quiet pursuit was broken off by the conviction, that no public academy would be cherished by a great company while it was in the keeping of the honest foe of their Order. He abandoned his office, and entered the field of controversy, conscious that he should have neither peace nor honor, while Freemasonry lived to disturb the one at a midnight hour, and to blast with noxious air the growth of the other.

Having from the outset laboured at the root of the tree with his might, he will not throw down the axe, now 150,000 hewers are engaged in the same great enterprise with him. He will lay on the harder; he will make every blow tell the increased force of the arm, nerved by the generous support of the public. He will give the time and talents of which he is the steward, devotedly to the cause of Antimasonry, in the belief that he is doing his Master's work. It is only two mites; but it is all that he has, even his living; and if the offering is accepted and deposited in bags that wax not old, where neither moth, nor rust corrupt, nor thieves break through and steal, he will rejoice in hope of the reward, and delight in expectation of the victory.

Of a truth, God rules the affairs of men; he orders all our changes; he disposes of us at his will. No man lacking wisdom, or lacking bread, asks of him in vain; he gives liberally, and does not upbraid. From him comes every good gift, upon him our hopes depend. "The inhabitants of earth are reputed (in his sight) as nothing; none can stay his hand, or say unto him: What doest thou?" In the language of the Assyrian monarch, "I praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

OBJECTIONS

*To the origin of Freemasonry in the Apple Tree Tavern,
London, A. D. 1717.*

There are two sorts of objections founded on written and traditionary evidence. We first examine the traditionary.

We have a right to demand for the establishment of any fact, the best evidence of which the nature of the case admits, and if that evidence fails, we are compelled to doubt the fact assumed.

Letters and monuments were familiar to the men of the first seventeen centuries of the Christian era, and the nature of a learned and benevolent, although a *secret* society, is such, that we have a right to ask for some written document, or work of art to prove its asserted existence, in some one or all of those centuries, and for the want of this kind of evidence, we will not put up with that of a very inferior kind. Tradition is evidence of such a sort, that the farther it removes from its source, the weaker it grows; and after the lapse of three or four generations, it always becomes worthless, unless it be strengthened with concurrent literature, or with monuments of art. The tradition of Freemasonry, is corroborated in its early date, neither by learning nor by monuments of art. Therefore we throw it aside, without looking at it. Were it consistent with itself, and pure, and not contradicted by history, it would be worthless alone: but it is a tissue of incongruities, inconsistent with itself and contradicted by history; we reject it as inflated, ridiculous, and nonsensical.

The second point of objection is made in the form of written evidence. This has regard to *the Knight Templars* claimed by Freemasonry; to the men against whom the *Parliament of England* passed certain acts, in the reign of Ed. III. and Henry VI. and to the ancient manuscript, with Locke's Commentary. These three points of objection we shall at this time turn and break and annihilate; so that a vestige of them shall not be left in the candid mind.

1. The Knights Templars were a military order, aped by Freemasonry; but the ape is not the man, nor did it begin to play in boots and spurs, until A. D. 1730 nearly. Then the visionary *Chevalier Ramsay*, following the fortunes of the English pretender on the continent of Europe, first added new degrees to tripple-headed Freemasonry, and honoured them with the name of knighthood, *the order of St. Andrew*, patron saint of his native country, Scotland. After these came the Knights of St. John, Knights Templars, &c. until the cup of iniquity is filled by the profane institution of a masonic order of Knights of the Holy Ghost. There are no degrees of knighthood allowed in England, the birth-place of masonry; and the fictitious order of masonic Knights Templars, was formed in the Lodge of Benevolence, at the city of Lyons in France. (See *Prof. Robison's Proofs of a Conspiracy*, p. 44.) For the positions here taken respecting the degrees of masonic knighthood, we refer the inquirer to the French writers *Esprit du Dogme de la Franche maconrie*, p. 175. *Hermes ou Archives Maconiques*, p. 348. *Laurens*, p. 84. *Annales Mac.* p. 45 and p. 144. *A Boileau*. The written documents relating to the Knights Templars, so far, then, from sustaining the claim of Freemasonry to an antiquity beyond the London tavern, A. D. 1717, do entirely fall in and accord with the recent, English, and bar-room origin of the mock heroic order. The *military* Knights Templars were disfranchised in the 15th century, and they ceased to figure in history in the 16th; while the *masonic* Knights Templars first appear in the 2d quarter of the 18th century, and are clearly traced, by the above-named genuine masonic historians, to the shattered brain of the Scotch Knight, *Sir Andrew Michael Ramsay*, born 1686, obit 1743.

2. *The acts of the English Parliament* usually claimed by masonic authors as having been maliciously directed against their ancient and honorable fraternity, may be found in *Ruffhead's English Statutes*, vol. 1. p. 251, and *Coke's 3d Inst.* p. 99, by which faithful records we show

the faithlessness of Freemasonry. These acts were *not* passed with the least reference to speculative masons; they are pointed at all *laborers*, whether farmers or mechanics, and they particularly specify *thirty-one different trades by name*, one of which is masonry, good and honest masonry, not *Freemasonry*. See *A. M. Review Vol. I. p. 138*.

These acts, then, instead of being written monuments, and official documents, to prove the existence of Freemasonry in the 14th century, actually prove the falsehood of the order. They prove as much for carpenters and cordwainers, blacksmiths and tailors, as for masons, and no more. These existed among thirty-one handicrafts, whose charges for work were fixed by the statute. No body or society of men having respectable claims to antiquity, would lean one instant upon a perversion of records, so manifest as that, which represents *the statute of laborers* (25th Ed. III. A. D. 1350) to be directed against *speculative Freemasons*. The British masons made the perversion, and the masons of Europe and America have been deceived by it.

The records of the English Parliament show no evidence of the existence of Freemasonry, until *All Fools Day* of the year 1770, when a bill to incorporate the Grand Lodge of England, was brought into the House of Commons, by the Hon. Charles Dillon, then Deputy Grand Master, of the Grand Lodge of England, which was twice read; but on the third reading, the consideration of it was postponed *sine die*, the honorable speaker of the House of Commons remarking: "that if the petition was granted, he made no doubt the chimney sweepers would soon apply for a charter!" See *Ahiman Rezon of New York*, p. 27. Again Freemasonry appears in the records of Parliament, A. D. 1798, when all secret assemblies were made penal, except the masonic lodges of Entered Apprentice, Fellow-craft, and Master Mason. See *Ency. Brit. Article, MASONRY; Lawrie*, p. 145, 270 and 318. So that the *acts* of Parliament do not show the antiquity, but the folly and iniquity of Freemasonry.

We cannot leave this part of our subject without pointing out to the reader the manner, in which masonic falsehood has mightily strengthened itself on the score of antiquity. All the French masons with whom we are acquainted, speak broad and large of the ancient glory of their mystic order, until the era of the crusades, when their assertions converge toward a point, although with much confusion; but all agree to affirm with the most desirable confidence, that Freemasonry *flourished* so long ago as the 14th century: this they declare to be a fact indisputable as the history of government; "for," say they "the Parliament of England then passed a masonic act, and in the 15th century confirmed it; and Edward III. cherished and protected the order!" relying on this statute of laborers, and on the wages Edward paid to the masons, who erected Windsor Castle! No doubt other continental masons besides the French, have been duped in the same manner, and are made to speak boldly for the falsehood, by their confidence in the acts of Parliament. The confidence of continental masons re-acts upon the British, and both united come with great force across the Atlantic, to assure Americans of the grandeur and glory of "*the most ancient and honorable fraternity.*" But all this hangs by a hook, that once reading the statute of laborers, will make perfectly straight.

3. The Ancient Manuscript with Locke's notes, is most of all relied on by the fraternity, to establish the great antiquity of their order. It is published in all the Ahiman Rezens, except, to their praise, that of Dr. Dalcho, and that of G. Keatinge. It is published in the Book of constitutions of Massachusetts, in the Freemason's Library of Maryland, in Calcott, in Hardie, in Hutchinson, in Preston, in *Annales Maconniques*, vol. 7.

It is quoted with approbation by the *Ency. Britt.*, by *Laurie*, by *Clinton*, in his address to the Grand Lodge of New York, A. D. 1825, and by the New York Courier and Enquirer, and by most of the French masons. Freemasonry builds herself upon it to the days of Pythagoras,

five hundred years before the Christian era! and she weaves it into by far the largest part of her standard works, and displays it upon the pillars of her mystic temple. Be assured of the high importance attached to this manuscript, seeing that it is "*saythefullye copyedd*," like the Hebrew Pentateuch, without a change in the terms or points, or mode of spelling, from one "*of kynge Henrye the sixthe of the name*," and accompanied with a glossary to explain the obsolete words. The pithy notes of that great philosopher, *John Locke*, add to the consequence of the king's royal autograph, and, printed in the antique black letter, it puts the fraternity in fine spirits, to laugh at the idea of Freemasonry's having sprung from a *bar-room club* 1717! They are full of fire, when pressed upon this point, and flash and burn at a rate, to remind us, that their predecessors too hastily burned their ancient manuscripts, A. D. 1720.

We have two things to say to this black letter document :

1. It is capable, if genuine, of proving only the falsehood and absurdity of Freemasonry.

2. It is a forgery.

1. The thread of its story is, that Henry 6th of England, sought by "*questyonnes*" the origin and character of Freemasonry.

"Ques. 1. What mote ytt bee?" &c. The replies state that "*ytt beeth the skylle of nature*," which is natural philosophy; "*the skylle of reckonynges*," which is arithmetic; "*and all odher thynges that make gudde to manne*:" that the *Venetians* brought it from the East into *Venetia* and that *Peter Gower* planted it at *Groton*, in *Grecia Magna*, whence it passed into *England*: that it teaches AGRICULTURE! architecture, astronomy, geometry, numbers, music, poesie, KYMISTRYE, government, and relygyonne! "*The hemselve haueth allein in arte of ffyndynge neue artes, whyche arte the ffirste maconnes receaued from Godde*." "*Thay concelethe the arte of wunderwerckynge, and of foresayinge thynges to comme! !—the arte of chaunges, the wey of wynnynge, the facultye of Abrac, the*

skylle of becommynge gudde and parfyghte wythouten the holpynges of fere and hope, and the universelle langage of maconnes.”—*Constitutions of New York*, p. 55.

“What” cries the reader, “has this gibberish to do with the antiquity of Freemasonry?”

“The renowned John Locke discovered”, says Freemasonry, “that the ignorance of the King, whose autograph this is, was such, as to write with his own hand, Venetians for *Phenicians*, Groton for *Crotona*, and Peter Gower for *Pythagoras*.” What a fool!—The king made mistakes which would disgrace a schoolboy. But thus amended, the thread of the manuscript’s story is quite changed; then the *Phenicians and Pythagoras*, instead of the Venetians and Peter Gower, introduced this “arte of fyndynge neue artes” into Europe, and that must have been in the *age* of Pythagoras, which was 500 years before the Christian era. This makes it as clear as a moon beam, to all “great masons,” that the order is at least 2300 years old. But a witness guilty of such capital mistakes, is incapable of establishing any single fact, except his own incompetency. *Venetian* for *Phenician*! and so of the rest, the very points, on which the importance of the document rests, are all erroneous, and are enough alone to condemn the character of the manuscript. What shall we say, then, on adding to these mistakes the monstrous, impossible, and devilish pretensions of the masonic order, solemnly set forth in its own numerous and various books of constitutions, with the sanction of Grand Masters and Grand Lodges, as exhibited in this old manuscript! Were there no other proof of the falsity and imposture of Freemasonry, than is found in this single paper, it alone is enough to sink the institution into the abyss of contempt; and yet on this manuscript the confidence of the books of constitutions is rested as the very title deed of Freemasonry, to antiquity, usefulness and honour! This is its boast and glory in the English and French languages!

We find it difficult to express our abhorrence of a system, which is accurately revealed in *Morgan’s Illustrations of*

Masonry, and which solemnly pretends to bring “*all good to man* ;” and in the same paper to teach geometry, and the faculty of *abrac*, or magic ; natural philosophy, and fortune telling ; *wunderwerckynge and relygyonne*. It passes all belief, that the authorised works, *the books of the law* of a society, with intelligent citizens among its members, and learned statesmen and divines among its officers, should contain, and highly prize the irrational and barbarous document under notice. If they could say, “it is a secret ; you know nothing about it :” the odium of the manuscript might be avoided for a season. But it is not so ; the constitutions are issued from the public press to all classes of purchasers, and they contain and sanction, they gloss and commend this impious, and ridiculous forgery.

Notwithstanding this paper totally fails to prove that *Peter Gower* is *Pythagoras*, and that Freemasonry came into Europe by the way of Phenicia, it may raise a doubt in the reader’s mind, whether the *Venetians* did not early introduce it from the East, and thus give a shadow of support to the masonic claim of 500 years antiquity. Any manuscript, or other thing, having a date earlier than A. D. 1717, which mentions, or alludes to, speculative Masonry has been demanded ; and this offers itself, as a copy made by *Locke*, A. D. 1696, from one in the Bodleian library, made by *John Leland*, in the reign of Henry 8th, from one in the hand writing of Henry 6th. If a small part of this be true ; if it be only true, *that John Locke in 1696 did comment upon this paper*, the date of Speculative Masonry may have to push back beyond A. D. 1717, and certainly we have a document of an earlier date than A. D. 1717, containing at least, *an allusion* to Freemasonry, which is the thing we have warily demanded.

This is plausible to masons ; but it will not stand. The era of Freemasonry was not lightly placed at A. D. 1717. Much study, a faithful comparison of facts and dates, and a clear perception of truth, warranted the assumption of that date. The assumption is a good one : we know not

what others can do, but we cannot shake it; this *old* manuscript cannot shake it; and the pretended notes of *John Locke* cannot shake it. The old manuscript and its notes are together a base and villanous forgery; we go now to prove this charge.

If, upon a thorough search in the Bodleian Library, this manuscript could be found, (which we doubt,) it should be in the hand writing of *John Leland*, who died, A. D. 1552, and it could not possibly contain a word, at that time unknown to the English language, unknown to the languages of the world. True, the art of "foresaying things to come," may have written a word in manuscript 200 years before it was introduced into the languages of the world, but this would only prove that Freemasonry is a devilish thing, and that all honest men ought forthwith to forsake it. We venture, however, to scruple the power of masonic sorcery, and we rather believe that every word of that manuscript was first written *since* A. D. 1717, than to believe that one word was written in it 100 years before that word was known in the world! *Alchymy* is an old word, but chemistry, or *kymistrye*, is a new word. Johnson in defining chemistry, quotes Pope, Dryden, and Wotton, authors of the classic age of English literature; in defining alchymy, he quotes Shakespeare and Milton. The science of chemistry had no being in the reign of Henry VIII. and the time of John Leland; and it could not have well had a name, before it had a being. The word did exist in the 17th century; but that it existed in the 15th century, in the age of Henry VI. of England, we deny and call for proof.

The language of the Manuscript written by the hand of king Henry "the sixth of the name," is vastly more barbarous than the court and Parliamentary language of the 15th century. The style of spelling is too bad for a king! the counterfeit is overwrought in this characteristic of antiquity. We should be glad to say the stupidity it discovers, is inconsistent with the dawn of learning in modern Europe; but the high reputation of the paper, in

this meridian of learning, forbids our use of that powerful argument.

Then, if such a manuscript exists in the hand writing of Leland copied from the royal autograph, which is impossible; there is reason to believe the annotations attributed to *Mr. Locke*, are a forgery. We find that the first appearance of this document in print, was at *Frankfort, in Germany*; A. D. 1748. and that it was discovered there "in the desk, or scrutoir of a deceased brother."* *Mr. Locke's* pretended letter is dated *without place*, May 6th 1696, and is directed to the Right Honourable***Earl of
*** Later copies fill the blanks with *John* and *Pembroke*. We need not say, this looks altogether suspicious. It laid in the scrutoir, fifty-two years. It should have appeared in England sooner than in Germany. It should show the residence of *Mr. Locke* at the date; and it had been better with the blanks filled at once, than to be left to the chances of a foreign country, and another generation.

At the date of the letter, *Mr. Locke* was sixty-five years old; and no man acquainted with his character and works, will believe on slight testimony, that with the ripe judgment of that age, he would spend a moment's thought upon joining a secret order of such extravagant character, as this paper represents Freemasonry to be; yet his pretended letter says: "*this old paper* has so much raised my curiosity, as to induce me to enter myself into the Fraternity; which I am determined to do, (if I may be admitted,) the next time I go to London." The idea is ridiculous, nevertheless, it has sufficed to procure for the name of the great *John Locke*, a place with *Confucius*, *Socrates*, and *Enoch*, on the rolls of masonic glory!

This is true, that the annotations discover a high order of talent, if we take them to be honest; but strip them of their cloak, and they are evidently a cunning commendation of the wonderful pretences set forth in this paper. *John Locke* was not their author. He never, in earnest or

* See *lives of Leland, Hearne, and Wood*, Vol. 1 p. 96. Oxford, England, 1772.

jest, countenanced the claim to an art which finds out new *arts*, and that received from God! He never consented for a moment, to the *sorcery*, *alchemy*, and confusion, taught in this "royal autograph M. S.;" but he is made to say in this letter: "*A man who has all these arts and advantages, is certainly to be envied;*" a thing impossible. *Mr. Locke*, a boy, knew better; *Mr. Locke* at the age of 65, has a reputation that spurns this insult upon his understanding. The manuscript and notes are altogether the work of that lying spirit, which makes Solomon, the author of the fabric of masonry, and John, the most austere of exemplary men, the great patron of the Lodges! The manuscript and the notes are a forgery.

We have been particular with this relic of Freemasonry for a most charitable reason. Charges and rules of work for operatives, are claimed by speculative masons, as proof of the antiquity of their order, in the same manner that they claim the statute of labourers, 25th Ed. III.; but the manuscript under notice, is the only one exhibited by the order, to prove the existence of *Freemasonry* earlier, than the 18th century, and our aim has been to upset this claim by itself. We have respected it with our notice, not for its worth, but for the respect honorable Freemasons, and the books of constitutions pay to it. We have stripped, and exposed it, not for our own glory, but because learned men in great numbers,—(*Clinton and Lawrie, Dermott, Harris, and Boileau*,) have been duped by it, or have used it very indiscreetly to the duping of others. We have been careful to blow it all to pieces, because Freemasonry depends much upon it, and when this is gone, all is gone. Preston, and the Book of Constitutions of Massachusetts, and others, speaking of this manuscript, use the following terms: "This dialogue possesses a double claim to our regard; first, for its antiquity, and next for the notes added to it by *Mr. Locke*.—Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true mason." Thirteen pages of similar praise are given to it by Preston; and no author stands higher with

the fraternity than he. The *Annales Macconiques* say: "We ought to value this piece the more, because it is an historical monument of the dawn of the 15th century, (5422,) époque où nous marchons dans une vaste solitude, a time when we march through a vast wilderness. So the thirsty traveller, finding an unexpected fountain in the desert, rests and refreshes himself, and quits it only with painful regret."—*Vol. 7. p. 36.*

We have shown, that, if genuine, the manuscript, by its egregious mistakes in point of fact, can only prove its own incompetency, and by its impious and diabolical pretensions to divinity and magic, it can only be a fatal burden to the constitutions of the order; but it is a forgery, as the language and orthography show; and the annotations are slanderously imputed to a great and good man, at the entire expence of truth, for the benefit of the false and vain-glorious mystery.

These three, the existence of the templars, of the acts of Parliament, and of the royal autograph of Henry VI. of England, are the most prominent and weighty objections to the origin of Freemasonry in the Apple Tree Tavern, Charles Street, Covent Garden, A. D. 1717. It is true, there are other objections, but none are so plausible as these; none are so much relied on as these; and none have strength in them, after these are broken and destroyed. They all rest upon a perversion of the labors of operative masonry to the glory of Freemasonry, and are as easily exposed and refuted in every instance, as they are in the instance of the Templars, and also in the instance of the statute of Laborers.

We summarily notice three of them here:—

1. Henry's History of England, Book iv. Chap. 5, treating of architecture in the fourteenth century, mentions the Society of *Freemasons*. Henry published near A. D. 1760, and quotes what he says respecting the Society of Freemasons from *Sir Christopher Wren's Parentalia*, so that the whole authority rests upon the last mentioned work. The *Parentalia* was a family history left in manu-

script by Wren, written before A. D. 1717, but not published until A. D. 1748. When we once know the false character of Freemasonry, it is not difficult to believe that the single clause respecting the Fraternity was interpolated in the manuscript, after Wren's decease. Such a forgery bears no proportion to the unhallowed use made of the names of Solomon and John, by the Free and Accepted Masons, soon after Wren's death. But if Wren himself wrote it, there is no evidence, that by the words, "*Society of Freemasons*," he meant the simple children of Hiram Abiff,—the foolish men who go blindfold with a halter about their neck in search of *light*,—by no means. If Sir Christopher wrote it, undoubtedly he intended the "*Society of Freemasons*," who are, and have ever been, *operative* masons, (distinct from the *Free and Accepted* Masons,) who have a Charter from Parliament, dated A. D. 1677; and whose hall is in Basinghall street, London.

2. *John Guillim* was born A. D. 1565, died 1621. In the sixth Edition of his book, entitled "*The display of Heraldry*," published A. D. 1721, it is written: "The company of masons, being otherwise termed, FREEMASONS, of ancient standing, and good reckoning, by means of affable and kind meetings, divers times did frequent this mutual assembly in the time of king Henry VI. viz: the 12th of his reign, A. D. 1434. Their arms azure, on a cheveron, between three castles, argent, a pair of compasses somewhat extended of the first, were granted by William Hawkslow Clarencieux, 13th Ed. 4th."

Freemasonry seizes upon this, as proof positive to show the existence of the secret order, A. D. 1400; but these arms are the arms of that same company of operative masons, chartered A. D. 1677, whose hall is in Basinghall street, whose door is not guarded by a tyler with a drawn sword, whose obligations do not conceal murder and treason, and whose penalties are not death. They are the thirty-first company in rank among the ninety companies of London mechanics; and they neither admit to degrees

of conceited mystery, nor sell charters for that purpose to others. They claim no connexion with *speculative* masonry; they have nothing to do with the farce of the living arch, the lost word, and the B-z-o-a, Bo—Az, Boaz, of vain-glorious Freemasonry. But the ambitious order of Free and Accepted Masons, having ventured to take the name of Solomon for their founder, were not loath to take the arms of the London Society of operative masons for their *insignia*. When truth compels them to yield up the name of Solomon, they cling to their loved antiquity, so far as to date at least, with their *arms*: but these are stolen, as that was forged. King Solomon never gave them his name; the London Society of Freemasons never loaned them their arms; and the support to antiquity which they would draw from this source, is a theft on their heads to defile the glory of their order. See *Rees' Cy. Art. Company; Constitutions of New York*, p. 42; and the arms of the Stone masons, facing the title-page of the *Book of Constitutions of Pennsylvania*.

3. *Elias Ashmole* was born 1627, died 1692. *Professor Robison* names him foremost among Free and accepted masons; and Mr. Ashmole himself, declares that he was "*elected*" to the ancient and honorable Society of Freemasons, with Major Manwaring, A. D. 1646, in Masons' Hall, Basinghall street, London.—See *Biog. Brit.*

This looks formidable. It were to be wished that the order had generally as much evidence of their claims, as is found here,—then they would lose only their claim, and save in a great measure, their credit.

Ashmole was a freemason, we admit, in his sense of the word, but not in the modern sense of the word. Freemason meant at first, an operative mason, free of the masons' company,—or, "a freeman of the masons," as the old Scotch deeds express it. A man "*elected*" into the company, as Ashmole was, in the language of that day, was made *free* of the Society, in the same way that General Jackson was "*elected*" by the city authorities, a citizen of New York, and presented with the freedom of

the city. This procedure has long been common. The bakers of London have a company, and also, the butchers, and tanners, and salters. They have been from time immemorial accustomed "*to elect*" men into their several companies, who then become *free* of the company, that is, entitled to all its rights, benefits, and honors. The elected are said to be made *free* of the bakers, butchers, masons, &c.; and they become freebakers, and free-butchers, as much as Ashmole became a freemason. One of the customs of London, requires the lord Mayor to make himself "*free* of one of the twelve principal companies of London." (*See Rees' Cy. Art. Company.*) But the masons, whose hall is in Basinghall street, whose arms are above described, and whose freedom was conferred on Elias Ashmole, thirty-one years before they were incorporated by statute, are numbered and ranked in the thirty-first place among the London Companies. They hold that place still: they are not reckoned a Lodge by Sublime Freemasonry, nor one among the only four Lodges of masons in the south of England, who met at the Apple Tree Tavern, A. D. 1717; and elected Anthony Sayer, Most Worshipful Grand Master; and to this day, they are no more connected with the schools of *Hiram Abiff*, and the profanations of the "*Holy Royal Arch*," than the carpenters' and upholsterers' companies are in London;—except only, that the men who stole the arms of this honest company, and assumed a trowel and an apron belonging to the trade, took also, their name, Freemason; and for distinction's sake, call themselves *Free and Accepted* Masons.

Ashmole was not instructed in the five points of fellowship, and in the mah! hah! bone! of Freemasonry, by visiting in the company of operative mechanics in Basinghall street. Had he said, "I was elected a Freemason, A. D. 1646;" and left the company and hall in which he was elected, unnoticed, his case might have puzzled us. Had he added to the account of his election in Basinghall street, "I received the degree of an entered

Apprentice, passed to the degree of a Fellow Craft, and was raised to the sublime degree of a Master Mason," we should be obliged to give up our date. Language of this sort is too plainly characteristic to be mistaken. But *Ashmole* does not use it, nor the likeness of it; nor do the London Company of chartered Freemasons, at this day, have any knowledge of it. And the claim of speculative masonry to the name of *Ashmole*, like that to the name of King Solomon, was set up in falsehood, and is maintained in ignorance.

The origin of Freemasonry is incontrovertibly demonstrated. Hence we infer;

1. As far as A. L. 113, is from A. L. 5830; so far is Freemasonry from truth.

2. As the Apple Tree Tavern, is to Heaven; so is the birth of Freemasonry to a divine origin.

CONVENTION

Of Antimasons of the State of Massachusetts, held at Fanueil Hall, Boston, Dec. 30, 1829.

This convention assembled from eight principal counties in Massachusetts, with a view to learn the character and tendency of speculative Freemasonry. It did seem strange to many honest minds, that a state convention should be necessary for this purpose. The Fraternity misconceived it to be a personal attack upon every member; an attempt without public impeachment, or any trial, to disfranchise all the free masons, to turn them out of office, "to stave the ribs of their reputation," to hang them for mirth, "*right or wrong*," to cut their throats for alleged crime, "*murder and treason not excepted*," and at last to burn them, as their fathers did the witches of old, for "wunderwerkyng and foresaying things to come." They were accordingly *excited*. It is not in human nature with calmness to behold all these evils impending. The first item in the account, when explained by the second, is awful: to disfranchise a free citizen, or a free mason, by turning him out of office, is like representing him to be "a vicious vagabond," and transferring this character "after

him during his whole natural life," as the Red Cross Knight's "most solemn oath and obligation" requires.

That a guilty conscience should be disturbed with these fears is natural; but that our purest and best men should be in fidgets on account of a state convention, to inquire into the character of Freemasonry, is to be accounted for only by the fluttering of the wounded. The pretended mystery cannot bear inspection; the spirit of the dark system ruffles the temper of its mystic sons, in hopes of turning the public gaze from its odious principles, upon their upright lives. The members of the institution are hoodwinked from the first step they take in its dark chambers; and they blindly take to themselves whatever is asserted against the triple-headed system. Even the intelligent and honorable Henry Baldwin, of Pittsburgh, Pa., in reply to his nomination for representative to Congress, speaks of becoming the victim of proscription, and of being denied in this Republic the freedom which is accorded to their subjects by the despots of the old world! As if we might not use our freedom so far as to refuse our vote to the man who is sworn to prefer his Fraternity above the rest of the community! As if it were a "proscription, not less ruthless and cruel, than unjust and undeserved," to leave those men to the sole care of themselves, who are solemnly obligated to it in every case, and in some cases "*right or wrong, murder and treason not excepted.*"

Mr. Baldwin will be ready to reply, "It is no such thing." So the masons of Massachusetts are in the habit of saying, and of discovering excitement whenever the truth of the revealed oaths is solemnly asserted; and the good people of the Bay State went down to Fanueil Hall, and once more rocked the cradle of Liberty, inquiring into these things. They went by their delegates, hoary-headed, industrious, and faithful men, with a sincere desire to know the truth of that which is so confidently affirmed and denied, by men of acknowledged veracity. They say, "If the disclosures of Freemasonry are true, the system is both corrupt and dangerous; and it should be put under the public ban: but if they are not true, we should not be troubled with the repeated asseverations of seceding masons."

They gathered at Boston, not to excite, but to inquire; not to proscribe their fellow-citizens, but to elicit truth; not to break the constitution and laws, but to join their counsel in relation to the newly discovered character of

Freemasonry. They were called to order by GEO. ODIORNE, of Boston, a gentleman equally well known and respected by the inhabitants of that metropolis—honoured with their confidence in the Senate of Massachusetts, and faithful to duty in all the relations of life.

They put at their head, PLINY MERRICK, of Worcester, a gentleman of rare endowments, a distinguished lawyer, an accomplished orator, and a seceding mason. No man in Worcester county had a professional and public reputation more popular, than Col. Merrick, previous to his renunciation of Freemasonry. That honest act, which every inspector of Freemasonry without the oath must approve, awaked the dead order to living vengeance, according to established usage. Men wonder that masons do not renounce. Look again, and the wonder is reversed. Behold a man of the first order of talent, character, and information, ready to be at once discarded by Freemasons from all kindness and confidence, in their indignation against him for the simple renunciation of Freemasonry, accompanied by every expression of his most entire respect for the members of the institution. Political, personal, and professional friends, are not only ready to forsake the company, but are foremost to calumniate and vilify the name and the motives of that man, however exalted, who dares to break the most worshipful cable-tow. They do endeavour, both to derange his business, and to separate him from his employers. They threaten him with loss of customers, clients, and patronage, before his renunciation; and when he has made it, they remember their threats, as if to keep their word good. A minister they implore to keep the peace, which could not be disturbed by renouncing, if the masons would let him alone; a public officer they remind of the danger of making enemies, of which there would be no danger in renouncing Freemasonry, if the masons did not hate the seceder; professional and literary gentlemen are made sensible that much of their support would be cut off by a renunciation, which would not be true, if masons could employ an ex-mason. Therefore it is not surprising, that men, fearless even of cut-throat penalties, do not renounce Freemasonry: it is rather wonderful, when they have courage to resist obloquy, and to suffer loss in discharge of a solemn duty.

The Massachusetts Convention put PLINY MERRICK at their head, much in the same spirit which made the proscribed JOHN HANCOCK President of the Congress that de-

clared our national independence. The rebel against Freemasonry, like the rebel against Great Britain, was justly honored by those who sought to rescue posterity from the yoke of masonic tyranny; and no man could have done more honor to their choice. The Vice Presidents were sage and prudent men, fit to counsel, and able to control, and the Secretaries were prompt young men, and generous antinasons.

The Convention went coolly to work with the inquiry, by appointing, 1. A committee to report upon the truth of the disclosures of Freemasonry; 2. A committee to report resolutions expressive of the sense of the Convention respecting Freemasonry; 3. To report an address to the people; 4. To report upon the state of the public press in relation to this subject; 5. To report in relation to extrajudicial oaths; 6. The antiquity of Freemasonry; 7. The connexion between Freemasonry and Illuminism; 8. The subject of a National Convention 11th September next; 9. To learn the number of masons and fraternities, and also the civil, religious, and military offices filled by free-masons, in Massachusetts.

Reports upon each of these subjects were offered, discussed, and accepted by the Convention, without dreaming of being intemperately excited. It is true, a difference of opinion sometimes existed, which did not fail to melt away in the clear exhibition of facts: and in each case the reports were finally accepted with a unanimity corresponding to the good feeling with which they were prepared and examined. No dissident, to our recollection, raised his hand or voice against the final adoption of these reports. The sum of the whole will be found in the resolutions: these declare what the Convention had evidence to believe is true: then, without ceremony or threatening, they respectfully request the Grand Fraternities of Freemasons in Massachusetts to distellowship the Grand Fraternities of New-York, and also to deny the truth of these disclosures, or otherwise to renounce the system, and the oaths of Freemasonry. In order to ensure a reply, they furnish every Grand Officer of Freemasonry in Massachusetts with a copy of these resolutions; and adjourn to a convenient day, to be named by their central committee, before the first day of October next.

Nothing could be devised more prudent, temperate, and firm, than this course. It indicts Freemasonry by its Grand Officers, at the bar of the public, and asks an explanation.

Should the fraternity refuse to reply, the public will judge them by the evidence alone: should they reply, their exposition of the evidence will be duly received, and gratefully acknowledged. If they are wise, they will clear themselves, and let Freemasonry go; they will recall their charters, disband their armies, and annul their masonic obligations: and then, without a struggle, Massachusetts will be antimasonry to a man. This is their time. But if they despise antimasonry, and neglect the request of the Convention for many months altogether, the people will rise in the majesty of their strength; and, do what they will in relation to this odious mystery, the freemasons of Massachusetts cannot complain that they have been condemned without a hearing, or tried without notice.

THE NATIONAL CONVENTION.

It is not a year since this was called, and the first delegates are chosen. Twelve men of Massachusetts are appointed to the first Congress at Philadelphia, in this second war of independence. British tyranny never more completely swayed the destinies of this people, than Freemasonry does now. That ruled openly; this rules secretly: that threatened chiefly our national rights; this threatens all that we hold dear; our liberty of speech, and of conscience; our political and religious institutions; our confidence in men, and our trust in God. No confidence can be placed in the word of a man while the gross falsehoods of Freemasonry pass current; no faith in the Lord Jesus our Saviour can exist and be cherished, where the filthy abominations of Freemasonry are allowedly practised. To grapple first with this foe, who are more fit than the sons of the Puritans? To overthrow this power who are more ready than the political offspring of Hancock and Adams? To send forth its delegates first in this controversy, what place can compete with Fanueil Hall? It is well done. We have naught to fear from the open violence, but every thing from the secret intrigues, and desperate malice of Freemasonry.

The election of HARMAR DENNY, in Pa. like that of WM. CAHOON in Vermont, affords irresistible evidence of the vigour of Antimasonry. The gathering of the storm among the Alleghany mountains, was so unexpected to the ene-

my, that the thunder of the polls first alarmed them of their impending fate. When this in a deafening tone had once made them quake, they said, "It is over now; the storm has spent itself; the voice of the lightning is hushed, or is only heard at a distance; the cloud will disperse before another peal, and Freemasonry will grow again in the fulness of its power." But the resignation of Mr. Wilkins, a representative in Congress, called for an election to supply the vacancy. Henry Baldwin was first named as a candidate, in hopes to quench the spirit of Antimasonry, but wisely apprehending that a Royal Arch mason could not do that, even possessed of Mr. Baldwin's talents and influence, a second was substituted in his place. The majority in the district at the October election was fourteen hundred against Antimasonry. The December election placed Mr. Denny in Congress, with a majority of twelve hundred, making the Antimasonic gain in the Pittsburgh congressional district twenty-six hundred in two months! From facts like this it is not possible to escape; from a decision like this, there is no appeal. Freemasonry is in bad odour with the freemen of Pennsylvania. Trembling takes hold of its supporters. It must be swept away, and perish, while they remain, in the bitterness of their disappointment, subjects of pity for their delusion, rather than of sympathy for their sorrow.

The Central Committee of Massachusetts, last autumn, addressed letters of inquiry respecting any history of the antiquity of Freemasonry, to the Faculty of Harvard University, and to the Faculty of Andover Theological Seminary. President Quincy for the faculty of Harvard, replies, "they have no knowledge of any such history;—and, on examining, no such has been found." *Dated Cambridge, December 5, 1829.* Professor Woods, under date of December 7, replies from Andover; that the assumed antiquity of Freemasonry is without any good authority; and men might as well say that king David understood electricity, (which Franklin discovered,) and that Solomon made a balloon, and rode in it from Jerusalem to Tyre, and sometimes took Hiram back with him; as to assert that Hiram and Solomon were Freemasons. Professor Stuart from the same place, under date 22d December, 1829, replies in terms which we would transcribe, word for word, but our limits are fixed.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

MASONIC PROFANITY.

Push about the brisk bowl, let it circling pass ;
Let each chosen brother lay hold on his glass,
And drink to the heart that will always conceal,
And the tongue that our secrets will never reveal.

Constitutions of N. Y. p. 160.

THE exhibition of Freemasonry carries the conviction of horrible impiety to every spectator. Many, on a bare perusal of the disclosures, exclaim at once, "no honest Christian can participate in these abominations ;" but more at the sight of the living exhibition, declare, that "this surpasses in impiety the conception of man ; and that to profess the Gospel, and to practise the rites of Freemasonry, is attempting to fellowship with Christ and Belial."

Many pure men have withdrawn from the Lodges. Some linger by the way. Others are yet wallowing in the mire, and crying "unclean ! unclean !" upon all who have publicly washed themselves of the pollution of Freemasonry. We know them : men who try our patience, and prove our forbearance ; men who confidently ask, "Where is the profaneness of Freemasonry ? I have taken seven degrees, and thirteen degrees, and I cannot find it ?" This is said fiercely, and with a spirit that will,

in some instances, prove too stubborn for even the following facts.

The profaneness of Freemasonry, will appear in its OATHS, PRAYERS, PERVERSION OF THE HOLY SCRIPTURES, and USE OF THE CHRISTIAN SACRAMENTS.

The Oaths.—"Swear not at all," is the command of him who governs all. It were well, if our courts of justice could view witnesses, as the English laws view a British nobleman, sufficiently bound by a sense of honor, without an oath, to testify the whole truth. It is devoutly to be wished, that the form used by our friend, the clerk of Washington county, Ohio, might become prevalent: "as you shall answer it at the great judgment day," being substituted for the usual appeal, "so help me God." Men that do not believe in a judgment day, do not fear God; and the appeal to his name, in an oath, has its efficacy only in the fear of retribution, arising from a belief of his justice and sovereignty.

Courts of justice and the law, have an implied right to administer an oath. The existence of society depends upon the maintainance of justice, and of government; and these are thought to depend upon the fear of an oath. It may one day appear that only bad governments require this support, while the righteous will stand in their uprightness. Certain it is, that tyranny and Freemasonry make immense use of an oath; and the oppressed ever feel justified to break it. The plea of William Tell, and of Washington, is our plea, that the duty imposed by God and our country, is paramount to any duty imposed by man with the sanction of an oath. The oath with the duty enjoined by law, is legal swearing; but an oath with the duty enjoined by a usurper, an impostor, or a madman, is *profane swearing*. This latter is the oath of Freemasonry.

A pirate swears in a storm or a calm, and all consider him profane. Should a clergyman do the same, he would be considered, also, profane. These two meeting a third, and all swearing together, would not improve their

character,—they would be justly considered profane ;—yet this is but a lodge of master masons. Three men compose a master's lodge ; and they without law, impose an oath contrary in many respects to a good conscience, which is neither more nor less, than profane swearing.

They can offer neither propriety nor law, human or divine, to justify their use of the holy name in a masonic oath. Any one man, or three, or seven men, have, in any place, on a foolish or sinful occasion, the same right to administer an oath, that Freemasons have ; and no man will hesitate to say, such an oath is profane, and they, too, are profane, who administer it ; and that false mystery is profane, which requires it.—It is not a holy oath.

A man may not covenant with his neighbor, under the pledge of his right hand cut off, or his eye put out, in case of failure. These are talents entrusted to him to use, and not to barter away ; these are powers given him to cherish, and not to destroy ; these are instruments with which to glorify his Creator, and not to work his own confusion ; and he is but a worshipper of Moloch, who would sacrifice them for his guilt. Most profane was that religion which butchered and burnt the fruit of the body, for the sin of the soul : and no less so is Freemasonry, which mangles and burns the body itself, for the sin of the soul. Much more so is Freemasonry, which having exhausted the imagination with tortures of the body, comes, in the Templar's oath, most impiously to damn both soul and body with a double cup of woes, for one single offence of the heart against masonic duty.

Let the *Rev. Grand Commander* of the United States deny the oath of the Templars, as it is disclosed, if he dare ; and let the Grand Lodge deny the disclosures at Batavia, if they can. Until this is done, the public will believe that the oaths of Freemasonry are profane.

The Prayers.—The invocation of heavenly mercy and wisdom, is the high privilege and duty of erring man. The heart in agony will pour forth its supplications to some God ; and divine revelation teaches us to raise them

to the Father of our spirits, not only in distress, but for daily mercies; not only for food and raiment, but also, for guidance and understanding. He is a monster of depravity, who will mock at prayer to the Most High. He is desperately profane, who will offer a lie to God, by asking for what he does not want; who will say: "Lord, raise me from the sick bed!" when he is doing his usual task; or, "Lord, save me, I drown!" when he is on the dry land. But these are the likeness of Freemasonry's prayer, in the Master's degree. The master bids the candidate departing to play the part of murdered Hiram Abiff: "Farewell! and may the Lord be with you, and support you through all your trials and difficulties." When the candidate returns in the character of Hiram Abiff, he is made to kneel, and his conductor prays over him these words:—

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thought afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost,—and where is he? As the waters fail from the sea, and the flood decayeth and drieth up,  so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. So mote it be. Amen.—*Masonic Chart*, p. 41.

This prayer is without propriety in this connexion, unless it has a direct reference to the assault, death, and resurrection of the candidate, in the character of Hiram Abiff, which immediately follows. The candidate unavoid-

ably associates the prayer with the subsequent danger. He lifts his supplication to God in sincerity, while his guide utters it, and before God he is thus made to believe, that danger, or at least, stupendous difficulty lies before him. He is assaulted,—he falls,—and that accords with the prayer; he masonically dies, he is buried, his murderers are taken and executed, he rises again, and his eyes are uncovered; and the whole is either unaccountable, or it is a farce. It is a farce, so profane in its character, that no ordinary assemblage in the theatre would suffer it to be repeated upon the stage.*—Let any Most Worshipful Grand Master deny it, who dare.

The Lodge-room in which these abominations are secretly practised, is publicly *consecrated* to God, with prayer, and then *dedicated* to the Holy St. John.—See *Mon.* 106.

“Permit us, O thou Author of light and life, and great source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory.”

“*Glory be to God on high!*”

[Response by the brethren.]

“*As it was in the beginning, is now, and ever shall be! Amen!*”

After further prayer, ceremony and music, the Grand Chaplain DEDICATES the Lodge:

“To the memory of Holy St. John, we dedicate this Lodge. May every brother revere his character, and imitate his virtues.

“*Glory be to God on high!*”

[Response.]

“*As it was in the beginning, is now, and ever shall be, world without end!*

“*Amen! So mote it be. Amen!*”

This sacrilege is committed ignorantly by the present race of brethren, but wittingly by their founders, for the purpose of imposing upon men the falsehood, that St. John was a free mason. And, furthermore, to persuade

* It is found word for word, in Webb's Freemason's Monitor. Salem, Mass. 1808, p. 76.

men that the unhallowed imprecations, the unrighteous obligations, and the ridiculous ceremonies of the lodge-room, are sanctified, and made acceptable in the mystic chamber, consecrated to the Most High. It is a late thing that we have had dedications of the mystic temple. The earliest writers under our notice, that mention them, wrote subsequent to 1780, *Smith and Preston*; and the clergyman who first took a part in them, appears to have been William Dodd, L. L. D., who unfortunately committed great crimes against his country, before he committed the sacrilege of consecrating Freemasons' Hall in Great Queen street; and who was soon afterward hung at Tyburn, notwithstanding the pressing interference of those for his pardon, that were sworn to obey the grand hailing sign of distress, whenever they should see it, and fly to save their brother's life at the risk of their own.

Our limits will not permit us to enlarge upon the prayers of deceit in the Royal Arch, the Lord's prayer uttered by all the brethren, for one ceremony, in opening the degree of Red Cross Knight, and the numerous prayers of the upper degrees: all intended for a vain show, however sincerely the pious may join in them. The spirit that introduced them among the rites of Freemasonry, is one of deceit, and not of devotion; and such a spirit they profanely inculcate and honor in the dread presence of the Most High.

The Perversion of the Holy Scriptures.—The Bible contains the revealed will of our heavenly Father, and teaches us the way of salvation by a Mediator. It is called holy for his sake, who gave it, and for his sake, who satisfied its law, and sealed its doctrines with his blood. Those who despise it, dishonor him who gave it, and those who pervert it, mock at the blood which seals it. We speak as to those who believe. The man who would read the 12th Chap. of Eccles. as it is read in the third degree, makes it, with the prayer already noticed, speak an impious fraud. (*See Freemasons' Monitor, Salem, 1808, p. 74.*) In the degree of Mark Master, too much is done profanely to be

enumerated. Some of the more striking parts are found on page 87 of the last quoted work.

The candidate brings in the cap-stone of an arch, which the examiners, ignorant of its use, are made to reject and throw away. Afterward the candidate gets in much trouble on account of it, and at the winding up of that part of the farce, the passage from Psalm cviii. 22., Matt. xxi. 42., Luke xx. 17, and Acts iv. 11. is four times read, and in the last form thus:—*This is the stone which was set at nought of you builders, which is become the head of the corner.* (See *idem.* p. 88; and *Light on Masonry*, p. 98.) The words that are by divine revelation applied to him who was rejected of the Jews, are perverted by Freemasonry, to form an humble part in the delusions of the lodge-room: and, as if to make the profanation more remarkable, the passage is read in each of its four variations; but as in every variation the Bible applies it to the Lord Jesus, so in every variation does Freemasonry most profanely apply it to the mock key stone, brought in by the deluded candidate.

When this is done, he submits to the oath, and the Master presents him with the above key stone, which is made of wood, and painted white, saying: "To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it." Rev. ii. 17; *Light on Masonry*, p. 99. Thus the solemn words, addressed in apocalyptic vision, by the Son of God, to the church at Pergamos, are introduced to beguile the candidate with the hope, that Freemasonry is holy, and has yet manna hidden to feast the wise and persevering. To conclude this degree, our Lord's parable, likening the kingdom of heaven to a householder, who went out early in the morning, and again at the third, sixth, ninth, and eleventh hour, to hire laborers into his vineyard, is soberly acted like Hamlet upon the stage; and while it ~~pleases~~ pleases the fancy of the pious, its degradation of the parable assures the contempt of the impious. See *F. M. Mon.*, p. 91.; *Bernard*, p. 102.

One thing not to be forgotten, is, that these passages from the New Testament, make a part in the real transactions at the building of King Solomon's Temple! which anachronism is useless, except to forestall the candidate with utter disbelief of both Testaments, even of all divine revelation.

The next instance of perversion to be noticed, is in the degree of Most Excellent Master.—The brethren are gathered upon their knees around the altar, with hands locked and heads bowed, leaving a place for one vacant; when the High Priest from his seat reads the 24th Psalm: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." &c. At the 7th verse: "*Lift up your heads, O ye gates!*" all the brethren look up; then they bow again, until, in the 9th verse he reads:—"Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory." Here they lift up their bowed heads, and hold them up, until the "Most Excellent High Priest" has descended, and entered the vacant place in the ring, exactly as if he represented the King of Glory, and on their knees they perform the Masonic feat, called *balancing*! See *Mon.* 147.; *Bernard* 117.

Once more we notice a particular perversion of the Holy Scriptures by Freemasonry. It is not only an art of the craft to hide the thought of a Mediator from every religious service in the first three degrees, under the sham pretence of worshipping according to the good old way of Free Masons in the time of King Solomon; the order go one step further, and leave out his precious name from those parts of Scripture, which they take occasion to use. In the degree of Mark Master, the "charge to be read at opening the Lodge," commences with the first five verses of I Peter, chap. ii., stopping short of the last word in the fifth verse, on which word, as a door on its hinge, the sense of the whole five verses hangs and turns: the word is: "Jesus Christ." And the art of "*wunderwerkyng*"

is not content with this slight upon the name, which is exalted over all; it advances in *its* way to perfection, one step higher, and boldly seizes for its Most Excellent High Priests, a title that crowns, in the Bible, the head of the KING OF KINGS, AND LORD OF LORDS. Of one do the Scriptures testify: "*Thou art a Priest for ever after the order of Melchizedec*"; but impious Freemasonry perverts this passage of Scripture, to make it testify of all her bastard High Priests. And to carry the idea of a superiority in its priests, founded on profane swearing, the order goes on to pervert the Scriptures, by a further quotation; "For those priests, were made without an oath; but this with an oath, by him that said unto him:—"*The Lord swear, and will not repent. Thou art a priest for ever, after the order of Melchizedec.*" See the *High Priests' Degree*; *Mon.*, p. 179; and *Cross' Chart*.

To reason upon these things is fruitless. The facts speak for themselves. That they are facts, hard to believe, we acknowledge; but when we find them in Webb's Monitor, and in Cross' Chart, confirmed and explained by the knowledge, that the rites with which they are connected, were all the invention of a school of infidel philosophers in France, near the middle of the last century, and were first introduced into this country by Jews, we may well be alarmed; and when they are exposed by seceding masons, and stand a twelvemonth before the public, and are not contradicted by Lodge or Chapter, we must believe them, and we are guilty if we fail to act in that belief, so far as to use all lawful means to destroy that Mystery, in which they naturally inhabit.

We omit the reading of Judas's treason, which makes the second lesson, and of the passion of the Lord, in the garden of Gethsemane, which makes the third lesson; and of the crucifixion of our Lord Jesus, which makes the fourth lesson; and of the visit of Mary to the sepulchre, on the morning of the resurrection, which makes the fifth lesson; and of the election of Matthias to be one of the twelve apostles, which makes the sixth lesson, in the fool-

eries of the masonic order of military Knights Templars. They are all found in *Cross' Knight Templar's Chart*; and the second and fourth lessons are also found in the *Free Mason's Library*, under the head, "Orders of Knighthood;" where may also be found the commission of our ascended Lord to his apostles: "Go ye, therefore, and teach all nations, baptizing them," &c. And further: "Jesus said unto his disciples, as my Father has sent me, even so send I you. And when he had thus said, he breathed on them, and said unto them: *Receive you the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.*" The italics belong to that book of constitutions, from which this extract is made. *F. M. Library, p. 292.*

It would be easy to fill these pages with extracts of the Scripture, similarly perverted in the books and ceremonies of Freemasonry; but we conclude this prolific head with pointing out the profanation of the whole Bible, to play a part as *one* great light of Masonry, where the square and the dividers make the remaining two! It lies continually open in the lodge-room, the square and compasses crossed upon its pages; and is borne in the same manner, on public days, in the Masonic procession, by some grey headed brother, who has oftentimes the reputation of a rake.

Use of the Christian Sacraments.—Freemasonry is a system of many degrees. The Master cannot say to the Royal Arch: "You are not a brother;" neither can a Royal Arch Companion say to a Knight Templar: "You wander from the sound principles of the Order;" nor can either say to a Rose Cross Knight: "Your ceremonies are no part of Freemasonry." The system is one; the parts above, are, by the very constitution of the order, concealed from the parts beneath. No man, who has not approached the giddy height, may venture to decry what he does not comprehend; and if honest men or fools, choose to give for a pass word, IMMANUEL, in the degree of Rose Cross Knight, the men who give, I AM THAT I AM, in the Royal Arch, cannot complain; and if men choose to

Bible

light their Lodge with a representation of the burning bush, in the sublime degree of *Perfection*, those who make the same awful scene a part of the Royal Arch ceremonies, have only to confess: "Our example is their warrant." To the world, it matters not in which degree of Freemasonry, abominations are committed. The only inquiry is, are they committed in any degree allowed by the authorities of the Order? If they are, away with both the topstones, and also, the foundations of the Order. "Come out of it, whether you stand in the upper chambers, or in the basement story. Come out of it openly, come out of it entirely, forsake it publicly, that your example may be a light to others."

Our business at this time, is with facts, of a character to move every pure heart far beyond the eloquence of words. And it is a fact, that, in the ceremonies of the system of Freemasonry, the Christian Sacraments are profanely mocked with a masonic celebration! The root of Freemasonry, is falsehood; the first three degrees are the stock; and the upper degrees are the branches, to the number of fifty-three in America, and ninety or a hundred, on the continent of Europe. The upper degrees all branch out of this stock: they are all supported by it; and they draw their nourishment through it. "The sublime degrees," are not a wild scion grafted into pure Freemasonry. They are the natural branches, partaking of the same form, wrapped with the same mystery, constituted of the same material, nourished by the same vital juices, growing out of the same soil, and serving to bring the natural fruits of the tree, to its boasted Perfection. The whole is one *Bohon Upas*, infecting the moral atmosphere with deadly poison, distilling venom into gentle bosoms, infusing malice into honorable minds, spreading calumny through the earth, and stimulating mortals to "VENGEANCE." In its shade, historic confidence decays, holy piety withers, and the family hearth is forsaken. This *Upas* has grown and borne fruit luxuriantly in France, Germany and Italy; it is cropped close in

Great Britain; it is levelled with the earth in Spain and Russia; and it remains to be uprooted in this Republic. Efforts to cut down and destroy this stem of terror in Mexico, and of tyranny in New York, are regarded by many freemen, with a jealous eye; and are rated by some Christians, among the efforts of a disturbed imagination, or of a selfish ambition!

"They represent Jesus at the moment of his baptism, with his hands crossed upon his breast, *as in our Rose Cross Degree*; and St. John pouring some water upon his head, with a cup, in the midst of Jordan."—*Esprit du Dogme de la Franche-Mac.* p. 102.*

"In our mysteries we preserve the recollection of the ceremony of ancient and modern baptism, in the degree of Grand Architect, and in many other orders and rites." *Idem*, p. 108.

On looking into these degrees, Rose Cross, and Grand Architect, in *Bernard's Light on Masonry*, we do not find the ceremony exactly given. But this is found p. 304, of that work, in the degree of Scotch Master. "He (the candidate) is caused to advance to the brazen sea, from which the Master takes water, with an urn, and throwing some drops on the left side of the candidate, says: 'Be purified.'" He is then presented with *Zedidiac*, for a pass word; *Urim* and *Thumim* for a word of communication; and יהוה, which is in Hebrew, *Jehovah*, for an incommunicable word!—*Webb's Freemason's Monitor*, Ed. of 1802, New York, and 1808, Salem, Ms., treating of the *Grand, Elect, Perfect* and *Sublime Mason*, says: "The most perfect presents the candidate with bread and wine, saying: eat of this bread with me, and drink of the same cup, that we may learn thereby to succour each other in

* "On représente Jesus au moment du baptême qu'il regoit, les mains croisées sur sa poitrine, comme dans nos R. R. .† .†. et St. Jean, versant de l'eau sur sa tête, avec une coupe, au milieu du Jourdain."

We shall some day find authority to say, that, in one degree of Freemasonry, the master pours wine on the head of the candidate, and, at the same time, gives him a new name.

time of need, by a mutual love, and participation of what we possess."

In the degree of Rose Cross Knight, is this scene ;—" A table covered with white, on which is a loaf and a cup of wine. A small paper on the table is inscribed with the initials J. N. K. J.* The Knights are ranged in two lines, the Wardens at the head, and the Master between them. The Master breaks a small piece from the loaf, and passes it round : takes the wine, drinks, and passes it round. All having drank, the Master says, IMMANUEL. The Senior Warden says, Peace be with you. The Master turns up the empty cup, takes the piece of paper from the table, sets it on fire, and casts it into the cup, where it is consumed : when he says, *It is finished.*' See *Ber. Light on Masonry*, p. 321 and 231 ; *Abbe Barruel*, Vol. 2 ; and *Esprit du Dogme*, p. 139.

The Scotch Knight performs the same rite under the name of *Agapé*, a love feast. The Prefect, (a loaf and a chalice of wine standing before him,) says :—" Jesus of Nazareth, our Grand Master, in the night in which he was betrayed by his friends, persecuted for his love of truth, imprisoned, and condemned to die, assembled his trusty brethren, to celebrate his last love feast,—which is signified to us in many ways. He took bread, (*taking it*,) and broke it, (*breaking it*,) and blessed it, and gave it to his disciples &c. This shall be the mark of our holy union &c. Let each of you examine his heart, whether love reigns in it, and whether he, in full imitation of our Grand Master, is ready to lay down his life for his brethren." *Robison's Proofs of a Conspiracy*, p. 143 ; *Abbe Barruel*, Vol. 2, p. 158 ; *Esprit du Dogme*, p. 139.

We wish that the institution could clear itself of these things. The details are shocking, the actual representation must be incalculably hardening. Masons will attempt to clear the order by saying, "such things are no

* JESUS OF NAZARETH, KING OF THE JEWS.

part of masonry." As well may the root say: "I bear not the fruit; I am not responsible for the tree top; I am quite underground, in another element."—As well may the stock say: "this is no part of me, examine and see; I grow from the ground to the branches; and what the branches may be, or the fruit, is nothing to me; I am the honest and harmless trunk."—Even the branches may say: "We are honest branches; if fruit hangs on us which is not good, that is not our fault, but the fault of the bad fruit." The fruit: "Those who dislike, need not eat." We turn back, then, to the root, the sober, moral, and religious part of the order, withdrawn from public view, concealed beneath a world of cares, and apparently in another element, disconnected with Freemasonry: we dig it up, and, strange to tell, the tree falls and dies. The men who are diverse from the active spirits of the mystery, as the root is diverse from the branches, are the strength and support of the order. When they are upturned in Masonry, the whole system will perish, fruit, stock, root, and branch.

These disclosures by Barruel and Robison, eminent men and Freemasons, were made thirty years ago; they were reprinted in this country, and were the theme of many sermons, books and conversations. But the hundred tongues of Freemasonry, with face of brass, cried them down, down to oblivion! Her supporters have confidence, that she will, also, outlive this storm, and sail again with increased canvass, like Old Ironsides, more glorious for her victories. This is what we try to prevent. And our hardest foes, are the men who fear God, and who do not love Freemasonry;—but who are members of the order, and see no evil in it; men who will not praise or defend the cable tow, but will traduce the brethren that break it; men who are ignorant of the harm that Freemasonry does, but are fully informed respecting the Seceders!

We have omitted the profanations of the Royal Arch, for the purpose of taking that degree up another day. We have not pointed out those of the Knights of the

East and West,—in which degree, the master is called ALL PUISSANT. He has a Bible with seven seals appended. These are broken in the manner of the seven seals in Revelations. Four men, with bladders, play the part of the four winds; then the seven lodge trumpets sound with distinct notes, and with distinct events; and, at the sound of the seventh, the candidate is admitted to the Lodge, for heaven.—*See Bernard's Light on Masonry.* Every species of profanation is studied and practised, under the mystic garb of Freemasonry. These are but samples of the whole system, taken from degrees of different grades, acknowledged in the book of Constitutions of Maryland, *F. M. Library, p. 317*; and in the circular of the Puissant Sovereigns of South Carolina, addressed to the inhabitants of both hemispheres.—*Charleston, Dec. 4, 1802.*

It is impossible for masons generally, to go through these ceremonies with a profane purpose of heart. They do these things, for the most part, believing them to be sacred, as they believe them to have been practised by Solomon, St. John, and other holy men. It is a fact, dispose of it as we may; they believe honestly in the falsehood, and they practise solemnly the profanity. They do so: and when they come to know that the foundation is false, they will be ready to allow, that the superstructure is profane, and they will forsake and renounce the whole system with penitence and sorrow.

MASONIC OATHS AND OBLIGATIONS.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.—*Decalogue.*

No obstacle to the downfall of Freemasonry, will compare in importance with the oaths. While these remain sound, the Order will live; while these are held sacred, the vital parts of the system are safe. The oaths of Freemasonry, are the heart of the Order; when these are pierced, it dies.

The oaths are, also, the mind and the strength of the Order:—when these are understood, Freemasonry is made

manifest ; when these are broken, it falls. The blood of the system circulates through the oaths ; break these, and life flows through the wound. Therefore, Freemasonry clings to its oaths, as to life ; the Order defend the sanctity of the oaths at any expense. They will give up the entire system, to save only the oaths ; but these are sacred : no man may overpass or pass through them harmless.

An oath for confirmation, is the end of all strife ; so that when a just man, by an oath, clears himself of secret crime, he is innocent. " He that sweareth to his hurt, and changeth not, is accounted worthy to dwell with God." Therefore, she was, perhaps, right, who, for thirty years, refused to rest on a bed, seeing that she had sworn this, until her brother's safe return ; and in the night of the oath, death took him. Death only released her from the hurt sworn to herself ; but the oaths of Freemasonry are a hurt sworn to others, from which we should rejoice to be saved, as when *David* spared *Nabal* and his house.

Oaths are not a light thing. Oaths are not to be tampered with. They may not be taken on light occasions ; they may not be kept in part, and, in part, be broken. Therefore, we hate Freemasonry : it is the most impious school of profanity, and trifling with an oath, that a decent man can be induced to enter. No honest man can keep the masonic oaths in their literal sense ; and so *Freemasonry* sets men to tamper with an oath ; to put upon an oath, a construction which admits, forsooth, of their keeping it ! What iniquity ! what immorality ! what a shaking of the pillars of justice, when 100,000 men, honest men, in the United States, have secretly been taught to put their own construction upon a solemn oath ; and to keep it, only where they consistently can ! Suppose 20,000 of them carry their masonic practice into our judicial courts, and there tell as much truth, not as the oath requires, but as they *consistently can* ? The heart sickens, both with the prospect, and with the recollection of much swearing of this sort, which, if not learned in

the Lodge-room, Freemasonry is, nevertheless, most competent to teach, and most faithful to inculcate.

And here is the cunning of this impious mystery : having sworn its dupes by the holy name, to serve its purposes until death, it *would force them to continue in sin*, by the power of Holiness ; it would bind them by the fear of God, to worship that old Serpent, the devil ! it would compel them by an oath, to despise the revelation, and to profane the name of that God, in whose name the oath is taken. What effrontery ! what malice ! A vagabond who should be wilfully guilty of the profanations of Freemasonry, would be liable, by common law, to an indictment for blasphemy, would be sentenced to the pillory, as if to avert the indignation of insulted heaven from the polluted land, and to conduct it down upon the guilty head alone. "But he has sworn to blaspheme," says Freemasonry ; "and he must blaspheme, or he will break his oath ! He has sworn to offer deceitful prayers, and to mock the sufferings and death of the Lord Jesus ; and if he confess his sin with penitence before God, and humble warning to men, he is forsworn, he is a perjured knave, he is a worthless vagabond !"

There are two sorts of oaths, the one holy, the other profane,—as there are two sorts of religious worship, one true, and the other false. A holy oath is most sacred, and its obligation can never be destroyed, except by an act of Providence, or by the literal fulfilment of its requisitions. But a profane oath is forthwith to be repented of, as a form of false religious worship is to be renounced without delay.

There *may* be solemn covenants between private parties, justifying an appeal to God the omniscient and the true ; but to make this appeal solemnly on common or *light* occasions, or for a trifling and deceitful purpose, is profane, and tends to degrade an oath in the esteem of all parties.

An oath administered by the lawful magistrate, is holy, when the same, administered without authority, is profane.

The oaths of Freemasonry are only a bold attempt to purloin the seal of heaven, and to affix it to a gross imposture.

Oaths are simply *declarative* or *promissory*. A declarative oath relates only to facts, and, by its nature, it admits of no conditions, as, that "Morgan has expiated the penalty of his masonic obligations with his life." This declared under oath, is, of itself, a true or a false oath; neither time, nor circumstance, nor condition can change it. On the other hand, a promissory oath is, in its nature, conditional, and, of necessity, dependent upon the promise, and its attendant circumstances. Of this sort, are all the oaths of Freemasonry.

A man, in the marriage covenant, promises to love and cherish his wife; she promises to love and honor her husband. No conditions are inserted in the oath: these are implied by the nature of the case; and if the condition of the parties is changed by death, or defilement of the marriage bed, the oath is annulled.

A subject swears fealty to the government, or to his prince. The oath is unqualified; but, by the nature of the case, if the government departs from its legitimate authority, or the prince becomes a tyrant, or a fool, the conditions are changed, and the oath becomes a dead letter. So Luther and the Reformers regarded their oath to the Roman Church, and so our Fathers regarded their oath to George III, and to the British government.

The sacredness of a promissory oath, depends upon two points: the name of the holy ONE, and the righteousness of the promise. The name of the Most High does not alone make a promissory oath, however repeated; nor does that name, when connected with a sinful promise, constitute a sacred obligation to any duty, save to repent of the profanity. Otherwise, it is manifest, that the name of the only just ONE, might be consistently used by wicked men, to execute revengeful or treasonable designs. Men might make oath to kill, and then commit murder against conscience, for their oath's sake. We have a

memorable example of this in the case of Herod and the Baptist.

A promissory oath must depend upon conditions. It is absurd to say that a man shall serve and honor the king who has become a demoniac, or love and cherish the wife who has become an adultress, or obey the prince or commander who never had any legal authority, but is an impostor. It is preposterous to consider a man bound to a knave, to whom, in the simplicity of his heart, he had plighted his solemn faith for supposed purposes of benevolence. It is folly to uphold a lie, to which we have sworn, in the honest belief of its truth. It is impious to plead the sanctity of an oath, in excuse for giving the reins to licentiousness. It is the height of profanity to plead the fear of God, and a reverence for true religion, in favor of that institution which mocks heaven with hypocritical prayer; to plead veneration for an oath, in support of a system, which despises him whose name alone sanctions that oath; which seizes upon his titles, degrades his revealed law, and treads under foot the testimonials of the shedding of the blood of the Son of man. Monstrous iniquity, that would hold up itself by the throne of God! Impudent blasphemy, that would cover itself beneath the panoply of the Almighty! Daring imposture, that would perpetuate itself in the name of the Most High!

That we have sworn to Freemasonry a promissory oath, we confess to the world with shame, and to the Father of our spirit, with penitence and grief. We did it fairly, as expressed in the words required of us by the institution, before our introduction, viz: "I do seriously declare upon my honor, that, unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself as a candidate for the mysteries of Freemasonry; and that I am solely prompted to this measure by a favorable opinion, which I have conceived of the institution, a desire for knowledge, and a sincere wish to be serviceable to my fellow creatures. And I do further solemnly pro-

mise, that I will cheerfully conform to the ancient established usages and customs of the society. Witness my hand"—*Hardie's Mon.* p. 69.

This on our part was done with integrity; and the institution that beforehand demanded and sought our *favourable opinion*, and that ambitiously cherished our *desire of knowledge, and of usefulness to our fellow creatures*, afterward cheated us with ashes for bread, and for truth, with ceaseless falsehoods. As for ancient and established usages, it had none; but it had degrading and profane ceremonies, that made us the mirth of the idle, and the grave subject of an impious delusion. We could not at once credit the extent of the imposition: we rather mistrusted our own judgment, than the entire falsity of Freemasonry. We moved carefully in making our conclusions to the contrary of the great and wise and good men, who belong to the fraternity. But now it is done, we fearlessly abide it. To the system we ignorantly swore for truth; shall we obey it? To the institution we bound our souls for good, it is not good; shall we serve it? To Freemasonry we made a promissory oath for the wisdom of king Solomon, and the love of the St. Johns; but it is the product of a London tavern, and the tool of the basely selfish; shall we transfer it in honour to the rising generation? No, no!

We solemnly covenanted with Freemasonry. We did it foolishly, but honestly. The covenant was on one side, as the form of a promissory oath always is; but it was not made without conditions, implied and understood on both sides, which vitally affect its obligation. We were required to make it *without any reservation, mental evasion, or equivocation whatsoever*. This implied that it was also administered by Freemasonry, in the same spirit, without deceit in the heart, or equivocation upon the lips, or harm in the design. Certainly, in a solemn covenant, the requisition of integrity must be mutual. The subject swears faithfully to obey, but this of necessity implies that the prince shall faithfully govern; that he has a legitimate

title ; and that he will administer the government according to the law, and the constitution.

We were honest with Freemasonry ; but the institution most foully and maliciously cheated us : and did we suffer alone, we *might* bear it in silence ; but duty demands its exposure, for the safety and warning of others. Are we bound to faith, while it is free to utter lies ? Are we bound to secrecy, while it is free to cover iniquity ? Are we bound to service, while it is free to commit a breach of the laws ? May the rogue exact a fulfilment of the covenant, when he has kept honestly no part of it ? May the knave bind honest men to act as stool pigeons for his game ? Can impious Freemasonry use a holy cord to bind just men to a system of gross profanity ?

No ; the obligations of a promissory oath are mutual. The promissor and the promisee have each a duty to perform. Should Freemasonry fulfil the promises that induced the candidate to take her oath, he is bound by that oath ; but when she fails *altogether* on her part, reason and common sense declare, that he is free on his part.

Human example is not safe authority, else Freemasonry might escape our censure ; but it is safe to oppose the example of the wise, to the reproaches of hasty men : and we challenge the reviler of seceders to answer candidly, whether the impositions of the British government upon our ancestors were so great a violation of their covenant with an oath, as the impositions of Freemasonry are a violation of our covenant with an oath ? There was a legal government in Britain ; but there is no ancient Freemasonry. George III. was the lawful sovereign, but there cannot be a lawful successor to King Solomon in a lodge-room. The tyranny of Britain was partial and qualified, that of Freemasonry is total and base. Our fathers gained renown, and served their country, by disowning British allegiance ; we do no discredit to our sires, by renouncing Freemasonry. We honour them ; and inasmuch as we share their reproach, we shall share their victory too. In the autumn of 1775, few men in Europe

would have exchanged names with the commander of the rebel forces in America ; but in 1800, few again would have refused all the trials of Washington's life, to inherit the name conferred on him at death ; the Father of his country.

HISTORY OF SCOTCH MASONS.

“ In primitive times,
When men by high crimes
Occasioned a great devastation,
The flood did abound,
And all men were drown'd,
Save a Free and an accepted Mason.”

The Scotch Masons are a distinct order of the mystic fraternity. They claim antiquity in their own right by a fair record in Kilwinning Lodge. “ back as far as the end of the fifteenth century.” *Lawrie, p. 89.* They despise the claims of the Grand Lodge of England to superior years, and maintain their own supremacy in many countries of Europe, and in Mexico. *Lawrie, p. 92.* The Grand Lodge of Scotland practise the three degrees of Old Hiram, and no more ; for they are restrained to them, by the statute of 1798. But *Scotch Masonry*, otherwise called *the Scotch rite*, or *Scotch degrees*, consists of three peculiar degrees called *Le Petit Architect*, *Compagnon Ecosais*, and *Le Maître Ecosais*. It is curious that the Scotch rite should have French names ; but that will be explained.

Whether the Kilwinning Lodge is of the Scotch rite, may be doubted. We suppose their present masters word to be like that of England, mah ! hah ! bone ! But the name of the *candidate* in the Scotch rite is *mo-a-bon* ; and thus it seems that a word sworn never to be given above the breath, and then upon the five points of fellowship, in the usual Lodges of Freemasonry, is the common

name of the candidate in the Scotch rite. The words are spelt differently it is true ; but a novice in the French and English languages, will see that the sounds closely approach each other ; and that the words are one. Whether the *Escossais* of Mexico take only the Scotch name, and use the rite of Old Hiram, we know not, but we suppose they do, as the *Yorkinos*, the other party of Mexican Masons, take the name of the ancient York Masons of England, and practice the death of Hiram Abiff.

It is impossible to make clear the labyrinth of Masonic degrees, and rites, and delusions, in one paper, except by levelling the whole with the strong arm of truth. This we do, unmindful of the tales of Solomon, or of St. Andrew.

We find in the *History of Glasgow*, that inhabitants of burghs, in North Britain, are divided into two ranks, merchants and tradesmen ;—merchants buy and sell, and tradesmen are *mechanics* of all kinds.

The merchants are in *one* corporation, called the *Gild* ; the trades are in *thirteen* separate corporations. And no man can buy or sell, or exercise any trade, until he has entered one or another of these corporations, and paid his *freedom fine*, that is, his initiation fee.

Merchants enter with an *oath* and freedom fine.

The trades are,				HAMMERMEN,
Tailors,	Weavers,	Wrights,	MASONS,	
Cordwainers,	Bakers,	Coopers,	Gardeners,	
Maltmen,	Skinners,	Butchers,	Barbers,	

each governed by a Deacon, Collector, and Masters.

The era of the erection of these different corporations, is between A. D. 1520, and 1560 ; and the cause of erection in all of them, was, to raise a fund for the maintenance of the poor. See *History of Glasgow*, by John Gibson, A. D. 1777.

That corporations of this kind existed among the mechanics of Scotland, of which the operative masons were one, we have been ever ready to admit ; and that the con-

venticle of Kilwinning may be the oldest of this sort, we are not disposed to deny; but that any one of them pretended to the mystical fellowship of the five points, *foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear!* is what we do not believe. The thirteen corporate bodies in Scotland, above-named, grew up in the form, and on the principle of the ninety companies of London Mechanics. Free Masons were free men of the Masons Company, men who had paid their freedom fine, and had become entitled to "*the rights and benefits*" of a master of the work, and to relief in misfortune from the charity fund. Such Masons were undoubtedly found at Edinburgh, Kilwinning, and Glasgow, as well as in London. But that these men were made to play the part of a poor blind candidate, "neither naked nor clothed, barefoot nor shod, hoodwinked, and having a cable tow about the neck," is what we deny, and fearlessly challenge Freemasonry to prove, save from her own false lips.

In every trade there are technical expressions, and peculiar customs, upon the understanding of which, the decisions of justice often depend. The Masons, by favour, had in France, a *masons' court*, held at the palace in Paris, from which appeals lay to parliament. This was established A. D. 1645. See *Lawrie*, p. 110, quoting *Dictionnaire de Trevoux*, Vol. 5. p. 23. Some Masons of Scotland, about the same time, made the following grant, found in *Hay's Memoirs*, A. D. 1700. It begins, *Be it kend till all men, be their p'nt letters &c.* To save trouble we give it in modern English at once, and refer the critical reader to *Lawrie's History of Freemasonry*, Edinburgh, 1804, p. 297.

Be it known, to all men by these presents, that we, the Deacons, Masters, and Free men of the Masons, within the realm of Scotland, with the express consent of William Shaw, master of work to our Sovereign Lord. *for sa meikle as* from age to age it has been observed amongst us, that the Lords of Roslin have

ever been patrons and protectors of us and our privileges ; likewise our predecessors have obeyed and acknowledged them as patrons and protectors, while that within a few years, through negligence and slothfulness, the same has passed from us, whereby not only has the Lord of Roslin been out of his just right, but, also, our whole craft has been destitute of one patron, and protector, and overseer, which has engendered many false corruptions and imperfections, both among ourselves and in our craft ; and has given occasion to many persons to conceive evil among us and our craft, and to leave off great enterprises of policy by reason of our great misbehaviour without correction, whereby not only the committers of faults, but also the honest men, are disappointed of their craft and profit :—as likewise, when divers controversies fall out among ourselves, there follows great and manifold inconvenience, for want of one patron and protector ; we not being able to wait on the ordinary judges and judgment of the realm, on account of our poverty and the tediousness of process : FOR REMEDY WHEREOF—We, for ourselves, and in the name of all our brethren and craftsmen, with consent aforesaid, [of William Shaw] agree and consent, that William St. Clair, now of Roslin, for himself and his heirs, *purchase and obtain* of our sovereign Lord, liberty, freedom, and jurisdiction over us and our successors in all time coming, as our patron and judge, so that hereafter we may acknowledge him and his heirs to be our patrons and judges, under our sovereign Lord, without any appeal from his judgment, with power to the said William and his heirs, to depute one or more judges under him, and to use such ample and large jurisdiction over us and our successors, as it shall please our sovereign Lord to grant him and his heirs. *Sic subscribitur.*—So it is signed. William Shaw, master of work ; Thomas Weir, mason in Edinburgh ; Thomas Robertson, Warden of the Lodge of Dumfermline and St. Andrews, and [others] *with our hands laid on the pen*, by the notary, at our command, because we cannot write. Ita est, Laurentius Robertstone, notarius publicus, ad præmissa requisitus de specialibus mandatis dictarum personarum scribere nescientum, ut aparuerunt teste manu mea propria.”

In all this the notary is the only *Freemason* ; the others are men belonging to “ *the craft and mystery* ” of laying wall in mortar. They sign away their right, to be pur-

chased of the king by the Lord of Roslin, plainly confessing that they do not know how to write, while the notary swells out with his signature, in the rotundity of mystic Latin. "So subscribes Lawrence Robertson, public notary, to the above concessions, required thereto by the special orders of the said men who know not how to write, that these things may appear tested with my own hand."

This is the first document presented by the masonic books, to show the antiquity of the order in Scotland. It has neither date nor place affixed; but *Lawrie*, p. 102, says, it was done in the reign of James I of England, A. D. 1603 to 1625. It was followed by another of the same tenor, dated at Edinburgh, 1630, ratifying the above grant to Sir William St. Clair, the son and heir of the above-named; and it was also signed by a number, "with our hands at the pen, led by the notary, at our command, because we cannot write."

This second document is even plainer than the first. It sets off, "Be it kend till all men by their p'int letters, us, the deacons, masters, freemen of the masons, and *hammermen*,"* &c. So that there were free hammermen, subject to the Most W. G. Master of the Masons and *Hammermen*, in Scotland,—A. D. 1630. See *Lawrie*, p. 300. We are inclined to believe, that the Scotch mystics, finding their English brethren profit by a *free* use of the *Statute of Labourers*, inconsiderately seized upon these old papers to prop up Freemasonry in North Britain; but it is only necessary to read them, in order to be satisfied that they belong exclusively to the generous leather aprons of operative masonry and smithcraft, and not to the white bibs of false and speculative masonry.

The next tangible point in the history of Scotch masonry, as it is written by masons, is presented by the formation of the Grand Lodge of Scotland, A. D. 1736. From the date of the last deed, by which the operative masons and hammermen of Scotland, acknowledged Sir

* Those who live by the hammer, *smiths*, blacksmiths, silversmiths, &c.

William St. Clair, of Roslin, and his heirs, to be their patrons and judges, under the king, without appeal from their judgment, hereafter for ever, A. D. 1630, to the time of instituting the Grand Lodge of Scotland, A. D. 1736, is a period of 106 years; and historians who can discern facts so nice, in the distance, as that Ham tyled for the Lodge, in the Ark, and that the Fellow-craft masons of Solomon's Temple wore their aprons with the flap tucked under the apron-string, ought not to slip over the whole of that period, without so much as recording the names of the Grand Masters in Scotland. We give Lawrie's concise account of it, in his own words.

“Notwithstanding those civil commotions which disturbed Britain in the seventeenth century, Freemasonry flourished in Scotland, under the auspices of the Sinclairs of Roslin. No particular event, however, which is worthy of notice, occurred during that time, or even during the remainder of the century. The annual assemblies of the fraternity, were still held at Kilwinning; and many charters and constitutions were granted by the Lodge of that village, for the erection of Lodges in different parts of the kingdom. In the year 1736, William St. Clair, Esq., of Roslin, who was then Grand Master of Scotland, was under the necessity of disposing his estate;—and, as he had no children, he was anxious that the office of Grand Master should not be vacant at his death.”—*Lawrie, page 104.*

The only fact to be noticed, is, that the Grand Lodge continued its annual assemblies at Kilwinning, and that it was not the Grand Lodge, but “the Lodge of that village, which gave charters &c. *Lawrie, p. 100.* Kilwinning is a village 28 miles S. W. of Glasgow. What sort of a Grand Lodge the masons and hammermen of Scotland were wont to hold there, under the St. Clairs of Roslin, is best explained by the deeds quoted above.

Kilwinning Lodge holds much the same rank in Scotland, as the York Lodge in England. It gives charters like the Grand Lodge; and to have sprung from Kilwinning, or York, is a great boast among the free masons of

continental Europe. It derived its glory from the masonic courts held there; and the St. Clairs, their fame, from their office of judges. The erection of Roslin Chapel, by William St. Clair, Earl of Caithness and Orkney, 1446 to 1479, was the first work of splendid architecture in Scotland, and gained him a great name. He caused artificers to be brought from other regions, and foreign kingdoms. He caused draughts to be made on boards; and these the carpenters carved for patterns to the masons, that they might cut the same in stone. One of the centre pillars is wreathed, and is called *the Apprentice's*. The master of the masons, being unable to understand a model furnished him, went abroad for instructions; and, during his absence, an apprentice did the work. Two heads, in that chapel, represent the Master and the Apprentice; the former, frowning, the latter, with a scar in the forehead, murdered by the envious master.—*Rees' E'y. Art. Roslyn.*

These circumstances more nearly approach the fiction of Hiram Abiff, than any historical facts within our knowledge. The temple, the trestle board, the envious assault, the ignoble death, and the exalted fame of old Hiram, suit the dark age of Scotland, and an apprentice boy, much better than glorious Jerusalem, and the chosen friend of King Solomon. So the German masons, by a public embassy, hunted after their venerable mysteries, in the caves of Old Aberdeen!—*Robison, p. 64.*

Be the fiction of Hiram Abiff founded on what it may, or even like the Royal Arch, without a foundation, it is certain, that, until 1736, Freemasonry had neither Grand Master, nor Grand Lodge in Scotland, except the Earls of Roslin, and their judicial courts; and these were no more to Freemasonry, than building castles on the earth, is to building castles in the air. In 1736, Freemasonry was yet in its teens,—but it had planted itself in the four quarters of the earth. Certain Scotchmen in France, had manufactured the *Scotch degrees*, so early as 1728; and it was high time some stir in the matter was made at

home, eight years after. Its beginning is recorded by *Lawrie*, p 147, and *Freemasons' Companion*, p. 86; and the records afford a fine example of masonic consistency. Four Lodges at Edinburgh, mindful of the London four, transmitted to all the Lodges of Scotland, A. D. 1736, the following circular:—

BRETHREN,

The four lodges in and about Edinburgh having taken to their serious consideration, the great loss that *masonry* has sustained through the want of a grand master, authorized us to signify to you, our good and worthy brethren, our hearty desire and firm intention, to choose a grand master for Scotland; and, in order that the same may be done with the greatest harmony, we hereby invite you (as we have done all the other regular lodges known by us) to concur in such a great and good work, whereby it is hoped masonry may be restored to its ancient lustre in this kingdom: and for effectuating this laudable design, we humbly desire that betwixt this and Martimas day next, you will be pleased to give us a brotherly answer, in relation to the election of a grand master, which we promise to be on St. Andrew's day for the first time, and ever thereafter to be on St. John the Baptist's day, or as the grand lodge shall appoint by the majority of voices, which are to be collected from the masters and wardens of all the regular lodges then present, or by proxy to any master mason or fellow craft in any lodge in Scotland: and the election is to be held in Mary's Chapel. All that is hereby proposed is for the advancement and prosperity of masonry, in its greatest and most charitable perfection. We hope and expect a suitable return; wherein if any lodge are defective, they are themselves only to blame. We heartily wish you all manner of success and prosperity, and ever are, with great respect, your affectionate and loving brethren, &c.

The names of the subscribers ought to have been preserved; and, if good names they would have been. They state one fact in the teeth of their own history, viz., that the order had sustained great loss for the want of a Grand Master! This was disrespectful to William St. Clair of Roslin, Esq., hereditary judge of the masons and hammermen.

When St. Andrew's day came, thirty-three lodges appeared by themselves, or their proxies. The first thing done, after calling the roll, William St. Clair gave in the following resignation:—

I, William St. Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland, did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be their patrons, protectors, judges or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the craft and vocation of masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said craft of masonry, to the utmost of my power, do, therefore, hereby, for me and my heirs, renounce quit claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to or claim, to be patron, protector, judge, or master of the masons in Scotland, in virtue of any deed or deeds made and granted by the said masons, or of any grant or charter made by any of the kings of Scotland, to and in favour of the said William and Sir William St. Clairs of Roslin, my predecessors; or any other manner of way whatsoever, for now and ever: and I bind and oblige me, and my heirs, to warrant this present renunciation and to discharge it at all hands: and I consent to the registration hereof in the books of Council and Session, or any other judges books competent, therein to remain for preservation.

"After this resignation was read and ordered to be preserved in the records of the Grand Lodge, the brethren proceeded to the election of Grand Master. To this high office, William St. Clair Esq. of Roslin, was unanimously chosen." *Lawrie, p. 150.* So this gentleman was hereditary grand master of Masons and Hammermen in Scotland, and the want of a grand master caused the Masons to assemble at Edinburgh to choose one; whereupon this gentleman resigned the office of grand master, and the assembled Masons elected him to the high office of grand master: which is truly the beginning of the mystery and craft of Freemasonry in Scotland. Then honest Masonry became Freemasonry in North Britain. The struggle for the supremacy of 24th June, ended in the defeat of the patron of English lodges; St. Andrew in his own mountains, being an overmatch for St. John. *Lawrie, p. 152*

From this time forward, a record was kept of the doings of the grand lodge. Kilwinning gave them some trouble, on the score of precedence; (*Lawrie, p. 162;*) and the Royal Infirmary of Edinburgh afforded them the first op-

portunity of laying a corner stone. Their minutes read, like a school boy's diary ; they annually name the grand officers, and generally add : " no event has happened this year worthy of notice." But come to the matter of laying a corner stone, and that is, with them, boy's holiday, when he gives a full page of particulars, perfectly delighted with his marbles, and his playmates, and his top.

We need not follow the history in this direction. When the grand lodge was once put in motion, it gave charters and dispensations for *working* in the three degrees of St. John's masoury, according to *immemorial* custom, which was the custom of the grand lodge of London. They entered into competition with the London lodge, in Sweden, France, Germany, and Austria ; and speculated on their own account, in sales and dues to a great extent. The Kirk of Scotland first took them seriously in hand, A. D. 1745, at the setting of the Synod in Glasgow ; but they strengthened and increased in numbers, wealth, and influence, until their grand secretary was able to publish their history, from the time of the probable origin of their order, among the pyramids of Egypt, to A. D. 1804, a handsome octavo, bound in calf and gilt : and that history obtains a place in the last edition of the *Cyclopædia Britannica*. It seems too much to believe that such a mushroom can have taken a conspicuous place among the cedars ; but it is so, and we have only to examine its own root and stem and top, to know, that it is the growth of a night, and the production of a dunghill. Let Mr. Lawrie and the grand lodge of Scotland answer, if they can, not with swelling words, and extracts of Greek, and of French Latin ; but with matters of fact, to show that the Masons and hammermen, who chose William St. Clair and his heirs, for their patrons and judges, were Free Masons, haltered and sworn to secrecy on the Bible, under penalty of being cut in sunder. It is not possible ; the St. Clairs were honorable ; but he that *disponed* the family estate, parted also with some honor in return for the appointment of masonic *Grand Master*.

EXTRACT OF PROF. STUART'S LETTER.

Andover, December 22, 1829.

To the Suffolk Committee in Boston, appointed to inquire into the nature, principles, and tendency of Freemasonry.

GENTLEMEN,

In answer to your inquiries respecting any traces of the history of Freemasonry in ancient times, I reply, that it has not been my lot to find any thing of this nature, in any book that I have ever perused, either in any of the Asiatic or European languages. I take it to be a point conceded by all literary men, that no such traces exist, in any ancient record whatever.

The pretence that Freemasonry was known in the time of Solomon, is refuted by the internal evidence which Masonic books themselves contain. For example, they tell us that Hiram Abiff, the Grand Master Mason, was killed by Jubela, Jubelo, and Jubelum. It happens unfortunately, however, that these names are formed, (and that by no very *skillful master*), from the Latin language, and not from the Hebrew, to which they bear not the slightest resemblance. All Hebrew names are significant, and have a Hebrew shape; and it requires but a moderate share of skill, to detect gross imposture in this pretended history of Hiram Abiff.

The same is manifestly the case, in regard to a large class of names, which are given out by masonic books as very ancient; e. g., Buh, Giblimes, Toulumith, Lisha, Jaobert, Tito, Harrodini, Juha, Animani, (which the books say means, *I am, that I am*;) Jubilum, Akirop, Sidach, Solo, and many others. If the meaning of Masonic books be, what it seems to be, that these have come down from the days and the language of Solomon, it is gross imposture. These names would, for the most part, be as good Hebrew, as *Abacadabra* is English.

If what the books state, also, about the use of such names as Jah, Jehah, Jovah, Shaddai, be true, (names of the adorable Godhead, in the Hebrew language, and introduced, it would seem, by some Masons who had a smattering of the Hebrew language;) if it be true that these names are used in the connexion and manner in which the books of Masons declare them to be, then it is certain that the name of God is profanely used. And what can I say of the Animani, which is pretended to mean, *I am, that I am*? I confess that I cannot help shuddering at the manner in which this is stated to be used, in books published by members of the Masonic fraternity. Whether the accounts, however, from which I take this, are true, is of course more than I am able to vouch for. It is only on the supposition that they are so, that my remarks can have any bearing on the subject of Masonry.

If these accounts are true, then it is time that every man in our community should know it.

If these accounts are not true, the Masons owe it to themselves, and to the world, to vindicate themselves from such charges. Especially is this the case, inasmuch as these charges are made by men of good standing, of unimpeachable integrity and veracity, and who have a *personal* acquaintance with all the secrets of Masonry. For my part I shall be exceedingly glad to see these charges refuted; as it would greatly relieve my mind in regard to many estimable men, belonging to the Masonic order. But I see no way to get rid of the force of the testimony in question, until a counter-statement is made, which is worthy of credibility.

For a long time, I neither knew nor cared much about this subject. But recent attention to it, has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths, and with the awfulness of the ever blessed God, is a feature which I cannot contemplate but with deep distress.

I am, Gentlemen,

Your Friend and Ob't Serv't,

MOSES STUART.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

SECRET MONITOR.

“ When Masonry, by *Heaven's* decree,
Arose from Father *Adam's* brain,
This was the charter of fraternity,
That secrecy shall guard the same ;
Hail, Masonry, for ever, ever may'st thou be
To all but us, a mystery.”

Alhiman Rezon of New York, p. 185.

SECRET Monitor is an *honorary* degree of Freemasonry, conferred only upon approved master masons. It does not count one among the degrees in regular course ; but it is an optional study for proficients in masonics, like modern Greek in the university, which the best scholars find opportunity to acquire, while they lose no part of ancient learning.

The analysis of this degree will be useful to show the manner of originating and constituting degrees. Learning how this has been contrived in the nineteenth century, we shall be the better able to conceive how the first beginning of Freemasonry was contrived in the eighteenth century. It was no more difficult to get up the story of Solomon and Hiram, A. D. 1720, than to start that of David and Jonathan, for a branch of the system, A. D. 1820.

We do not know the precise date and origin of the Secret Monitor ; whether it sprang up on this, or that side of the Atlantic,—before A. D. 1820, or shortly after. These are points of private vanity, which the modest inventor has sacrificed to the glory of the Order. It was enough for him to give birth to a new degree of the most ancient and honorable mystery ; and that it might have a place in the temple of antiquity, it must itself be accounted ancient, which it could not be, and acknowledge a living brain for its father.

We heard of it first on this side of the Alleghany Mountains, A. D. 1825. It may have been known in Ohio, A. D. 1822—3, but we think not. Some affirm that it was known in Ohio A. D. 1825, and it was then received from the East, whence all light comes. It is supposed to have sprung up in Connecticut. The disclosures from the Genesee, are dark on this luminous point of the secret iniquity, whereas the Eastern States, Vermont, Massachusetts, and Connecticut, were enjoying the beneficent rays of the new star in the firmament of Freemasonry, so early as 1823—4. Happy they who now may see it, without halter, hood, or oath.

The degree is founded on the interview between David and Jonathan, related in 1 Samuel, chap. xx, when Jonathan reported the state of Saul's feelings toward David, by shooting the arrows beyond the lad who gathered them. It is intended to define certain parts of masonic duty more precisely ; and, at the same time, to furnish a chosen few among the multitude of Free Masons, with the means necessary to take an easy advantage of the rest of the brethren, as well as of the rest of the world, in their business. One interesting point in it is, the obligation to commit the oath immediately to memory,—to engrave its selfish and dishonorable principles upon the tablets of the heart without delay.

The story of David and Jonathan has little to do with the practical part of the degree, except to give it dignity. It is a story vastly better chosen and adapted,

than the tale of Hiram Abiff; and it has the advantage of one age in the antiquity, and also of being true in point of fact. But the truth of the Bible is here perverted to sustain masonic imposture.

The Secret Monitor is bound in the following terms: "I will caution a brother Secret Monitor, by word, token, or sign, when I shall see him do, or about to do, or say, any thing contrary to the true principles of Masonry. I further promise, that I will caution a brother Secret Monitor, by word, token, or sign, when I shall see him do, or about to do or say, any thing contrary to his own interest, either buying or selling, or any other way. I further promise, that when so cautioned, I will pause and deliberate upon the course I am about to pursue. I further promise, that I will help, aid, and assist a brother Secret Monitor, by introducing him into business, sending him custom, or any other manner in which I may cast a penny in his way. I further promise, that I will commit this obligation to memory immediately, or as soon as possibly consistent. All which I promise and swear, with a firm and steadfast resolution to perform the same; binding myself under no less penalty, than to have my heart pierced through by the arrow of an enemy; or to be left alone without a friend to assist me in the day of trouble: so help me God, and keep me steadfast to perform the same."

To enable the Secret Monitor to caution his brother, he is entrusted with a word, and a sign, a grip, and a token. The word of caution is, *Two are better than one*. The word of encouragement, *One is better than two*. The sign of caution is, *Two fingers up*. The sign of encouragement, *One finger up*. The grip is given in the palm of the hand, with one finger, or two, impressing the palm, according to the necessity of caution, or to the occasion for encouragement. The token may be any invention of the moment, to signify the same idea, as, *The arrows are beyond thee; David is better than two at a bargain; the arrows are on this side of thee, take them.*

By the oath, Masons are *sworn* to watch for each other's interest, in all matters of bargain and sale; let other people take care of themselves. *Should my worshipful brother be about to do, or say, any thing contrary to his interest, in buying or selling, I [profanely] swear that, by word, token, or sign, I will CAUTION him, under penalty of being pierced through the heart, by the arrow of an enemy: I will introduce him to business, send him custom, and, by any means, throw a penny in his way, under the penalty, (it may be,) of a knight templar's sealed obligation, which is to be twice accursed for the wilful violation of this or any other masonic duty whatsoever!*

This is an honorary degree, conferred on the chosen masters of Freemasonry. To make it common, where a great proportion of the community are master masons, would cut off much of the plunder from the gamesters. The *Secret Monitor* must be very select, in order that the selfish provision for helping each other to an advantage, in buying and selling, may be the more profitable, divided among a few. This is esteemed "*a beautiful degree*" by the mystics; we have heard respectable men speak of it with singular approbation. In our view, it is "*beautiful*" to illustrate the true spirit of Freemasonry, a spirit seen in all its degrees, but shining without a cloud, in this honorary distinction of the order.

The men who maintain the innocence of the first three degrees, and give up the rest of the fifty to the condemnation of the public, may attempt to exculpate the order from the reproach of this selfish branch of Freemasonry, upon the ground, that it is a scion, surreptitiously ingrafted, and not the natural growth of the tree.

This deserves our consideration. If Freemasonry be itself a good tree, with grafts of evil, we may cut off the evil grafts, and let the good tree stand. But if the *Secret Monitor*, and the degrees of the Chapter, Encampment, and Councils be natural branches, and not grafts, then most men will allow, even among the defenders of Masonry, that the tree itself is bad, that the axe ought to

be laid at the root, and not at the branches, and that the whole, both stem and branch, should be cast into the fire.

What is the essential difference between the stem, and the branches? To answer correctly, we analyze them, and find no essential difference.

They both spring out of falsehood, but the branch, later in time than the stem, which is natural.

They are both of the same dark colour, of the same mystical form, and of the same peculiar odour. They alike threaten death to destroyers, and imprecate violence upon wilful violators; they are alike wrapped up with an oath, and barbed with the tyler's sword; and they cherish the brethren in the same spirit of selfishness: which is altogether natural.

Unless there is a singular liking between the parts, we can always mark the precise point of junction between the graft and the tree. The Secret Monitor and the degrees of the Chapter, &c., do not discover any rupture, or sign of violence on the stem of the first three degrees. Neither scar nor wound marks the place of their union. They push up, expanding; they blossom and bear fruit, the more heaven daring, the higher it grows. There is nothing in the outward appearance, nothing in the inward texture, nothing in the juices or the fruit of the one, different from the other. They are the same tree. It becomes those who say that the branches are grafts, and not natural branches, to point out the difference; it becomes them to show us the signs of their being grafts, and to cut them quickly away; or, otherwise, to join with us in levelling the whole tree with the ground. "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. For by their *fruits* ye shall know them."

The Pocket Companion, and History of Freemasonry; containing their Origin, Progress, and Present State; an Abstract of their Laws, Constitutions, Customs, Charges, Orders, and Regulations, for the Instruction and Conduct of the Brethren. A Confutation of Dr. Plot's False Insinuations; an Apology, occasioned by their Persecution in the Canton of Berne, and in the Pope's Dominions. And a select number of Songs, and other Particulars, for the use of the Society. Per Bonam Famam et Infamiam. London, A. D. 1774.

By J. Scott. Dedicated to Gr. Master Lord Carysfort.

The preface declares that the history and records of the fraternity had become so corrupted in manuscript, by the ignorance of transcribers, that it was thought expedient, A. D. 1723, to prevent this, in future, by *printing* the history and constitutions. This was done by Dr. Anderson, at the request of the grand lodge of London. His Constitutions were revised by the grand lodge, and reprinted, A. D. 1738, under the superintendence of Dr. Anderson; but not being perfect, this *Pocket Companion* comes to supply deficiencies. *Anderson's Constitutions* being the first printed book upon Freemasonry, in any language, and *Scott's Pocket Companion* being the next following authentic volume, acknowledged by masons, in the English language, and both lying before us, we will compare their story.—

They agree that the *Mystery* of Freemasonry began on the day of creation, or, as *Anderson* says, "A. M. 1;" Dr. Anderson's *chap. 1* is headed, "*From the creation, to Grand Master NIMROD*;" it contains four pages; which is too small a compass for a very particular account of the garden of Eden, and of the flood, with the events of sixteen centuries between. Scott gives eight pages to this part of the history of Freemasonry, and a particular account of the creation. Seeing that Freemasonry was careful to remember the history of creation for the benefit of the craft, and first to publish it after fifty-seven centuries, for

the common good, it would be ungrateful not to make one extract from her account in the words of Mr. Scott :—

“When the *FIAT* for light was given, the dull, heavy, and terrene parts of matter, which overclouded the *expansum*, obeyed the Almighty’s command, and began to range into form and order. Some subsided to the centre of the earth, but the lucid and fiery particles, ascending higher, separated the light from the darkness, which became more lucid and serene by the work of the second day, when the waters were drawn off from the chaos, and dismissed to their several orbs and stations.” *Pocket Companion*, p. 2. We had the fact before, “AND THERE WAS LIGHT,” but we are indebted to Freemasonry for the details.

The next step of the renowned historians reaches from the flood to the building of Solomon’s temple, which distance Anderson makes in six pages, and Scott in eight. Here we acknowledge again our indebtedness to the Herodotus of Freemasonry, for making us acquainted with the grand master of the grand lodge at Babel, NIMROD, and with all the grand officers of the lodge in the wilderness ;

Moses, G. M.,

Joshua, D. G. M.,

Aholiab and } Grand Wardens.
Bezaleel, }

See Anderson’s Cons., p. 8. 2d Ed.

“Joshua succeeded to the direction, with Caleb as deputy, and Eleazar with his son Phineas, grand wardens. *Idem*, p. 9. From these venerable historians of Freemasonry, we learn about our grand master, brother Nebuchadnezzar, and our most worshipful brother, Herod the Great, and brother Julius Cæsar. Ex-masons cannot fail to be impressed with their loss of close relationship to such exalted spirits. To be only a cousin to a king, would be great ; how much more to be a brother !

This brother Herod is not that one, who for his oath’s sake, murdered St. John, but another, who endeavoured, by butchering all the children under two years of age in

Bethlehem, to slay the Messiah. This fact the masonic historians find it unnecessary to record;—but Herod's wardens have a place in the history of Freemasonry, viz., *Hillel* and *Shammai*. One thing we regret, that the wardens of so eminent a grand master as Pythagoras, have not a name on the tablets of Masonry: nay, we do not find in either of these ancient records, the least presumption that our right worshipful brother Pythagoras had any wardens; and it is fair to presume, that he governed his grand lodge in some other way.

J. Scott, having traced the *universal* history of the most ancient and honorable society, from A. M. 1, to A. D. 1561; through a period of 5561 years, commences, p. 65, the history of Masonry in Britain: "Chap. 1, from the earliest tradition to the Norman conquest." In this, he closely follows his predecessor, Anderson, who finishes the *universal* history, p. 54, and begins the history of Masonry in Britain, *from the time of Julius Cæsar* "GRAND MASTER of the Roman Republic," p. 55. The first point in English history, which these Free Masons make worthy of our notice, is, that ST. ALBAN, Proto Martyr in Britain, under Dioclesian, A. D. 290. built a "*stone wall*" around Verulam, (now St. Alban's in Hertfordshire,) and also a palace in the town. Moreover, "St. Alban loved masons well, and cherished them much, and made their pay right good, viz., *two shillings a week, and three-pence to their cheer*; whereas before that time, through all the land, *a mason* had but a penny a day, and his meat. He also obtained of the king a charter for the Free Masons, to hold a general council, and gave it the name of assembly, and was thereat himself, as GRAND MASTER, and helped to make Masons, and gave them good charges and regulations." *Scott, p. 70; and Preston, p. 131 and 280.* Anderson adds to this extract, p. 57, in the margin, "This is asserted by all the old copies of the constitutions, and the old English Masons firmly believed it." We take this for a modest confession that the old English Masons did not "*firmly believe*" the rest of his idle tales; and, if this be believed, it asserts only

that St. Alban built works which employed masons, and paid them generously at the rate of money in those times. As to his being Grand Nincompoop of Jubela, 'lo, 'lum, masonry, it is not credible.

The two historians together, brush over the next following 500 years, with little ceremony. Dr. Anderson stops by the way to tell, that *four hundred years* after St. Alban, *Ethelbert* of England "sent to CHARLES MARTEL, the right Worshipful Grand Master of France," for some expert masons, A. D. 710; "which," he adds, "is strongly asserted by the old Constitutions, and firmly believed by the old English masons," as before. They do not pretend, however, to give any further quotation, or authority, for any fact stated, until A. D. 924, when they copy from "all the old Constitutions," free from any encumbrance of date or place, book, chapter, or page, an account of the revival of Masonry, under King *Athelstan*. "The ancient records of the brethren were many of them destroyed, or lost, in the wars of the Saxons and Danes;" and the king sent to France for masons to begin the lodge-work anew. His brother Edwin purchased of the king, "a charter for the masons to have a correction among themselves," which was a power to settle their own disputes, in their own way, and "to hold a yearly communication, and general assembly."

"That, accordingly, Prince *Edwin* summoned all the masons in the realm, to meet him at York, A. D. 926, where they came and composed a Grand Lodge, of which he was Grand Master; and having brought with them all the old writings and records of the craft, extant, some in Greek, some in Latin, some in French, and some in other languages, from the contents thereof, that assembly did frame the Constitutions and Charges of an English Lodge, made a law to observe and preserve the same, in all time coming, and ordained good pay for the working masons." *Scott*, p. 74. *Anderson*, p. 64. *Preston*, p. 281.

The *Yorkinos*, or "the ancient York Masons," date their origin from this era.* They believe that Edwin† as certainly held a Grand Lodge at York, A. D. 926, as that Solomon held a Lodge in the temple; (and if that is not true, the main timbers of Freemasonry are rotten.) They believe it: and, with the explanation which our knowledge of William St. Clair's Lodge, at Kilwinning, furnishes, it is not incredible that a prince, as a judge, there decided the disputes of operative masons, in relation to their contracts, and to their work. But that men entered his judgment hall, or, (if masons choose,) his *Grand Lodge*, with a pass word, a sign, and a grip, is too ridiculous to be received on questionable authority.

A lapse in the history, of four hundred and twenty-four years, from the Grand Lodge of Edwin, at York, to the Statute of Laborers, A. D. 1350, in the reign of Edward III., has not a fact, on authority, sufficient to arrest the attention of an inquirer. That Statute does not gain their notice. They pass it by, to speak in a glorious strain, of the rules and regulations adopted by the *Grand Lodge*, A. D. 1357, for the benefit of the craft. These, if genuine, befit only operative masons in a half civilized age. There are five rules copied, and the fourth begins: "Entered Apprentices, at their making, shall be charged not to be thieves, or thieves maintainers."—*Scott, p. 77. Preston, p. 286.*

In the third year of Henry VI., and the fourth of his age, Parliament passed the Statute, entitled: "*Masons shall not confederate in Chapters, or Congregations.*" It commences in these words: "Whereas, by the yearly congregations and confederacies, made by the masons in their general assemblies, the good course and effects of the Statute of Laborers is openly violated and broken, in subversion of the law, and to the great damage of all the commons;"—and concludes with making it *felony* to meet

* See Preston, p. 283.

† Edwin was then but a boy, and the whole story is probably fabulous. See Preston, p. 284, for the authorities.

in such chapters and congregations thereafter. Coke, in his Institutes, Part 3, folio 99, says: "*All the Statutes concerning laborers, before this act, and whereunto this act doth refer, are repealed by the Statute 5th of Elizabeth.*" See Scott, p. 80. Anderson, p. 74. Preston, p. 291.

Scott notices another fact, in the reign of Henry VI., on the authority of an old manuscript record of *William Molart*, Prior of Canterbury, viz: that *Thomas Stapylton* was the Master, and *John Morris* Warden, of the Lodge of Masons. Now, if this Lodge was the Company of Freemasons, in Basinghall street, London, the record is plain: but if it means any other Lodge, *William Molart*, or some other, is bound to specify it.—See Anderson, p. 75. Preston, p. 290.

Another record, quoted p. 24, of this volume, speaks of the Freemasons' Company, and their arms. As copied by Scott, p. 81, and by Anderson, p. 75, it adds, that their charges and rules had been revised and approved by Henry VI. But we know that the arms belong to the stone masons, in Basinghall street, and the charges belong with the arms: so that account is proved to belong to the *Freemasons' Company, London*.—See Preston, p. 296.

The next tale of wonder is, that Queen Elizabeth, jealous of the mystery, sent Lord Sackville, with an armed force, to break up the Grand Lodge, sitting at York, A. D. 1561; but the masons initiated him; he pacified the queen, and the society flourished afterward, under the royal favor.—See Scott, p. 82. Anderson, p. 81, in the margin, adds: "This tradition was firmly believed by all the old English masons."

This was two years before the enactment of the statute respecting laborers, in the 5th year of Elizabeth. The men who record the facts, give the same authority for them, that they give for Adam's being a Freemason; and, therefore, we are obliged to receive their account with some qualification. Suppose *Lord Sackville* did go, by the queen's command, to break up the annual communication at York, it was to enforce the statute of laborers

against the *congregation* of masons assembled at York, in violation of that statute. The measure originated in the queen's jealousy of a combination to favor the price of masons' wages; and not in jealousy of the mystery of Hiram Abiff:—for, as yet, we have seen no proof of the existence of the white-aproned Order.

Inigo Jones is next conjured up by the historians of Masonry. He was a great architect, the most distinguished that England has produced, except Sir Christopher Wren. He superintended the public buildings for James I. and Charles I.; an office very different from presiding in king Solomon's chair, over the *cable-towed* Fraternity.—See the *Biography of Inigo Jones*, in the different *Encyclopedias*.

Hitherto, Freemasonry gives no evidence, either of being, or of being about to be. All her documents are proof against the existence of the mystic brotherhood, in any shape. We acknowledge the existence of masons, free masons, and free men of the masons:—meaning by these terms, mechanics, men employed in operative masonry, and no others. There is not a shadow of proof, that they possessed, or that they pretended to possess any mystery, but their trade, which, in the quaint language of the 16th century, was commonly called, with tailoring and shoemaking, both “a mystery” and “a science.” But with Elias Ashmole, who is next brought upon the stage, appearances change. This was a noted man, “born May 23, 1617, a little after three in the morning, as he himself informs us.”* In 1645, his mind took a strong turn to astrology. In the following year, he was made a Freemason:—not *initiated, passed, and raised* to the sublime degree of a master mason, but made a *fellow-craft*.—See *Scott*, p. 84; *Anderson*, p. 100, and *Preston*, p. 297. The only explanation given of this, is found in an extract of his diary, quoted by *Preston*, p. 297, as follows: “March 10th, 1682, about 5 o'clock P. M., I received a summons to appear at a Lodge, to be held

* Biog. Brit.

next day, at Masons' Hall, in London. March 11.—Accordingly, I went: and were admitted into the fellowship of Freemasons,—Sir William Wilson, knight, Captain Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylor, and Mr. William Wise. I was the senior fellow among them, it being thirty-five years since I was admitted. There were present, besides myself, the fellows afternamed: Mr. Thomas Wise, Master of the Masons' Company, this present year; Mr. Thomas Shorthose, and seven more old Freemasons. We all dined at the half moon tavern, Cheapside, at a noble dinner, prepared at the charge of the new accepted masons."—*Preston, p. 298.*

This smacks of Freemasonry, especially the dinner, provided at the expense of the newly accepted brethren. However, the meeting was in the Hall of the London Company; and the Master of that Company, is the first named, among those who accepted the new brethren. Not a word is said of any master mason, except the master of the Masons' Company:—the rest were fellows. We hear nothing of any mystery, or secret, or antiquity; points which the curious Mr. Ashmole would not be likely to overlook in his minutes, had they been presented to his notice in the Lodge, or at the dinner. We attach importance to this consideration. He was a very whimsical man, noting the precise time of his birth, "*a little after three in the morning*;" the hour of his invitation to the Lodge, "*about 5 o'clock P.M.,*" and the names at length, of all the accepted brethren, not forgetting the noble dinner at the half moon tavern. This was the character of the man. He delighted in antiquities and mysteries, and gloried in old manuscripts and fabulous legends. He practised astrology; he was the particular friend of *William Lilly*, the fortune teller; he professed alchemy, and published more than once to the world, that he had possession of the philosopher's stone, whose wonderful properties turn base metal to gold, and change the dross into fine silver! It were incredible, that a man

of his learning, wealth and experience, could have been so simple, did not his writings show, and his biographers unanimously attest it. We do not think that such a man would have exposed the mystery of Freemasonry: he would have made the most of it. If his Lodge had possessed any claim to peculiar secrets, or antiquity, he was the man to have boasted of it; and his Lodge having no such claim, and making no such pretension, he was the very man, of all others, to begin that work of Masonry: to sound the first glorious note of "Grand Master Nimrod," and "Worshipful Brother Solomon." But Freemason, as he was, forty-six years of his life, and writing voluminously for the press, and for his own diary, not a syllable is quoted from any production of his pen, to show that Freemasons, in his day, were any other than the stone masons, to this day, continue to be, viz: the social company of London Mechanics, occasionally admitting a professional gentleman into their society.

Mr. Ashmole died A. D. 1692. He was a famous man,—we shall notice him again. He was the last of the Rosicrucians. He is the first *accepted* mason claimed by Professor Robison, and was as likely to infuse the spirit of the rosicross philosophy, mystery, and delusion, into the companies of working masons, as any man living. This spirit began to appear, perhaps, before his death, among operative masons. But there is no evidence that it took its present Constitution and form of body, until the union of the four tavern clubs of working masons, in London, June 24, 1717.

We omit the history from the days of *Ashmole*, to the first trouble with Freemasonry in Holland. There are points in the interim, capable of receiving more light, than we can now throw upon them. Whence the story of *Hiram Abiff* originated, how it may have been circulated among *operative* masons in the latter part of the 16th century, in what shape it was communicated, before it assumed that of *three degrees*, in the London Grand Lodge, A. D. 1717, are topics yet to be more fully

investigated. We do not suppose that so great a bag of wind was filled in one day, 24th June, 1717. The men had been growing, and the materials had been ripening, to set up Freemasonry, some time before Mr. *Anthony Sayer's* Grand Lodge gathered in the *Appletree Tavern*. We have the fact, on the authority of a responsible name, that a wild and incoherent mystery was common among *operative masons*, in one county of England, in 1690. We have this in a quotation made by J. Scott. The original work we wish to obtain: but, as quoted by Mr. Scott, it does not shake the date of Freemasonry, already assumed in this work.

The United States of North America existed in the form of colonies, previous to the declaration of Independence; but the era of the Republic, called the United States, is A. D. 1776: so the jargon and mystery of Freemasonry existed in *embryo*, among operative masons, some years before it assumed its present shape, or exercised its present mode of government, or appeared in any way among men, as a social, benevolent, or exalted Society. All the boasted Freemasonry of the earth, so far as our means enable us to judge, came from, and can be, by masonic books, traced directly to the GRAND LODGE OF LONDON, constituted in the *Appletree Tavern*, and to other Grand Lodges, formed upon the model of that Mother of Lodges.

The traditions of the craft assure us, that the *principles*, *grand secret*, and some of the elements of the mystery, existed before the time of king Solomon; and that he, with the aid of our Grand Masters, Hiram, king of Tyre, and Hiram Abiff, reduced the whole to the present system of Freemasonry. Anno Domini 1717, is the true era of the masonic temple, when the mysteries and ceremonies of a previous age, were prepared in the present form of the Lodges; and were first diffused over the earth in the name of Freemasonry. We pass by the preparatory steps, and the particulars of the first work, until we have been able to procure more books, and further light.

One of the first places to which London Freemasonry should go, in emigrating to possess the earth, is Holland. *Captain George Smith*, in a chapter entitled "*History and Antiquity of Freemasonry in Holland*," begins thus:—"Freemasonry is, without doubt, of very ancient standing in the Netherlands;—but, we can only inform our readers, that the royal art was very flourishing there in the year 1725, and continued so until the year 1735, when the *States-General* was the first among the powers of Europe, who took notice of the Freemasons."

Anno Domini 1731, Francis, duke of Lorraine, afterward emperor of Germany, was admitted an entered apprentice, and raised to the degree of a fellow-craft, at a Lodge in Hague, where Philip, earl of Chesterfield, was present. *Anderson*, 129; *Preston*, 181. The earl was made a Freemason, at the age of 27, A. D. 1721, under the duke of Montague. *Pocket Companion*, p. 97. He went to Holland, as English Ambassador, A. D. 1728, and resided there five years; which accounts for the prosperity of Freemasonry, at that time, in the *Netherlands*. It is certainly true, that the government of Holland, A. D. 1735, first on earth, noticed the existence of Freemasonry. *The Pocket Companion* is Captain Smith's authority for this fact. We extract the whole passage from the latter work.

"The *States-General* of the United Provinces, was the first among the powers of Europe, who took notice of the Freemasons; for, finding that they held their chapters, or congregations, in almost every town under their government, they began to be exceedingly alarmed, as it was judged impossible that architecture could be the only motive of holding such assemblies. Under this persuasion, the states published an edict in the year 1735, in which they ordained, that, *although they had not discovered any thing in the behaviour, or practices of the Fraternity, contrary to the peace of the republic, or to the duty of good subjects, they were resolved, nevertheless, in order to prevent any bad consequences that might ensue, that the congregations, assemblies, or lodges of the Free-*

masons, should be entirely abolished. Far from blaming the conduct of these wise republicans, it will be found to accord with the policy of their government, ever remarkably suspicious of all new or secret assemblies: besides, at that time, they knew no better, for they had not a clear and distinct knowledge of the harmless nature, and of the end and design of the Fraternity; who, at this time, were holding their lodges under the sanction of the Grand Master of *England*, and were rapidly spreading all over Europe, under the same great authority.”—*Pocket Com.* p. 245.

Nothing can be plainer than this, that in 1735, lodges of Masons were opening in every town of *Holland*; that they were a *new* thing; that they held their charters of the Grand Lodge of London; and that lodges were *rapidly spreading all over Europe*, under the authority of that same Grand Lodge. This is stated in the very words of the “*Pocket Companion and History of Freemasons, containing their origin, progress, and present state*, printed in London, 1754: but that part of the *history*, from which this is extracted, is a work entitled “*An Apology for the Free and Accepted Masons*,” translated from the French, by a brother, and printed at *FRANKFORT*, 1748, only thirteen years after the events of which it treats had transpired. From the same “*Pocket Companion*,” and “*Apology for the Freemasons*,” we make further important extracts:—

“*FRANCE*, in the year 1737, followed the example of *Holland*. Although many of the greatest personages in that kingdom had defended the lodges of Masons, and interested the Court in their behalf, yet they were decreed to the same fate, as in the United Provinces, by reason that, *under the pretence of the inviolable secrets of their Order, they might cover some dangerous design, which might in the end be to the disadvantage, not only of religion, but of the kingdom's peace.* But these days have been: at this time, none are so scrupulous, in regard to Masonry, as they were some years ago.—*Pocket Companion*, p. 245.

Good had it been for France, to have continued and increased her jealousy of Freemasonry. Then the pretence to Masonic secrecy, would not have covered the influx and diffusion of designs destructive both to the established religion, and to the civil government of the kingdom. Then the pupils of *Voltaire* had been destitute of universal and fit lecture rooms: and then, too, *Mirabeau*, *Dante*, and *Robertspiere*, might have sought in vain for instruments to accomplish their treasonable, selfish, and bloody designs, which the secret Lodges, by the trained disciples of the duke of Orleans, *Most Worshipful Grand Master*, put confidently into their hands.

It makes the patriot shudder to view the headlong race of our own beloved country, in the mystery of Freemasonry. Americans are men liable to the frailties of human nature. It is not only Frenchmen, who are capable of corruption in principle. The same degree of cold in America and France, marks the point at which water freezes; and the same schools of immorality, which poisoned every fountain of sound principle, in the agony of French Jacobinism, with equal certainty, will, and do, poison the pure fountains of American liberty. How has the falsehood grown! the imposture strengthened itself! the pander fattened upon the time, and innocence of the unsuspecting! How has the pride of Freemasonry increased, its impiety swollen, its offences multiplied, and its murderous arm been stretched out! Not before, but since the lesson of suffering France; not among a blind populace, but in enlightened Columbia; not in degraded Africa, but in free America! And when we attack the deceiver, do not *friends*, warn us to be still; warn us that our business will suffer; that our lives are in danger, and that our character is lost and ruined? Has it come to this? Is an honest reputation sunk by speaking truth, to the shame of Freemasonry? Must the public press be tonguetied, and the efforts of freemen be pitifully calumniated, in favour of Freemasonry? Must official power be used, and the influence of the government be bent to support

this cup of madness, sweetened with folly ; that it may be most respectfully presented, with all its curses and its oaths, to the lips of the rising generation ? The yeomen of five states, with loud voices, already say, "No !" and this is but the first rumbling of the earthquake, that will tumble the pillars of the mystic temple to the earth :—let all, who would not share the fate of Philistia's lords, escape and look not behind.

The next document furnished by the histories of Freemasonry, to show the notice taken of the Order, by the governments of Europe, is the papal bull of *Clement XII.*, dated at Rome, April 28th, 1738. It is manifest, without argument, that a fraternity withholding secrets from the Roman priesthood, under an oath, is in direct opposition to that church ; and the fraternity could be extensive and common, within the realm of that church, but a very short time, before their natural hostility would break out in overt acts. Freemasonry is a heresy to the Catholic Church, of the most insidious form. It is, and has ever been so regarded by the guardians of that church ; and that their watchful eye caught not a glimpse of this adversary, before A. D. 1738, is one of the most concise and satisfactory proofs of the very recent origin of vain-glorious Freemasonry.

The pope speaks of the society as a *new* thing : but its dangerous character he well understood. "It has come to our knowledge," he says, "even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called *De Liberi Muratori*, or *Freemasons*, or by whatsoever other name the same, in different languages, are distinguished, spread far and wide, and are every day increasing ; in which persons of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them ; which, likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath, taken on the bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy.

"We, therefore, revolving in our mind the great mischiefs which generally accrue from this kind of societies, or conventicles, not only to the temporal tranquillity of the state, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil nor canonical sanctions, since we are taught by the divine Word, to watch, like a faithful servant, night and day, lest this sort of men break, as thieves, into the house, and, like foxes, endeavour to destroy the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent; that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes, to us known, we do condemn and prohibit the same societies," &c. The specifications of aiding, abetting, and countenancing these societies, are numerous and accurate. The terror of the penalty, shows the importance of catholic obedience: "All that act contrary thereto, incurring excommunication, *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution, from any but us, or the Roman Pontiff, for the time being, except at the point of death."—*Pocket Companion*, p. 250. The arguments are republican; but our penalty is excommunication from public office.

This was followed on the 14th day of *January* succeeding, by a decree of the Cardinal Firrao: "Whereas such societies, meetings, and conventicles, are not only suspected of heresy, but are even dangerous to public peace, and the safety of the state; since, if they did not contain matters contrary to orthodox faith, to the state, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required;" ordered, that death and confiscation be the punishment of all who maintain them.—Our reasoning is the same, but our remedy is the ballot-box.

Our author, in this history of the Freemasons, goes on to say—"None can be ignorant, that after the example of *France* and *Holland*, the *Swiss* cantons received the Ma-

sons among them, and afforded them treatment equal to their merit."—p. 258.

The *Swiss*, following the example of France and Holland, received Freemasonry with avidity. It was not from antiquity among them, but the fame of it came to them, from London, through the intermediate countries, France and Holland; and the Grand Lodge of England, Anno Domini 1737, (the earl of Darnley, Grand Master,) granted a warrant "to George Hamilton, Esq., to be *Provincial Grand Master of Geneva*.—*Anderson's Constitutions*, p. 195. *Preston*, p. 187. This was their mode, to appoint some gentleman, in a far country, *their deputy*; to confer upon the natives the sublime trick of picking pockets, under pretence of an ancient and excellent mystery, securing to themselves the acknowledgment of supremacy, with a *bonus*, in the form of an annual present of tribute money. In that same year, Captain *Richard Riggs*, was appointed Provincial Grand Master of *New York*; *Pocket Comp.* p. 114, as, the year previous, *Robert Tomlinson*, Esq was appointed to be Provincial Grand Master of New England; and *John Hammerton*, the same for South Carolina.—*Anderson and Scott*.

Eight years after the appointment of a deputy Grand Master at Geneva, the Lodges of Freemasons were so multiplied in Switzerland, that the government of the canton of Berne became justly alarmed, and, after the example of *Holland*, *France*, and *Rome*, forbade their assemblies and arts, by a severe edict. It is instructive to find, that the nations of Europe, by their governments, first took notice of Freemasonry for causes similar to those which, at present, alarm the sovereigns of this blood-bought soil; and that they prefaced their edicts against the secret Order, with the same arguments, which are the acknowledged principles of American *Antimasonry*. The republic of Holland, the kingdom of France, the hierarchy of Rome, and the republican canton of Berne, by their statutes, accord with the yeomanry of New York, and of the United States of North America, in the resolution to extirpate Freemasonry from their soil; but the mystery

has overrun each of those governments in Europe, except the pope's,—and it hopes to succeed equally well with *American Antimasonry*; future generations may crown the victor, but this generation must fight the battle. When Freemasonry conquers, truth dies: but immortal truth *will* prevail.

For the gratification of our readers, we copy the ordinance of the *Swiss* canton entire:—

We, the advoyer, the little and great council of the city and republic of *Berne*, make known to all men by these presents: having learned that a certain society, called *Free masons*, spreads itself every day more and more into all the cities and towns under our government; and that the persons who have joined the said society, are received under various solemn engagements, and even by oath: wherefore, having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and in particular to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission: moreover, it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state. For these reasons, and through our paternal affection, as much for the public good as the private advantage of all our citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents, and henceforth for ever we forbid, annul, and abolish it in all our territories and districts, to all persons that now are, or shall hereafter come into our dominions; and, we do in the first place, ordain and decree, that all those, our citizens and subjects, who are actually known to be *Free masons*, shall be obliged immediately to abjure, by oath, the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are *Free masons*, and not publicly known to be such, and who, nevertheless, at present reside in our dominions, or may hereafter come under our obedience; our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof; and those who are absent, must submit to the same terms, to be reckoned from the day of their return; not only to accuse themselves, but to abjure and renounce their engagements; those who present themselves in our capital city, to the reigning *advoyer*, and in other cities, or in the country, to the bailiff of the place; and from thence they

shall receive assurances of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other masons are obliged to do.

Upon failure in any part hereof they shall all undergo the punishment hereafter declared. But to the end that no person shall dare for the time to come to entice, tempt, solicit, or be so enticed, tempted, or solicited to engage him or themselves into this same society of *Free masons*, we have thought fit to ordain as follows :—

That all those masons who shall hold their assemblies in our dominions, or who shall entice, tempt, or solicit others into their assemblies or associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall, for the future, frequent such assemblies, they shall all, and every one of them be subject to the fine of one hundred crowns, without remission ; and, likewise, be deprived of whatever place, trust, benefit, or employment he shall now hold ; and, if they have no present employment or office, shall be rendered incapable of holding any such for the time to come.

And touching the place or lodge, where this kind of assembly is held for the future, the person or persons who shall let or furnish them with a house, room, or place for the holding of such lodge, shall be subject to the same fine of one hundred crowns ; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor where such assembly shall be held. Let it be well understood, that all offenders that shall leave our dominions, in order to satisfy the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid the said fine ; and shall not return again, until they have paid it, on pain of death. We moreover reserve, at pleasure, to punish with more or less rigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

We do finally ordain and command, that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be fixed up in the accustomed places, and to see that these, our orders, are strictly and faithfully executed.

*Given in our Great Council,
the 3d of March, 1746.*

The distrust with which Freemasonry was first received in *Holland, France Italy, and Switzerland*, is in singular contrast with the present supineness of those nations, under its mystic sway. A. D. 1735 to 1745, they first learned that a secret society, called *Freemasons*, was daily spread-

ing in all their dominions, and that the members of the society are received under solemn engagements, and even by oath. The prospect alarmed them; the consequences of neglect to stop the society, might be dangerous to the state; and, therefore, they deemed it absolutely necessary to dissolve and totally abolish the secret order, in all their dominions; and to require every Freemason, by oath, to abjure his obligations to the fraternity without delay. They charged them with no breach of the laws; they expressly declared, in Holland, that they had not discovered any thing in the behaviour of the Fraternity, contrary to the peace of the Republic, or to the duty of good subjects; nevertheless, they were determined to prevent any bad consequences, by entirely abolishing the order. They saw that, under the pretence of inviolable secrets, the fraternity may cover designs dangerous to the State; and they did not hesitate absolutely to require, by law, the members to abjure the order, and its obligations, with an oath.

At that time, Freemasonry was under age; and its malice was not exhibited by any overt act. Now it has grown old in folly and transgression; it has wrought mischief in Spain, Portugal, Russia, France, Germany, and Holland; now it is restrained for crime, by law, in Great Britain; and it convulses both Mexico and the United States of North America; yet men are persuaded to think it a harmless institution. We give it legislative charters, exempt, in some states, its property from taxation, honour its ridiculous beings with republican offices, and admit its profane High Priests into the sacred desk. Many think it madness for us, who have seen the character of Freemasonry unveiled by *Voltaire*, *Marat*, and *Robespierre*, and have seized the Fraternity in the very act of war upon this republic, by the violent seizure and cruel murder of William Morgan,—to speak of Freemasonry, and to denounce it, and to require its members to renounce it, in the language of the edicts of European governments a hundred years ago. The fraternity charitably suppose, that the old spirit of witchcraft has seized upon the keenest intellects of the state of New York, for enacting in solemn conventions,

after the experience of Freemasonry nearly a century, the very decree which the republics of Holland and Switzerland, in *prospect* of danger, enacted against the fraternity Anno Domini 1735, and '45.

Freemasonry is, by nature, hostile to truth, and to good government. In our efforts to destroy it, we are adopting the arguments of European republics, in the middle of the last century. It remains to be seen, whether our crafty foe will escape the decisions of the ballot-box, as it did the edicts of Holland, France, and Switzerland; whether it will survive the sharp lightnings of a democratic election, better than the thunders of the Vatican.

ANTIMASONIC CONVENTION OF THE STATE OF CONNECTICUT, HELD AT HARTFORD, FEB. 3, 1830.

THIS Convention was attended by delegates from every county in the state. The whole number present, was one hundred and twenty-eight; men who would not suffer by a comparison, in respectability and weight of character, with the Grand Lodge of the state, save only the *Right Worshipful* titles of the fraternity. They were men of independent minds, and of independent property, able to confront Freemasonry before the world, in open day, at their own charges; men who were willing to come from the most distant parts of the state, in the dead of winter, voluntarily leaving their families and their business, for a season, to form an array against the Order, whose obligations are indifferent to "*right or wrong*," for the advantage of a brother mason. They were men, from him that graced the President's chair, to him that occupied the lowest seat, not inferior to the House of Representatives of that ancient commonwealth; men of years, suitable for counsel; men of experienced judgment, of calm decision, of firm purpose, and true Antimasons.

They came to order by the call of Dr. Leonard Bacon, at ten o'clock A. M., and appointed the Honorable Na-

thaniel Terry, President; Colonel Calvin Barber, and General Stephen F. Palmer, Vice Presidents; and J. W. Edwards, Esq., Zalmon Storrs Esq., and J. Nichols, Esq. Secretaries.

The business of the Convention was distributed by a committee for that purpose:—of which N. D. Strong, was Chairman. The committees were nominated in the afternoon, and a spirited discussion was commenced, upon the broad ground of opposition to all the engines and works of darkness. During the second day, the several committees offered their reports. These were calm, statistical, and logical; they are documents worthy of the land of steady habits, of free schools, and of strict principles. With the spear of *Ithuriel*, they touch the insidious reptile, “squat like a toad,” in the lodge-rooms of Christendom.

“Up he starts,
Discovered and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun, some magazine to store
Against a rumored war, the smutty grain,
With sudden blaze diffused, inflames the air :
So started up, in his own shape, the *Fiend*.”

Milton, Book IV.

Conventions of Free men are a weapon of that temper, which masonic hypocrisy cannot withstand: the falsehood cannot endure it;

“Vain hopes, vain aims, inordinate desires
Blown up with high conceits, engendering pride,”

are humbled by its touch, and are prostrated by its power.

The list of delegates to the National Convention, was filled with eight substantial names, (the full quota of Connecticut,) sustained by eight more, in case of any failure, to act as substitutes. This doubling of the files, strengthens our array, and encourages for the battle; it provides against casualties, and secures the attendance of a full delegation, sent by the strong arm of the state, rather than by the active hand of a committee.

The report of the committee, upon state nominations, in favor of making them Antimasonic, was accepted; and the Convention went into a committee of the whole, to fill up the list of candidates. The present incumbents are not masons, except only the Lieutenant Governor; neither are they *Jacks*, who tamely bear the sack of Freemasonry, careless of the principles it contains. They were nominated for re-election, and, in the place of the Lieutenant Governor, a gentleman was nominated, also, independent of masonic obligations. He is, moreover, said to be a friend to the present national administration, which we notice, as the strongest proof of our impartiality toward all parties, seeking those only who will best serve to rid the country of treasonable Freemasonry.

Antimasonry does not shun any thing but evil; it rather seeks the field of politics. Who shall question its right? Who shall block up its way? When it comes into the field, if it play not fair, Freemasonry has argus eyes to spy out the fault, and "*the universal language of masons*," in which to publish it. In *the art of discovering new arts, fortunetelling*, "*wunder werkyng*," and *magic*, the Order possess resources most available to nocturnal politicians, and invincible to a dishonest party. No villain, in politics, can hope to make head against such fearful odds of depravity.

Virtue alone is really opposed to iniquity; self-seeking rather falls in with it. If an unprincipled man should contend with Freemasonry, he must be a desperate knave to flatter himself with success, by any other than just measures, against a completely organized system of iniquity.

A base man would be destitute of subtilty, to array himself, in a party, against his brethren,—the men who are sworn under penalty of death, *never to "speak evil of a brother before his face, or behind his back,"* making exception in favor of neither larceny, burglary, adultery, malfeasance in office, treason, nor murder!

Antimasonry asks no favors of her enemy; and, least of all, the use of her choicest weapons. We can have no

good ground of hope to succeed against Freemasonry, by any trick, or small art. Long experience, perfect tact, and rigorous discipline, give to the MYSTERY an advantage in the use of the weapons of sin, which it would be foolhardiness in a young party, to brave with the same armor. As well might a ploughman challenge a duellist to pistol fight; as well might a backwoodsman of America, take a round at short swords with an Italian. Antimasonry is not so simple as this: she is young, to be sure, and has both the innocence, and the inexperience of youth; but mother wit and virgin purity, alike, forbid her tampering with truth. To play at brag with the old gamester, who parades in aprons on the 24th of June, *in honor of our Most Worshipful brother, St. John*, would be madness; and to attempt to trump with a higher falsehood, than that which requires of a man nothing counter to his civil and religious duty, and then, word by word, makes him solemnly and sincerely swear his life away, should he ever wilfully disobey a constitution and by-laws, which have never been shown to him; should he fail to relieve a brother in difficulty, right or wrong, or to keep his secret, be the nature of that secret, what it may; or should he even fail to warn him of any attempt to cheat him out of the value of one cent!

Antimasonry seeks the arena of politics. Political Antimasonry, coming from the great lakes, to grapple with the gigantic offspring of London corruption, asks no leave, constitutionally, to level the lodge-room with the earth, to set up a gallows of the timbers, and to hang the impostor in his own cable tow.—When the knot pinches, the traitor cries out.

Antimasonry uses politics, as Christianity used miracles, not to make converts, but to gain attention. The glorious exhibition of divine power in curing the halt, the maimed, and the blind, in stilling the tempest, and raising the dead, were not the end of our Lord's mission; but they were the means made use of by infinite wisdom, to induce busy men to study his character, and to keep his

commandments. It was *Simon Magus*, who became converted by miracles alone; and it is remarkable, that the multitudes who had witnessed the feeding and healing of thousands, but who had not taken heed to the sermon on the mount, were swift to join in the shedding of innocent blood; while thousands afterward, imbued with the doctrine of the cross, laid down their lives in martyrdom.

He that becomes antimason, for the sake of politics, is a *Simon Magus*; but he, who, in admiration of its political sway, examines its doctrines, will suffer martyrdom sooner than abandon its principles. If the people shout the praises of Antimasonry, only for the power it displays, wo to the party. Power it has: but power is a slippery tie to hold together the throng of a great people; it has in itself a repulsive property, dangerous to its own existence in a republican government; breaches occur, opposition arises, and the party, by its own force, is severed and broken. Principle alone can be relied upon; thoroughly imbued, and intimately incorporated jealousy of all secret combinations, whether they conceal, or exalt themselves. This principle, political Antimasonry induces men to study; it brings home to the voters of our country, the question of the tendency of secret societies: and when that question is understandingly put, they will decide against the mystic brotherhoods of every name, with overwhelming majorities.

All men in this country are political. Any thing connected with politics, will be generally canvassed. If it be dangerous to our free institutions, the reprobation of a free people will be stamped upon it; but if it be good, it will outlive its foes. We are willing to submit Freemasonry to this ordeal; if it abide the trial, well; otherwise, let it perish.

The wonderful vigor of the cause in the political world, is the best hope of those who aim at the destruction of Freemasonry. The array of votes is sufficient to stop the mouth of falsehood; but any thing short of the official returns, does not prevent honorable and intelligent guar-

dians of the public, from announcing the *entire* composition of the public mind, upon this irritating subject. Indeed, the *official returns* do not prevent the acting governor of New York from commencing his annual message to the legislature, with an assurance, that "such feelings, (hostility to masonry,) cannot long exist beyond the limits of their proper sphere of action; and it is a source of gratification, that, in this instance, they give evidence of speedily subsiding into their natural and healthful channel." *The limit of the Antimasonic sphere is* SOCIAL DISCIPLINE, according to that message; and the political discipline, which returns thirty members to the assembly of New York, in 1830, where it returned fifteen in 1829, is not healthful, but *subsiding*. The governor was napping, when he wrote that paragraph, or the preparation of it cost him abundance of trouble, and his wishes mastered his judgment, so far as to make him publish, officially, a most glaring error against truth, and antimasonry. Every man who reads the newspapers, even the *Argus* and the *Enquirer*, must see, that antimasonry is overflowing, on every side, those limits, which the governor has fixed for the natural boundary; and it is by pointing to the votes, officially recorded, and visible to every eye, that we are able to withstand the torrent of masonic hypocrisy and lies.

At the polls, antimasonry feels its strength, and it rejoices. If any join it merely for its political sway, they are despicable; but, if any, seeing its victories in New York, Pennsylvania, and Vermont, fail to acquaint themselves with the cause of its great power, and to adopt its maxims, they are neither politically wise, nor fearlessly partiotic.

The display of miraculous power in raising Lazarus, did not convert the Jews; and the astonishing vote of 51,000, for antimasonry in Pennsylvania, will not make a single freemason renounce: it is not expected; but if men, in their senses, can behold these things, and fail seriously to inquire what they mean, they are faithless to themselves, and to their generation, and to posterity.

REPORT of JOHN C. SPENCER, *the special Counsel*, on the abduction of William Morgan, made to the Legislature of New York, at their present session.

THIS elaborate document, contains the most ample, minute, and circumstantial account of the Morgan outrage, which has been presented to the public. It commences with the first steps taken by Freemasons to suppress Captain Morgan's book, imprisoning him, and rifling his house, under pretence of searching for goods, 19th August, 1826; gathering in large bands from Buffalo, Rochester, Canandaigua, and Batavia, to take, by force, on the 8th September, the papers which they had not been able to take by fraud, on the 19th of August; seizing him by an abuse of civil process on the 11th; committing him to jail at Canandaigua, by a fresh abuse of the civil authority; enticing him out of prison, under pretence of friendship, on the evening of the 12th, and bearing him to fort Niagara, to Canada, and back to the fort again; where they left him in a situation, which made them fear that his floating carcass might bring all their wickedness to light.

This is the outline of facts in the official report, more complete and fearful in every point, except one, than that first issued by the memorable and faithful Lewiston Committee; corroborating every important position taken by that Committee, the attempt to burn the printing office on the 10th September, alone excepted; and, respecting that violence, it is silent. It declares, that—

“From the members of the masonic fraternity, who still adhere to it, and who consider themselves included in the warfare, of which an account has been given, no assistance whatever, has been received, although the occasions demanding it have been frequent. With but few exceptions, witnesses who still belonged to the institution, have been reluctant in their attendance at court, and apparently indisposed to testify. Difficulties which never occurred in any other prosecution, have been met at every step. Witnesses have been secreted, they have been sent off into Canada, and into different states of the Union. They have been apprized of process being issued to compel their attendance, and have been thereby enabled to evade its service. In one instance, after a party implicated had been arrested, and brought into this state, he was decoyed from the custody of the individual having him in charge, and finally escaped. These occurrences have been so numerous and various, as to forbid the belief that they are the result of individual effort alone, and they have

evinced the concert of so many agents, as to indicate an extensive combination to screen from punishment those charged with a participation in the offences upon William Morgan."

In all matters of fact, the report is an able vindication of the character of Antimasonry, drawn by the hand of an honorable man, and an upright officer. But in one point of opinion, the special counsel does less than justice to our cause. We will not fall out with him for this: we rather give him praise, that he has with great impartiality, furnished the facts which will enable every citizen to form a correct opinion for himself—and if the jury of the country render a verdict for political Antimasonry, contrary to the plea of the special counsel, that verdict will do him no injustice, seeing that he is in the employ of the opposite *political party*.

The special counsel makes honorable mention of *the almost universal indignation of the citizens near the scene of these outrages*; but "some of the committees," he adds, "have employed themselves in **DIVERTING** the public sentiment, to the formation of a political party, which avows as its object, the entire overthrow of the Masonic Institution." With deference, we suggest a re-consideration of that word, "*diverting*;" to our candid judgment, the committees have **FOLLOWED** public sentiment, in forming a party to overthrow the masonic institution. The result of the elections in all the region of the outrages detailed in the report, triumphantly prove it: the independent testimony of thousands in this, and the neighboring states, confirms it; the intelligent yeomanry of America, tasting the bitter fruits of that tree, whose planting filled the governments of Europe with alarm, publicly resolve to use all constitutional means for extirpating it; the committees of our countrymen, suffering under the scorpion sting of Freemasonry, adopt measures to destroy the full grown reptile, which were adopted 100 years ago by the republics of Holland and Switzerland, to crush the new laid egg. This is not diverting public sentiment to unhallowed purposes: it is the exercise of a sound discretion, approved by justice and welcomed by our country.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE BOOK OF CONSTITUTIONS.

“THE History and Constitutions of the most ancient and honorable Fraternity of Free and Accepted Masons, containing an account of MASONRY:—I. From the creation throughout the known earth, until true Architecture was demolished by the *Goths*, and at last revived in *Italy*. II. From *Julius Cæsar*, to the first arrival of the *Saxons* in Britain. III. From the union of the crowns of *England* and *Scotland*, in the person of King *James I.*, to the present time. To which are added:—

I. A List of the Grand Masters, or Patrons of the Freemasons in *England*, from the coming in of the *Anglo-Saxons*, to these times, who are mentioned in this work.

II. The old charges of the masons, collected from their earliest records, at the command of his grace, the duke of Montague.

III. The manner of constituting a Lodge.

IV. The general regulations of the Free and Accepted Masons, both ancient and modern, in distinct columns.

V. The constitution of the committee of their charity.

VI. A List of the Lodges in and about *London* and *Westminster*, with the deputations of several Grand Masters, for the forming of Lodges in *Wales*, the remote parts of *England*, and in foreign realms.

VII. The songs sung at the Lodges.

VIII. A Defence of Masonry, occasioned by a pamphlet

called *Masonry Dissected*; with brother *Euclid's* letter to the author, against unjust cavils.

BY JAMES ANDERSON, D. D.

London: Printed and Sold by J. Robinson, at the Golden Lion, in Ludgate street, in the vulgar year of Masonry, 5746."

This second edition of the Book of Constitutions, is dedicated to *Frederick*, prince royal of Great Britain, prince of Wales, &c. "A Master Mason, and Master of a Lodge."

The author to the reader.

"The Free masons had always a book in manuscript, called the *Book of CONSTITUTIONS*, (of which they have several ancient copies remaining,) containing not only their *charges* and *regulations*, but also the history of architecture from the beginning of time;—but they had no *Book of CONSTITUTIONS* in print, until his grace, the present duke of Montague, when Grand Master, ordered me to peruse the *Old Manuscripts*, and digest the *CONSTITUTIONS* with a just *chronology*. This *new* book is above twice as large as the first, having many proper additions."

It has the sanction of all the Grand Officers by name, dated 25th January, 1738.

The high character of this work in the annals of Freemasonry, entitles it to our careful attention; and being the second edition of the first printed book of Freemasonry, revised by the author himself, under sanction of the mother of lodges, its statements are of great weight. We begin where the masonic *Herodotus* begins, with the creation of the world, in his own words. "The Almighty Architect and Grand Master of the Universe, having created all things very good, and according to *Geometry*, last of all formed Adam, after his own image, engraving on his heart, the said noble science, &c., A. M. I." When his sons grew up to form a lodge, he taught them masonry. Cain was a mason. Seth transmitted *Geometry and Masonry to his late posterity*. "Adam was succeeded in the grand direction of the craft, by Seth, Enosh,

Cainaan, Mahaleel and Jared, whose son, godly Enoch, was expert in both the science and the art of Masonry." Enoch erected two pillars,* which preserved the knowledge of Masonry through the flood.—*Book of Constitutions*, pp. 1—3. From the four Grand Officers, who held a lodge in the ark, the present race of men are descended; and from our Most Worshipful Brother Noah, "*the first name of masons, according to some old traditions, was NOACHIDAE.*" Every *Latin* will rejoice in this incontestible proof, that his vernacular tongue was the language of Shem, and of Eden!

"*Grand Master NIMROD,*" built the Tower of Babel; in the confusion of tongues, *masons* retained the universal language:†—"this old tradition is believed by the old Fraternity."—*Ibid.* pp. 4, 5, and 6.

The Egyptians cultivated the royal art: Abraham was a skilful mason before his divine calling. He taught the Canaanites; his son, Isaac, taught Jacob and Esau; Joseph was Grand Master of the Egyptians, and Moses of the Jews. "Moses excelled all the Grand Masters before him, and gave wise *charges* and *regulations*, &c.; though we wish they had been more distinctly transmitted by oral tradition:—but of this enough." This modest insinuation of the Mother of Lodges, that masons, by *oral tradition*, have some of the teachings of Moses, deserves to be remembered.

We omit many things to reach the following interesting matter. *The tradition of masons is, that Sanchoniathon, a Phenician, was the Grand Master Architect of the Temple of Dagon, which Samson pulled down; and, that Samson was too "credulous and effeminate in revealing his secrets to his wife—for which cause, he is not numbered among the ancient masons:—but no more of this."* So Delilah was a wife, and the historian of Phenicia, a

* See Webb's Monitor upon the Ineffable Degrees; New York, 1802, or Salem, 1808.

† See Hutchinson's Spirit of Masonry, sanctioned by the Grand Lodge of England.

master builder! which tradition is believed, no doubt, "by the old Fraternity." See *Book of Constitutions*, p. 10.

It is tedious to follow the Grand Lodge of England through their Book of Constitutions, and yet we should be sorry to lose the proof of its absurdity, by resting it on the authority of the Reviewer alone; therefore, as items of news are thrown together in a country paper, we enumerate some of the astonishing traditions of Masonry, for the admiration of the reader, and the use of future poets.

There were 3,600 Harodim, and 80,000 Giblym masons at the building of Solomon's temple, "when true and complete masonry was under the immediate care and direction of heaven."—The tradition is, that king Hiram had been Grand Master of all masons, but on coming to see the temple, and to commune with king Solomon, "Hiram very readily yielded the pre-eminence."—Telling of the grief for Hiram Abiff, the Grand Lodge pass over "*what must not, and, indeed, what cannot be committed to writing.*"—pp. 14 and 15. Solomon's masons carried Freemasonry all over the earth.—p. 16. Brother Nebuchadnezzar "was a sumptuous Grand Master, and his artists discovered great knowledge in raising his golden image in the vale of Dura, sixty cubits high, and six cubits broad."—p. 21. Cambyzes' "fellow-crafts, cut out of a rock, a house all of one stone, twenty-one cubits long, twelve broad, and eight deep, and brought it safe to Memphis."—p. 22. Nehemiah, *Provincial Grand Master* of Judea, under the kings of Persia.—p. 24. The fine painters and statuary of Greece, were esteemed *architects*, ("even as afterward, true old Masonry was revived in Italy, by the *painters*!") p. 27, which is very significant. Alexander is not reckoned among masons, because, in his revels, he burnt Persepolis, a city of palaces, "which no true mason would do, *was* he ever so drunk."—p. 28. The obelisk of Semiramis, was a pyramid of one entire stone, 24 feet square at the base, and 150 feet high, brought from Armenia to Babylon, p. 30, (brought, probably, in a masonic balloon.) Br. Archimedes, "called by the old masons, the Noble and Excellent Grand Master,

of *Syracuse*.”—*p.* 33. Br. Julius Cæsar, Dictator, Imperator, High Priest, and Most Worshipful Grand Master of the Roman Empire; *p.* 36. Augustus Cæsar, illustrious Grand Master, (so called always by the old masons,) with his deputy, Agrippa; *p.* 37. Br. Herod; *p.* 40. Then, with that spirit of trifling, and profanity peculiar to Freemasonry, the Grand Lodge of England take this notice of the blessed SAVIOUR. “Immanuel, the great Architect, or Grand Master of the Christian Church, was born in the year of the Julian Period, 4710, in the year of masonry, or A. M. 4,000.”—*p.* 41.

To enumerate all the distinguished masons of the world, during the decline and fall of the Roman Empire, is a small thing for masonic tradition. The Goths and Vandals are not claimed by the Fraternity, but the painters and sculptors of Italy, were the *revivers* of Freemasonry; and *Raphael* and *Michael Angelo*, were alike Most Worshipful Grand Masters of the Order!—*p.* 52.

The history of Freemasonry in Britain is next given. That commences with Brother Cæsar’s first invasion of the island, B. C. 55; and follows down the current of time without a ripple, or a fall, to the formation of the Grand Lodge of England, A. D. 1717. Agricola, Constantine, Alfred, and others, are claimed on the same authority with Adam and Noah, by the brethren; but the first document cited by the Book of Constitutions, is that to prove the holding of a *Grand Lodge*, by prince *Edwin*, at York, A. D. 926. It is a document accredited to the archives of the Mystery; and that is authority on which no reliance can be placed; but, if genuine, it proves only that *operative masons* met then at York, to settle their differences in prince Edwin’s court. The next document is from the same source to the same mechanical point, dated Edward III., and consists of charges to operative masons. The next is different in its source, but the same in point: the well known statute of Henry VI. enforcing the statute of *laborers*, 25th ed. *p.* 3. But these things have been already considered in this work,

and we come at once to the account given by the Grand Lodge of its own beginning ; it may be trusted to testify against itself ; and, because this old book is rare, we shall copy from it *verbatim et seriatim*, as follows :—

Anderson's Book of Constitutions, 2d ed. p. 109.

" King George I. entered *London* most magnificently, 20th September, 1714; and after the rebellion was over, A. D. 1716, the few lodges at London, finding themselves neglected by *Sir Christopher Wren*,* thought fit to cement under a *Grand Master*, as the centre of union and harmony, viz: the lodges that met,†

1. At the Goose and Gridiron Alehouse, in St. Paul's Church Yard :

2. At the Crown Alehouse, in Parker's Lane, near Drury Lane :

3. At the Appletree Tavern, in Charles street, Covent Garden :

4. At the Rummer and Grapes Tavern, in Channel Row, Westminster.

" They and some old brothers met at the said *Appletree*, and having put into the chair the oldest master mason, (now the master of a lodge,) they constituted themselves a Grand Lodge, *pro tempore*, in due form, and forthwith revived the quarterly communication of the officers of lodges, (called the *GRAND LODGE*;) and then resolved to hold the annual assembly and feast, and then to choose a Grand Master, from among themselves, until they should have the honor of a noble brother at their head.

" Accordingly, on St. John Baptist's day, in the third year of king George I., A. D. 1717, the *ASSEMBLY* and *Feast* of the Free and Accepted Masons, was held at the aforesaid Goose and Gridiron Alehouse. Before dinner, the oldest master mason, (now the master of a lodge,) in the chair, proposed a list of proper candidates, and the brethren, by a majority of hands, elected *Mr. Anthony Sayer, Gentleman*, Grand Master of masons, who being, forthwith invested with the badges of office and power,

* This great architect is claimed in the preceding page, as Grand Master of mystic Free masons, appointed and removed repeatedly by the crown, from the reign of Charles II. to George I. Wren was an officer of the crown, and not of the secret lodge.

† Clubs of operative masons that met.

by the said oldest master, and installed, was duly congratulated by the assembly, who paid him homage.

Captain Joseph Elliott,
Mr. Jacob Lamball, carpenter, } Grand Wardens.

"*Sayer*, Grand Master, commanded the masters and wardens of lodges to meet the Grand Officers every quarter in communication, in the place that he should appoint, in his summons sent by the *tyler*.*

"*ASSEMBLY and Feast* at the said place, 24th June, 1718. Brother *Sayer* having gathered the votes, after dinner, proclaimed aloud, our brother *GEORGE PAYNE, Esq. Grand Master of masons*; who, being duly invested, installed, congratulated and homaged, recommended the strict observance of the quarterly communications; and desired any brethren to bring to the Grand Lodge, any old writings and records concerning masons and masonry, in order to show the usages of ancient times:—and this year several old copies of the Gothic constitutions were produced and collated.

Mr. John Cordwell, city carpenter, }
Mr. Thomas Morrice, stone cutter, } Grand Wardens.

"*ASSEMBLY and Feast* at the said place, 24th June, 1719. Brother *Payne* having gathered the votes, after dinner proclaimed aloud, our Reverend brother *JOHN THEOPHILUS DESAGULIERS, L. L. D. and F. R. S., Grand Master of Masons*; and, being duly invested, installed, congratulated and homaged, forthwith revived the old regular and peculiar toasts, or healths of the Free masons.†

Mr. Anthony Sayer, aforesaid, }
Mr. Thomas Morrice, aforesaid, } Grand Wardens.

"Now several old brothers, who had neglected the craft, visited the lodges; some noblemen were also made brothers, and more new lodges were constituted.

"*ASSEMBLY and Feast* at the aforesaid place, 24th June, 1720. Brother *Desaguliers* having gathered the votes,

* This is the first mention of a *tyler*. The Book of Constitutions of New York, called *Ahiman Rezon*, says, p. 39: "That eight persons, whose names were, *Desaguliers, Gofston, King, Calvert, Lumley, Madden, De Noyer, and Vraden*, were the geniuses to whom the world is indebted for the memorable invention of modern masonry." The election of *Sayer*, A. D. 1717, is commonly called the *revival of masonry*; but this *Ahiman Rezon* justly says: "It is plain, that instead of a *revival*, a *discontinuance* of Ancient Masonry, then took place." p. 23.

† This was a small business for the L. L. D. and F. R. S.

after dinner proclaimed aloud, GEORGE PAYNE, Esq., again Grand Master of Masons; who, being duly invested, installed, congratulated and homaged, began the usual demonstrations of joy, love and harmony.

Mr. Thomas Hobby, stone cutter, } Grand Wardens.
Mr. Richard Ware, Mathematician, }

"This year at some private lodges, several very valuable manuscripts (for they had nothing yet in print,) concerning the Fraternity, their lodges, regulations, charges, secrets and usages, (particularly one written by Mr. Nicholas Stone, the warden of *Inigo Jones*,) were too hastily burnt, by some scrupulous brothers, that those papers might not fall into strange hands.

"At the quarterly communication, or Grand Lodge in ample form,* on St. John Evangelist's day, 1720, at the said place, it was agreed, in order to avoid disputes on the annual feast day, that the new Grand Master, for the future, shall be named and proposed to the Grand Lodge, some time before the feast, by the present or old Grand Master; and, if approved, that the brother proposed, if present, shall be kindly saluted, or even if absent, his health shall be toasted as *Grand Master elect*. Also agreed, that, for the future, the new Grand Master, as soon as he is installed, shall have the sole power of appointing both his Grand Wardens, and a deputy Grand Master, (now found as necessary as formerly,) according to ancient custom, when noble brothers were Grand Masters.†

"Accordingly, at the Grand Lodge in ample form, on Lady day, 1721, at the said place, Grand Master Payne proposed for his successor, our most noble brother JOHN, duke of Montague, master of a lodge: who, being present, was forthwith saluted Grand Master elect, and his health drank in *due* form; when they all expressed great joy, at the happy prospect of being again patronized by *noble Grand Masters*, as in the prosperous times of Freemasonry.

"Payne, G. M. observing the number of lodges to increase, and that the general *Assembly* required more room,

* *Due form* expresses the absence of the Grand Master; *ample form*, acknowledges his taking a part in the meeting.—*Book of Con.* p. 110.

† It is evident that this change in the mode of appointing officers, was made in favor of the *noble* MONTAGUE, Grand Master, who first needed a deputy, or required to be courted by the power to appoint the wardens.

proposed the next assembly and feast to be held at Stationer's Hall, Ludgate street: which was agreed to. Then the Grand Wardens were ordered, as usual, to prepare the feast, and to take some *stewards* to their assistance, brothers of ability and capacity; and to appoint some brethren to attend the tables, for that no strangers must be there. But the Grand Officers not finding a proper number of stewards, our brother, Mr. Josiah Villeneau, upholder in the borough of Southwark, generously undertook the whole himself, attended by some waiters, *Thomas Morrice, Francis Bailey, &c.*"*—*Anderson's Constitutions*, p. 112.

"ASSEMBLY and Feast at Stationers' Hall, 24th June, 1721, in the seventh year of king George I. *Payne*, Grand Master with his Wardens, the former Grand Officers, and the Masters and Wardens of twelve lodges, met the Grand Master *elect*, in a Grand Lodge at the Kings-arms Tavern, St. Paul's Church Yard, in the morning; and having forthwith recognized their choice of brother Montague, they made some new brothers, particularly the noble Philip, lord Stanhope, now earl of Chesterfield; and from thence they marched on foot to the hall, in proper clothing, and due form; where they were joyfully received by about one hundred and fifty, *true and faithful*, all clothed.

"After grace said, they sat down in the ancient manner of masons, to a very elegant feast, and dined with joy and gladness. After dinner, and grace said, brother *Payne*, the old Grand Master, made the *first procession* round the hall; and, when returned, he proclaimed aloud, the most noble prince and our brother, *John Montague*, duke of Montague, Grand Master of masons! And brother

* Of the four lodges that formed the Mother Lodge, the lodge of St. Paul's alone survives; the earliest date of a *Charter* for any lodge, conferred by this Mother Lodge, is that of *Shakespeare's Head*, in Marlboro street, 17th January, 1720-1; the second is *The Bell*, in Nicholas Lane, near Lombard street, 11th July, 1721; the third is *Braund's Head Tavern*, in New Bond street, 19th January, 1721-2; fourth, *Rummer Tavern*, in Queen street, Cheapside, 28th January, 1721-2; by which it appears, that *our ancient brethren* called their lodges not by Scripture names, but by the names of London Taverns. The new lodges are regularly enrolled, by name, with the date of charter, to the number of 106, May, 1738; of that 106, not one has the name of a *Saint*, but every one has the name of a Tavern, Coffeehouse, or Alehouse; and "*Devil Tavern*," in Temple Bar, was a favorite place of resort for the *Grand Lodge*, many years,

Payne, having invested his *grace's* **WORSHIP** with the ensigns and badges of his office and authority, installed him in Solomon's chair, and sat down on his right hand; while the assembly owned the duke's authority, with due homage and joyful congratulations, upon this revival of the prosperity of masonry.

"Montague, Grand Master, immediately called forth, (without naming him before,) as it were, carelessly, *John Beal*, M. D., as his *deputy Grand Master*, whom brother *Payne* invested and installed in Hiram Abiff's chair, on the Grand Master's left hand. In like manner his **Worship** called forth and appointed *Mr. Josiah Villeneau*, and *Mr. Thomas Morrice*, Grand Wardens; who were invested and installed by the last Grand Wardens: upon which the deputy and wardens were saluted and congratulated, as usual.

"Then *Montague*, Grand Master, with his officers and the old officers, having made the *second procession* round the hall, brother *Desaguliers* made an eloquent oration about masons and masonry; and after great harmony, the effect of brotherly love, the Grand Master thanked brother *Villeneau* for his care of the feast, and ordered him, as warden, to close the lodge in good time.

"The Grand Lodge, in ample form, 29th September, 1721, at King's-arms, aforesaid, with the former Grand Officers, and those of 16 lodges, his *grace's* **WORSHIP** and the lodge finding fault with all the copies of the *old Gothic Constitutions*, ordered brother *James Anderson*, A. M., to digest the same in a new and better method. The Grand Lodge, in ample form, on St. John's day, 27th December, 1721, at the said King's-arms, with the former Grand Officers, and those of twenty lodges; Montague, Grand Master, at the desire of the lodge, appointed fourteen learned brothers to examine brother *Anderson's* manuscript, and to make report. This *Communication* was made very entertaining by the lectures of some old masons.

"Grand Lodge at the Fountain Strand, in ample form, 25th March, 1722, with former Grand Officers, and those of twenty-four lodges* The said committee of fourteen,

* Four lodges, in 1717, formed the Grand Lodge; 24th June, 1721, twelve lodges convened; 27th December, twenty lodges; and 25th March, 1722, twenty-four lodges. The first four were the *only* four in the south of England; and a list of the lodges in and about London and Westminster.

reported that they had perused brother Anderson's manuscript, viz: the History, Charges, Regulations, and Master's Song; and, after some amendments, had approved of it; upon which the lodge desired the Grand Master to order it to be printed. Meanwhile, ingenious men of all faculties and stations, being convinced that the cement of the lodge was love and friendship, earnestly requested to be made masons, affecting this amicable Fraternity more than other societies then often disturbed by warm disputes.

"Grand Master Montague's good government, inclined the better sort to continue him in the chair another year; and, therefore, they delayed to prepare the *feast*." [What a logical conclusion!] "But Philip, Duke of Wharton, lately made a brother, though not the Master of a Lodge, being ambitious of the chair, got a number of others to meet him at Stationer's Hall, 24th June, 1722, and having no Grand Officers, they put in the chair the oldest Master Mason, (who was not the *present* Master of a Lodge, also irregular,) and, without the usual decent ceremonials, the said old mason proclaimed aloud, *Philip Wharton*, duke of Wharton, Grand Master of masons, and

Mr. Joshua Timson, *Blacksmith*, } Grand Wardens.
Mr. William Hawkins, *Mason*, }

But his grace appointed no deputy, nor was the Lodge opened and closed in due form; therefore, the *noble* brothers, and all those that would not countenance irregularities, disowned *Wharton's* authority, until worthy brother Montague healed the breach of harmony, by summoning the Grand Lodge to meet, 17th January, 1723, at the King's arms, aforesaid, where the duke of Wharton, promising to be *true* and *faithful*, Deputy Grand Master *Beal*, proclaimed aloud the most noble prince, our brother, *Philip Wharton*,* duke of Wharton, Grand Master of masons, who appointed Dr. Desaguliers, the Deputy Grand Master; Joshua Timson, aforesaid, and James Anderson, A. M. Grand Wardens, (for *Hawkins* demitted, as always

belonging to the Grand Lodge, 1738, and set down according to their seniority, with the date of their charters annexed, shows but four new lodges made before April, 1722:—whence, then, came these twenty-four?

* This Wharton was a young spendthrift, soon after put under guardians of his estate; then a renegade from his country, a rebel against his King, and a bankrupt in fortune, character, and friends.

out of town,) when former Grand Officers, with those of twenty-five lodges, paid their homage.

"Grand Warden *Anderson*, produced the new book of *Constitutions*, now in print, which was again approved, with the addition of the ancient manner of constituting a lodge.

"Now *Masonry* flourished in harmony, reputation and numbers; many noblemen and gentlemen of the first rank desired to be admitted into the Fraternity, besides other learned men, merchants, clergymen, and tradesmen, who found a lodge to be a safe and pleasant relaxation from intense study, or the hurry of business, without politics or party; therefore the Grand Master was obliged to constitute more new lodges, and was very assiduous in visiting the lodges, every week, with his Deputy and Wardens; and his *Worship* was well pleased with their kind and respectful manner of receiving him, as they were with his affable and clever conversation.

"Grand Lodge in ample form, 25th April, 1723, at the *White Lion*, *Cornhill*, with former Grand Officers, and those of thirty lodges, called over by Grand Warden *Anderson*, for no *Secretary* was yet appointed."—*Anderson's Constitutions*, p. 115.

SUCH is a literal copy of six continuous pages of *Anderson's constitutions*, giving account of the formation of the first Grand Lodge, and its official records during the first six years of its existence. We have seen the Grand Lodge at this period, provided with Stewards to furnish its *feast*, but destitute of a Secretary to record its charities! We will not comment; we leave that to the reader; while we pursue our extracts from the Book of Constitutions. Our object is to destroy Freemasonry; no way to accomplish that is shorter, than to induce the Fraternity to give it up; and, when they once learn, that *Dr. Anderson*, *Anthony Sayer*, and others, have palmed upon them this wretched stuff, called Freemasonry, as the work of inspired Solomon, Zerubbabel, and St. John, they will feel the honest indignation of American freemen, and scorn the thing with its impious obligations. Freemasons have flesh and blood, and they cannot tamely put up with the gross impositions of the Order.

THE NATIONAL CONGRESS OF ANTIMASONS, AT PHILADELPHIA, 11TH SEPTEMBER, 1830.

Freemasonry in this republic is a distinct, and an independent aristocracy, modelled somewhat in the form of our political constitutions. It has five orders of government, rising successively each above the other, viz. : Lodge, Chapter; Council, Encampment, and Sovereignty, corresponding in some sort, to towns, counties, districts, and states. Each of three orders has, in every state, a grand conventicle, composed of the chief officers from each primary body of the Free masons of its own order. The second and fourth orders are again united under a federal head, composed of the *grand* officers of the several grand conventicles in each state, together with such *general* grand officers as they please to elect.

The *general* grand chapter consists of the grand high priest, grand king, and grand scribe, with the *past grandees* of each grand chapter in the Union ; and that government is despotically administered from the White Mountains to the Mississippi, by 72 to 80, or 100 persons. See *Gen. Gr. R. A. Cons.* The first four, with all the *past* first four *officers* of each grand encampment, together with the general grandees they may elect to office, constitute the general grand encampment, whose jurisdiction is bounded by the limits of the United States. See *Cons. of the G. G. E. of Kt. Templars of the U. S. A.* Over all, and above all, is a government of thrice puissant sovereigns of masonry, in whom the ambition of the order towers to "*the celestial canopy of the zenith* ;" while its secret oaths take hold on hell, and imbibe the spirit and the doctrines of devils.

The system is complicated, and is contrived to cover the boldest designs, beneath the buffoonery of the lodge-room. Villains, in the masonic *sanctum*, may devise or commit any crime whatsoever, and the altar of Freemasonry conceals them, "*Upon the Square*," "*Upon the five points of fellowship*," "*Under the arch*," and "*Upon the sealed*

obligation ; (terms of mystic reference to different oaths of Freemasonry,) the foulest plots, and the most daring crimes may be communicated, as masonic secrets, and the oath of the magistrate cannot wrench them from the grasp of the order. Upon one or the other of these conditions, most of the lodge-going masons in the United States, have probably, ere this, received the sworn truth of Morgan's death ; and under the same, they endeavour to conceal it. We are satisfied that the fact of his death has been reported with trembling, both upon the *five points of fellowship*, and *under the arch* ; and that, *under the arch*, money has been voted by the legitimate authorities of Freemasonry, in aid of those, who enticed out their brother by night, and secretly slew him ; and Freemasonry affords *them* an asylum, while it violently thrusts out those who expose them. We have no controversy with Free masons as men ; among them are our friends, not more loved for their mystic ties, or respected for their awful obligations ; but the system of Freemasonry, to which they belong, is a government co-extensive with the government of this republic, administered by executive, legislative, and sacerdotal orders, with an armed force, sworn to obey its officers, distributed into companies, battalions, and regiments, furnished with passwords and countersigns, and commanded by one captain general !

It has a constitution and laws, which acknowledge not the constitution and laws of our country ; it administers an oath contrary both to its own express stipulation, and to the obligations of religion and of patriotism ; and it requires services contrary to the name and to the precepts of Christ : we war with the government of Freemasonry, to prostrate the mystic temple legally in the dust ; and yet we would save the worshippers who are in it ; we aim politically to scuttle this painted hulk, to sink it in many waters ; but, if possible, we would save the crew.

It is in vain to think of extirpating Freemasonry by expelling it from New York ; if banished for a season, it will roll back upon us from other states like a flood ; but

with providential wisdom, Antimasonry has a form, suited to fill not only our own state and country, but, in due time, to fill the whole earth; to send out Ambassadors and Ministers Plenipotentiary, who will carry the truth with the star-spangled banner to all nations. The patron of the mother of lodges will receive the American minister, a foe to the false mystery; and the *Grand Orient* of France, with the *Yorkinos* and *Escossais* of Mexico and Germany, will see the representatives of this great republic, and remember Anthony Sayer in the Apple Tree Tavern with shame. The torch of truth will be lighted at every capital in Christendom, by the genial influence of political Antimasonry; and Freemasonry will vanish before it, like the darkness before the dawning day.

To secure the ultimate and complete overthrow of Freemasonry, we must bring it to the light, which is to destroy it, every where; both in the Western and in the Eastern States; in the Northern, and in the Southern Hemispheres. To this end, political Antimasonry is perfectly adapted, —surely by no human hand; and its success hitherto is commensurate with this aim; slandered, vilified, and threatened by freemasons, the blessing of heaven rests on our cause, and the valiant for truth, still triumph gloriously.

When the four lodges in and about Edinburgh, invited the meeting which formed the grand lodge of Scotland, A. D. 1736, they declared: "All that is hereby proposed, is for the advancement and prosperity of masonry in its greatest and most charitable perfection. We hope and expect a suitable return, wherein, if any lodges are defective, they have themselves only to blame."

The states of Massachusetts, Connecticut, New York, and Pennsylvania, with their delegates appointed, invite the several states of this republic, to meet them in congress at Philadelphia, assuring them, *all that is hereby intended*, is the overthrow and extinction of the government and laws of Freemasonry. They too, *hope and expect a suitable return, wherein if any states are defective, they have themselves only to blame.*

We do but follow the example of our fathers ; in 1774, they gathered in congress at Philadelphia. British tyranny was more obnoxious, but not more dangerous than Freemasonry. That attacked our country openly with arms, this secretly with arts ; that ruled by force publicly, this by influence unseen ; that threatened our national rights, this our personal liberties ; that fostered our public institutions, this corrupts them ; that cherished private enterprise, this kills it ; that sought to inspire individual confidence, this by falsehood destroys it ; that maintained the forms of religious worship, this mocks at them ; and that honored the laws, this breaks them. Truly we have occasion for stretching out the arm, and drawing it not back, until Freemasonry is destroyed from off the face of the whole earth.

The weapons of our warfare are political,—are lawful weapons, mighty in the hands of a free people to the pulling down of strong holds, casting down imaginations, and every high thing that exalts itself against the laws of our country. We use them constitutionally, to serve the republic ; we use them openly, that all may see our fair play ; we use them boldly, and with success ; defeat does but strengthen our arm, and victory is irreparable loss to our enemy. Antimasonry seeks the light ; it comes frankly before the public, making its principles known by claiming the votes of republicans for candidates who are not *KINGS*, or the *vassals* of kings. It seeks acquaintance with every freeman, and uses the freedom of an election, to introduce itself into the families of the land. It is not in bondage to any man, to any party of men, or even to the public press. A strange thing has come to pass :—the public press, in repeated instances, has been compelled to yield to uncontrollable public opinion, in the shape of Antimasonry ; and in other cases, new presses have sprung up in the midst of old establishments, obedient to the same body. Inert opinions are but foils to active spirits ; moral Antimasonry only whets the courage of Freemasonry ; the opprobrium cast on the secret order

by *Payson* and *Morse*, A. D. 1800, was like rich manure, thrown around a weed, in a barren soil. Disclosures, and the reproof of the wise, are inefficient remedies for malignant folly. But political Antimasonry is the "battle-axe of the Almighty," to hew down the lofty towers, and to cut and fell the proud columns of heaven-daring Masonry; and the mystic order quail before it. The axe does not boast itself against him that heweth therewith, nor does the rod shake itself against them that lift it up: *political* Antimasonry seeks not its own glory; rather taking hold of the middle pillars on which the temple of *mystery* stands, it devoutly puts up the prayer of avenging Samson: "*Let me die with the Philistines.*" It seeks not to survive the death of Freemasonry; but *Moral* Antimasonry will never die; that is a spirit, which on the dissolution of the political body, will ascend to glory, and honor and immortality.

The Conventions of New York and Pennsylvania, at their respective Capitals, 25th February, 1830.

"It takes but few men to make a convention," say our opponents, unmindful that it is an important occasion, which gathers men of substance and of worth from the extremes of a great state, to meet in the winter. New York and Pennsylvania each cover a great extent of territory; intelligent men will not travel from the boundary to the centre without an errand; and their errand must be a generous one, when they have no public and established charity fund to draw upon, for *dues*.

The great object of these conventions was, to appoint delegates to the congress at Philadelphia, and they accomplished their work much as the entered apprentice is charged to wear his apron, "with pleasure to himself, and with honor to the fraternity." General C. P. BELLINGER presided at Albany, and JOSEPH RITNER at Harrisburg. The doings are temperate, firm, and impressive; no man

can read them, and fail to respect the motives of Antimasons. There cannot be finer proof of the propriety of the language and measures of our conventions, than this: viz., that in order to find fault with them, the masonic prints are driven to the grossest misrepresentations. Plain truth will not answer their purpose; they are compelled to practise their art of *wunderwerkynge* to a surprising degree, in order to make out the conventions of a character to their taste. And some of them have a bold fancy, and a fearless wit; they approve themselves proficient in "the art of changes." But away! Falsehood is a time-server, and all liars are his slaves; neither master nor slave shall interrupt our contemplating the fact, that ninety-one staunch men are already provided for the national congress; and that Vermont and Ohio are in the field to furnish twenty-three more.

- Does the pride of Virginia, like Eliab, our eldest brother, kindle against Antimasonry for this? Does Virginia say to the young lion of the west: "Why camest thou down hither?—I know thy pride, and the haughtiness of thy heart, for thou art come down that thou mightest see the battle." Harken, O ye states of the Alleghanies, and of the Mississippi! is there not a cause? Does not Freemasonry, like an armed warrior, invade our country? Does he not lift up his voice, and defy the armies of liberty? Do not the hearts of valiant men fail because of him? Do not the very dogs of our political watchmen cower, and refuse to bark for fear of him? Has he not the stature of a giant? a helmet of brass upon his head, a coat of mail of many oaths, the staff of his spear like a weaver's beam, and one bearing his shield going before him? Does he not stalk over the country, rewarding his servants, humbling his adversaries, and defying the world in arms to stop him? Does he not come forth to the combat in New York, Vermont, Massachusetts, and Pennsylvania, with vaunting and personal threats? When he looks about, and sees his foe carrying the staff of liberty and a ballot, he disdains him, for he is but a youth, and ruddy, and of

a fair countenance ; he curses Antimasonry by his gods. He profanely swears " come unto me, and I will give thy life to the destroyer, and thy reputation to the vagabonds of the earth, ere thou shalt escape out of my hand : " and this blasphemously in the name of the living God !

Surely there is a cause for political Antimasonry to come down from the Niagara ; not to see the battle for national sovereignty, but to take a part in it. Nothing daunted by the champion of Gath, or the jack that bears his shield, Antimasonry will meet him in the field, defy him in the name of truth, and fight him for liberty. No man can doubt, that a well directed ballot will prostrate this Goliath to the earth. Come then from north to south ; gather to the great political battle, which is to decide, whether the royal arch may commit murder and cover it up ; whether the PEOPLE are the sovereigns, or Freemasons !

ROYAL ARCH MASONRY.

A DISCOURSE delivered before the Grand Chapter of the State of New York, at its annual communication in Albany, 2d February, 1830, by the REV. JOSEPH PRENTISS, A. M., Rector of St. Luke's Church, at Catskill, and Trinity Church, Athens.

Finally, brethren, farewell : be perfect, be of good comfort, be of one mind ; live in peace, and the God of love and peace be with you.

' Addressing you probably for the last time,' says the *Rev. Mr. Prentiss*, ' both duty and inclination incline me to adopt this language of the Apostle, as expressive of my own feelings and wishes in relation to the Fraternity now before me. I have passed in regular succession most of the degrees of masonry ; in neither of which have I taken any obligation, or heard inculcated any sentiment, inimical to peace, to patriotism, or to pure religion. Nor have I any reason to suspect, that there is any difference of principle maintained by the various branches of the Fraternity in this country.'

“When an individual, or combination of individuals, seek the prostration of an institution, by slandering the living and the dead ; when *he* tells me that Washington was a hypocrite, and Franklin a fool ; that masonry is a political institution, secretly at war with religion and civil liberty ; that its members are sworn to a support of each other, right or wrong ; and that its sanctuary is the secure retreat, and guarded refuge of murder and treason, he must expect to be pitied, or despised for his ignorance, or to be detested for his effrontery and malice.”—*See the American Masonic Record, Albany, February 20th, 1830.*

This is a peculiar way of *forsaking* the chapter,—and we propose to offer a few remarks upon it.

1. *Slandering the living and the dead ; Washington a hypocrite, and Franklin a fool.*

What Antimason has applied such epithets to them ? Who is a slanderer like the man that holds the names of Washington and Franklin responsible to the world for the impious rites, and horrid obligations of Royal Arch Masonry ? Does not the Grand Chaplain know, that both of those men were older than the boasted Royal Arch ? That the *living arch* was never raised, the *triple triangle* never formed, *JAH-BUH-LUN*, by *three times three*, was never whispered, and Royal Arch Masonry never named, until after those great and good men had learned their alphabet ? Does he not know that one of them was in his grave, and that the other had past from public life, ere the scene of the burning bush, or the falsehood of finding the Ark, was represented in this country ; before any *Royal Arch Chapter* had existence in this Republic ? Then let him learn it of Antimasons, and humble himself before the men he despises ; let him learn it of *Webb, Preston, Anderson*, and living masons of the period previous to 1796, and confess that he is himself the slanderer, who seeks to attach the odium of Royal Arch Masonry, to the names of Washington and Franklin.

II. The *Grand Chaplain* pities, despises, or detests the man, who says, that Royal Arch Masons “are sworn to

support each other, right or wrong ; and that (the Arch,) is the secure retreat and guarded refuge of murder and treason." We are willing to take our share of the Rec-tor's spirit, whether of pity, contempt, or detestation, con-scious that ours will be a small portion, after the full vial is poured out upon our BETTERS, the Circuit Court of the state of New York, in which these very points were proved to the satisfaction of the triers, court, counsel, and people ; and after he has further drained the dregs, upon the Senate of New York, who have published these very points, with others, to the world, among their official papers.—See No. 186, IN SENATE, February 20, 1830. What a swaggerer, to place these high authorities of his country, in a situation *to be pitied, or despised for their ignorance, or to be detested for their effrontery and malice!*

III. This Free mason has taken most of the degrees of the Order, and forgets that he has taken, seen, or heard any thing *inimical to peace, patriotism, or pure religion*. We will refresh his recollection ; not to go through most of the degrees, but only to review a single one,—that which gives a name to the body he addressed, and, also, to this article :—

The Royal Arch degree opens its lecture with this question : Are you a Royal Arch Mason? *Ans. I AM THAT I AM ;**—it concludes its oath with the penalty of having the skull smote off, to which is added : " So help me God ;"—it leads the hoodwinked candidates three times round the room, repeating the Scripture, *I will bring the blind by a way they knew not, and will lead them in paths they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*—Isaiah xlii. 16. They are then caused to kneel and thank God that they are under *new and stronger* obligations of virtue and holi-ness ; and to pray that these obligations may have a full

* See *light on masonry*, and, also, judge GARDINER's report of the evidence on the trial of *Elihu Mather*.

effect on them. They are again led three times round the room, when their eyes are uncovered to behold the representation of the bush, that burned and consumed not; where one in the place of God, the Almighty, calls out Moses! Moses! and the conductor answers for the candidates: *Here am I*; when the first proceeds with his blasphemous part, in the words of *Exodus iii.* "And he said draw not nigh hither: put off thy shoes from off thy feet, (*the shoes of the candidates are here slipped off,*) for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The conductor adds: "And Moses hid his face, for he was afraid to look upon God;" and, at the same time, brings the hood down again over the candidates' eyes.—Upon this follows the noisy and riotous scene of the destruction of Jerusalem by Nebuchadnezzar, when the candidates are dragged out of the room.

They return as captives, going up from Babylon to Jerusalem, to rebuild the temple. They are received with the exhortation: "Stoop low brethren, he that humbles himself shall be exalted;" they travel the rugged road; they pass through swamps, ford rivers, cross mountains, and to stay up their hearts by the way, they kneel down three several times, and cry unto God, in the language of divine inspiration, for help, guidance, and protection; they rise and pursue their journey, blundering over chairs, benches, and stumbling blocks, laid in the way of these *blinded*, to the great amusement of the craft. At length they reach Jerusalem; they come to the holy tabernacle of God; they knock; they enter the first veil, by "*I AM THAT I AM,*" as their pass word; the second veil, by the same, with an addition; the third, by the same, with superadded ceremonies; and the fourth veil, with increased profanations. The principal additions, are three miracles, wrought by Moses in Egypt, to induce Pharaoh to let Israel go: the rod turned into a serpent, the hand made leprous, and the water changed to blood.

They have now reached the *sanctum sanctorum*; and, being *brought to light*, and *unbound*! they behold the high priest, king and scribe, seated in their robes of white, purple, and scarlet! making a motley group in the most holy place, into which the true high priest, alone, entered but once a year, with the shedding of blood! The masonic high priest presents the first candidate with a pick-axe, the second with a spade, and the third with a crow-bar, and they depart to dig for the foundations of the temple; they find the ark of the covenant; they bring it up; it is opened in the presence of the priest, king, and scribe; its mock contents are taken out, and the solemn farce concludes with pronouncing upon each one, the book of the law, Aaron's rod, and the pot of manna,* "HOLINESS TO THE LORD," three several times.

Now compare these facts with the Grand Chaplain's assertion, that he never took, saw, or heard any thing in masonry, inimical to peace, patriotism, and pure religion; remember the *grand hailing sign*, and the *murder and treason* of the master's degree, only excepted; and the *right or wrong* of the Royal Arch degree, as reported to the Senate of New York, by judge Gardiner, a political opponent of Antimasonry, and we have the striking contrast which exists between Freemasonry and truth.

APPEAL OF THE GRAND LODGE OF VERMONT.

This appeared last October; but, until this day, we have not seen a copy of it. We desire to know what our opponents say, that, if we err, we may correct ourselves; and, if they lead the public astray, that we may obstruct their path. To re-publish calm and authentic documents of the adversary, is but doing as we would be done by, and has this good effect,—to temper the spirit of party, to allay the violence of passion, and to retain that respect, which it is most desirable for members of the same community to possess for each other.

* See 1 Kings, viii. 9, for a flat contradiction of this Royal Arch tradition.

It is the nature of man to condemn those who differ from him : this is our weakness ; to despise the judgment of those who dissent from our opinions ; and no better corrective offers itself, than the contemplation of the reasons, given for that dissent. We fear not the truth ; and if the ardor of Antimasonry be a moment checked by the wisdom, or sophistry of the enemy, the strength of the cause is confirmed by our respectful attention, and our temperate reply.

It has been a complaint : "Freemasonry refuses to plead at the public bar." When the Grand Lodge of Vermont speak in their defence, we rejoice in the regard they pay to public opinion. We should be glad to have every man, and, especially, every Antimason hear their words, in order that the indefensible character of Freemasonry may be set forth to his understanding, in the language of masonic authority, as well as of Antimasonic truth. Our limits do not consist with giving it entire, and we will not assail it peice-meal. It is sufficient to say that, in the Appeal, the masons of Vermont give up the ship ; they fire a single gun for speculative Freemasonry, and leave the Order to its fate ; they take particular care for themselves. We highly approve of this ; we entreat Freemasons to save themselves, and to forsake their institution. The Grand Lodge of Vermont, with one word for their *Order*, have said "we are *guiltless*," many times ; and they put, every man, his honest name to the declaration ; but that the oaths, laws, and constitutions of Freemasonry are *guiltless*, they do not say with the same precision. Our charges are not levelled against men, but against the system which deludes men ; which system is correctly revealed in Bernard's Light on Masonry.

The Grand Lodge say, "that masonry, *so far as we are acquainted with it*, in no way or manner yields a sanction" to corrupt principles or practices. On this point Antimasonry is at issue with them before the world ; its charges are specific in the words of Bernard's Light on Masonry :

and, in our humble opinion, the public will require a specific denial of that book; or out of it, they will find matter, such as the Grand Lodge of Vermont is "*not acquainted with.*" The Grand Lodge may think it consistent with virtue to swear a man to keep every secret of a brother mason, two crimes *only* excepted. But the good sense of the community inquires only after the fact: Does the master mason's oath require of him this concealment?—the fact is not denied; and the public will save the Grand Lodge the trouble of an opinion; the public will do itself the justice to give its own opinion.

L'Ordre des Francs-Maçons trahi, et le Secret des Mopses révélé. Amsterdam, 1766, Duodecimo, pp. 225.

This is the earliest French work on Masonry, that we have seen. It came out before *Jachin and Boaz*. The author possessed himself of the secrets by cunning and stealth, and published them for the common weal, not intending any harm to the masons; whether they paid him with death, we cannot affirm.

We notice the work for the early testimony it bears to the birth of *Freemasonry* in England. Within fifty years after the formation of the grand lodge of London, this volume came from the press in Holland, saying, "C'est en Angleterre que le Franc-maçons ont pris naissance, et ils s'y soutiennent avec un vigueur que l'écoulement de plusieurs siècles n'a pu alterer jusqu'à présent."*—p. 10. Again: "Le sage Anglois, chez que la Maçonnerie a pris naissance."†—p. 88.

The work gives correctly the signs, grips, words, and lectures of Masonry; which are now transposed and increased. Nothing contained in these *disclosures* has ceased to be a part of *Masonry*, although much now in Ma-

* In England the Free Masons have had their origin; there they flourish with such vigour, that the lapse of centuries has not been sufficient to change them to this day.

† The wise English, among whom Masonry had its birth.—

sonry is not found in these disclosures. It says not a word of but three degrees, and evidently regards the story of *Hiram Abiff*, as the top stone of the mystic temple. It criticises the absurdity of representing *Hiram* to be a mason, when the Bible declares he was a brazier and goldsmith; and in the ruffian scene it puts the gates of the temple, where Solomon put them.

We have been amused with its account of the *Mopses*, a German society, often referred to in masonic books of the continent of Europe. When the Pope's bull, A. D. 1738, forbade all good catholics the sin of Freemasonry, the German Catholics, unwilling either to disobey the Pope, or wholly to abandon their mystery, substituted the society of *Mopses* in its place. Having to begin their society anew, they made some improvements upon the *ancient* plan. The oath of Masonry gave the chief offence to the government of the church; in its place, a pledge of honor was required. The rejection of females from the lodges, raised the greatest storm against the old mystery; into the new, females were admitted: but by law, every member must be of the catholic faith.

The manner of propounding and receiving a candidate at the door, resembles that of Masonry; but many peculiarities are introduced to accord with their name, *Mopses*. This in German is a *puppy*, *whelp*, or young dog; they selected it because a dog is the emblem of *fidelity and affection*. They had a grand mastiff, wardens, lecturer, secretary, and treasurer. The candidate is prepared in an outer room, first in his mind for something *serious and surprising*; then in his dress, blinding him; they conduct him to the lodge door, and scratch it in the manner of a dog seeking entrance, three several times. When it is not opened, they scratch it the harder, with all their might, and set up a doglike howl. Then brother "*Faithful*" opens, receives the candidate, by putting a brass collar on his or her neck, with a chain attached, by which he leads him nine times around the lodge.* During the walk, all the

* If the candidate be a lady, females officiate; if a gentleman, gentlemen officiate; but in either case, both sexes are present.

whelps, standing in a ring, make a horrible noise, with every sort of means at hand, crying "*Memento mori!* You must die!" and although a small share of courage is enough to sustain the candidate, it is true that one must be insensible, not to be moved. Their trembling knees, profuse perspiration, and even fainting, only serves to increase the mournful cries,—intermingled with bursts of laughter, which sometimes disturb the gravity of the grand mastiff himself.

This finished, the candidate is brought to a stop before the Gr. Mas., who asks the senior warden with authority, "What is this noise that I hear?" he replies, "It is between this *dog* who is not a *whelp*, and the *whelps* that wish to bite him." G. M. "What is his wish?" "Sen. W. To become a whelp." "How can this be?" "By joining with us." "Is he determined?" "He is, Grand Mastiff."

They catechise him further for their amusement, and then bid him thrust out his tongue to the utmost, that they may see if he is qualified to become a member. If he refuses, they take him out of the lodge, and dismiss him; if he obeys, they take hold and examine it, as they would a hog's tongue for the measles. During the examination, two brethren approach, and, in a low tone, as if not intending to be heard, one says, "*It is too hot, it is too hot! let it cool a little!*" "The other replies, "*It is the better for that; it is necessary it should make a mark!*" The poor candidate groans with horror at these last words. "I have seen those who cried out, leaped back, and brought their hand over the mouth, as if it had been really touched with a hot iron;"—when fresh bursts of laughter resound through the lodge, and reassure the candidate. The senior warden now says, "Grand Mastiff, he has what is necessary to become a whelp." They proceed gravely to question him further, always requiring of him an affirmative answer; and finally, "Is he willing to kiss the brethren?"* "Yes,

* This degradation of the candidate is wholly in the spirit of the mother fraternity, which blinds, halts, knocks down, *marks*, and plays the fool with the candidate in ways without number, from the first *upright regular step* of an entered apprentice, to the rugged road from Babylon to Jerusalem, of a royal arch companion.

grand Mopse." "Does he prefer to kiss a dog?"—(I pause, says our author, to remind the reader, that it is not I who speak, but the grand master of an illustrious order, and that I am not permitted to change the consecrated terms,) "Does he prefer to kiss a dog's breech, or that of the grand Mopse?" a question that rarely fails to move the indignation of the candidate, and the senior warden is obliged to entreat him, with all the politeness and urbanity in his power, to choose one or the other. The candidate complains that they carry their fun too far, and declares that he did not come to make sport for the company. The senior warden, having long exerted his rhetoric in vain, takes a stuffed cur, and applies its stern to the lips of the blind candidate, and so takes the kiss by force.

This great affair over, they make him promise on his troth, not to speak, write, or betray their *mysteries*; they bring him to light, call him brother *mopsé*, or whelp, instead of Boaz, teach him the signs, tokens, and words, and give him a feast, (that he pays for,) with wit and good wine.

The trials of the candidate are less solèmn and more amusing among the mopses, than among the masons; but they agree perfectly in one point, they are fictitious horrors, and true mortifications, put upon him, effectually to degrade him for the mirth of the company. Those of Freemasonry are more violent, abusive, humiliating, and profane; while those of the mopses are what we have seen. This grew out of that, the Mopses out of Freemasonry; the *whelp* is the more innocent and harmless of the two.

The Mopses had a great run over Germany, into France, Holland, and England; lords and ladies joining them, and the mirth of the society making it a great favourite; but since the commencement of this century, we recollect no mention of it, only in the past tense. It had not an oath to keep it alive; it had not profanity enough to make it sin's favourite. There was a stamp of truth about it, that rendered it inconvenient for the purposes of the father of lies. *Whelps* by name, the fraternity did not much impose on a candidate, by treating him like a dog. There was some-

thing of fairness in it ; and then it did not abuse him in the name of Solomon, and Enoch, and heaven, but in the name of a dog, manifestly for sport ; and, having finished, it pledged only that honor which it had shamefully abused, to keep the whole matter secret, which is incomparably less iniquitous, than to make the candidate pledge his throat, heart and bowels, in the name of the supreme God, to cover up all their doings.

THE REV. JOSEPH STEBS CHRISTMAS.—*Obiit Æt. xxvii.*

We involuntarily dwell upon the last words of an esteemed friend, and treasure up his dying monitions with affectionate regard. It matters not whether they were uttered in the near *view* of death ; it is enough that they were expressive of his sober convictions, that they were pronounced with deliberation, as he unconsciously approached the tomb ; and that they appear on record, among the last acts of his generous life, breathing the spirit of the saint, and giving a sweet example of his tender and faithful discharge of duty, whose face we shall not see again, until the heavens be no more. Affection goes forth in the path he walked, and gathers the fragrance of his memory from those objects which gained the attention of his last moments upon earth ; we delight to view the last works of his hands ; and while we read the finished lines of his pen, we call to mind the erect form, the cheerful countenance, and the happy voice of the man, and recognize the gentle spirit in the living tones with which our fancy supplies the dead letter.

Such is the following renunciation of Freemasonry, written in the full enjoyment of that health, which enabled MR. CHRISTMAS to fulfil every duty of a kind minister, during the whole period of his connexion with the Bowery church. He, while the hopes of thousands centered upon him for great usefulness in years to come, put his renunciation into the hands of the editor of the *Investigator* for publication ; but ere it could come before the pub-

lic, his body was laid in the tomb. As a voice from the dead, it speaks to his surviving friends, especially those in the ministry, who carelessly stand among scoffers, and give a thoughtless support to impiety, by retaining their rights in a lodge-room.

Oh my soul ! come not thou into their secret, unto their assembly mine honour be not thou united.—*Gen. xlix. 6.*

To the Editor of the Investigator—

Sir,—I was much surprised a few days since, upon being informed by a friend that my name had been mentioned in your paper, and held up to the public as one of those clergymen who still continue in the fellowship of Freemasonry. Although mortified by such a use of my name, I do not regret that I have been thus reminded of my duty. I am a mason, and it is due to myself to explain the extent of my connexion with the fraternity, and the occasion of my remissness in not having earlier disavowed that connexion.

About five years since, in a season of comparative youth, when I had but just passed my minority, I made application for admission to a lodge. For this *mis-step*, (for such I now deem it,) I might offer some apologies, such as that the moral and Christian character of masonry had not been then to my knowledge, called in question, that many of my most esteemed friends, and worthy members of the congregation of which I then had charge, and most of the Protestant ministers where I then resided, were masons, but I now feel, that I did wrong in assuming the unqualified obligations of an institution of whose interior I knew nothing. I was initiated into the order, took the apprentice's degree, and never afterward entered a lodge, or gave or received a masonic signal.

Through the subsequent trials and duties of several years, masonry scarcely entered my mind, nor was it till of late that I have been convinced of the *intrinsic* evil of the institution ; nor did I then feel it my duty to renounce, first, because I concluded from my slight connexion with the

lodge, that I had but little to renounce, and secondly, because that connexion being with a lodge in a province of the British empire, I supposed it not known in this country, and therefore not injurious by way of example. But I was mistaken; and as I have been emblazoned before the public as a Freemason, neither modesty nor duty require any apology for the publicity with which I wipe the stain of masonry from my conscience as a man, and from my office as a minister of the Lord Jesus Christ.

Should any member of the fraternity say that the opinion of one who has made so little progress in the Craft is nothing worth; I reply that the pretensions to secrecy still maintained on the part of the institution are false, and can be proved so by the concentrated light of the manifold testimony, which no reasonable man can deny. My opinion may be nothing worth, but this at least will be gained;—no man shall henceforth put me in the catalogue of clergymen abetting masonry.

It is not for me to explain how it is, that many upright, and honorable, and conscientious, and pious men are still found within the enclosure of the mystic tie. I would hope that many of them are ignorant of the mysteries of iniquity which exist in the higher degrees, and that others still preserve silence from wrong views of Christian casuistry, and have yet to learn that sinful oaths, like that of king Herod, bind to nothing but repentance, and fruits meet for repentance. Explain their conduct as you will, it is enough for me to know in ascertaining my duty, that masonry is *useless*, containing no motives to duty, nor sanctions to morality, paramount to Christianity; abounding in no results of benevolence which are not tenfold counterbalanced by the necessary expenses, and incidental temptations of the system; imparting no useful knowledge, unless a few cabalistic words, and traditionary fables be useful knowledge. It is enough for me to know that masonry is *false* in its pretensions to antiquity, may be proved so not only by the entire absence of documentary testimony, but the internal evidence of imposture, palpable to every linguist and bibli-

cal scholar. It is enough for me to know that masonry is *anti-christian* and *impious*; an assertion which may be verified by a reference to the nature and frequency of the oaths; to the rejection of a Mediator from its worship; to the blasphemous titles which in certain degrees are given to its officers; to the ludicrous application often made of scriptural language; to the profane introduction of sacramental ceremonies, and to the principal duty of the lodge, which is, in every degree, the dramatic performance of what I can describe by no other name than a *farce*, founded on scriptural history, whose serio-comic effect indeed betrays that no master in the histrionic art was engaged at its composition. For these, and other reasons, I cannot but consider speculative masonry as one of the "unfruitful works of darkness," with which a high authority—higher than all the unlawful oaths of the craft, bids me "have no fellowship, but rather to reprove them." And when that time, which I confidently expect shall arrive, when the word of GOD shall grow mightily and prevail, we shall see a repetition of what occurred eighteen centuries since, in the city of Diana of the Ephesians. "And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." Acts xix. 18, 19.

If these remarks should meet the eye of any follower of the Redeemer, who still worships at the altar of masonry, I beg him once more to consider whether imposed on by the mock solemnities of the lodge, and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of masons, to the honour of the Church of Christ, and to the good of mankind, to come out and be separate.

JOSEPH S. CHRISTMAS.

Pastor of the Bowery Presbyterian Church.

NEW YORK, March 2, 1830.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

ANTIMASONRY AT LEAST 2230 YEARS OLD !

START not, gentle reader. I do not mean to say that William Morgan was killed 2230 years ago, and that the opposition to the Masonic institution, which has arisen from that flagrant outrage, has continued from that period to the present. No, reader ; I well know that event took place on the night of the 18th of September, 1826.— Neither do I mean to say, that there has been a continued opposition to the Fraternity during that long period, for how could a body, or institution, be attacked for 2187 years before it had an existence ! But the simple fact that I allege, and which I shall support by competent testimony, is, that *one* of the leading principles of Antimasonry, was advocated by that eloquent Athenian orator, Lysias, in a public oration, delivered shortly after the expulsion of the thirty tyrants from Athens, which took place B. C. 401. The principle I allude to, is, that oaths taken for the injury of the state, of religion, or of the world, are not, and cannot be obligatory. So far from this, that it is the imperative duty of every one who has any such oaths, to violate them. The following extract from Lysias, is an acknowledgment of that principle in all its length and breadth.

“Καὶ τὰς ὕψους, εἰ ἐσφωρόμεν, ἂν αὖ ἐπὶ μὲν τοῖς τῶν πολυτῶν κακοῖς
πιστὺς ἐνομιζόν, ἐπὶ δὲ τοῖς τῆς πόλεως ἀγαθοῖς ῥαδίως παρέβαινον.”

Collectanea Græca Majora, edited by Andrew Dalzel, F. R. S. E., &c., vol. 1, second American edition, from fourth Edinburgh edition, printed at Cambridge, (Mass.) 1811, page 138.

I subjoin the following translation:—“And truly, if they were of sound mind, they would not consider those oaths obligatory, which tend to the injury of the citizens, but would, unhesitatingly, violate them for the good of the city.”

I leave the subject with a single remark. If a Pagan consider the claims of a city too imperious to be set aside by illegal oaths, shall we consider the claims of our country, of the world, and of religion, of so little consequence, that they may be set at naught, by the impious oaths of the Masonic fraternity?

PHILARETES.

The interesting extract communicated by *Philaretēs*, reminds us of the opinions of Cicero, respecting an oath, recorded in his *De Officiis*. Having perused them, we furnish the following sentiments.

THE NATURE OF MASONIC OBLIGATIONS.

The work of Antimasonry is done, when all reputable men abandon Freemasonry. We do not flatter ourselves with wresting the system of secret iniquity from the hands of knaves; we expect to leave it in their hands only; where all honest men will be on their guard against its wiles; where it will be as a snare set in the sight of the bird, and none worth taking will be caught in its toils.

We have occasion to rejoice in the number of the righteous, who have forsaken the lodge-room; in the number, who have publicly wiped the stain of Freema-

sonry from their skirts ; and, in the number who are shaken by the mighty power of truth, on the deep foundations of their attachment to the mystic order.

A Mason converted to Antimasonry, is two-fold gain : once in the loss to the enemy, and again in the increase of our ranks. None are truer to our cause, none are more dangerous to Freemasonry, none are so hated and dreaded by the adversary, as renouncing Masons. The great obstacles in the way of renunciation, are *pride* and *the oaths*. The true history of the Order, and the public estimate of its character, made at the polls, will effectually cure the *pride* of Masons ; but the oaths require different treatment ; while they are regarded as obligatory, death itself will not separate good men from the bad Fraternity. For this reason, we give "line upon line, line upon line ; precept upon precept, and precept upon precept ; here a little, and there a little," to show, that Masonic oaths are unholy, profane, and not binding, (except to repentance,) on earth, or in heaven.

Masonic oaths are wholly *promissory*. A promissory *oath* is not void merely because it was obtained by false pretences, although a simple promise is ; for something, in an oath, is due to the holy God, which the subtilty of man may not cancel : but a promissory oath to do evil, is void by its nature, under whatever colour of pretence it was taken ; for the holy ONE can never hallow crime, nor can the fear of God be plead, by any sophister, in excuse for *disobedience* to divine commands.

A promissory oath, obtained under false pretences, is of a suspicious character. The fact that Freemasonry used fraud, to a high degree, in order to induce us to take, upon our life and soul, the obligations of a mystic brother, is ground of just suspicion, that all is not morally right in the oaths of the institution. Upon a faithful examination, adhering Masons will find, that the oaths, *literally*, require us to cover crimes ; to apprize of approaching danger, coming in any form ; to relieve from distress, in any shape ; to help out of difficulty, right or wrong ; and to pledge

our bodies in sacrifice to the Masonic knife, should we ever wilfully refuse to acknowledge the sign, or token, and to obey the summons of a brother Mason, under any circumstances whatever.

These, and other like promises and pledges, under penalty in the oaths, are morally wrong. An oath of God does not change their nature; it rather makes them of a more dreadful cast. No qualification is attached particularly to them, but to the whole oath, there is a qualification, which, to our judgment, affects not one point only in the oath, but the entire oath, and destroys it altogether. The blinded candidate is informed, at the taking of each oath, *that it contains nothing inconsistent with his duty to God, or his country.* But the oaths contain the points of the obligations recited above, which all will acknowledge, are inconsistent with our duty, both to our God and to our country: therefore, the oaths are either nullified entirely by their own qualification, or they are morally wrong without a qualification, and, in any case, not binding upon the life, or conscience.

We agree to blame Ulysses, who having sworn with the kings of Greece, to protect the beautiful Helen, afterward feigned madness, to avoid the fulfilment of the obligation: we all admire Regulus, who redeemed his oath to Carthage, by returning from the Senate of Rome, and yielding himself voluntarily to his prison. It was inconvenient for these men, to keep their oaths, but it was not morally wrong; they swore to their hurt, but Regulus changed not, and he has the reward of glory.

On the other hand, we blame Agamemnon, who offered his daughter in sacrifice to Diana; and the earlier vow of Jephthah, to the same point. They had sworn without a qualification; they were taken in the snare; they disobeyed one of the first laws of nature, and of revelation, in slaying their only daughter, with their own hands, seemingly to honour God! They did it in the pride of the heart, as Herod beheaded John, more, we must think, to receive honour of men, than to secure the divine approba-

tion. Or, if it were from a sense of duty, as *Idomeneus* slew his son, mankind agree, that it was a mistaken sense of duty. Abraham was tried in this way, by Him whose right it is,—but no man can lawfully assume such responsibility; no man may be allowed so to try himself; to take another's life, and plead an oath of God in excuse for it.

An oath is a holy tie; he that violates it, offends against heaven. But how absurd it is, to bind one with a holy tie, to commit an unholy act! We may be bound in things innocent, to faithless men; but to the faithless, or the true, we may not be bound by any tie, to conceal their crimes; yet such is the oath of Freemasonry. The first oath of a Mason, is of this kind, *viz: to conceal a crime*. The Apprentice is sworn, "ever to conceal, and never reveal" Freemasonry. Freemasonry is a gross imposition, rotten at the core, and false in all its parts. It is a crime; every reflecting Mason will find it so; and, being so, it is itself, a moral stain which the honest Mason is bound to wipe both from his character, and from his conscience. Instead of hugging the offence, in the name of *good faith*, he ought, in the exercise of common honesty, to expose it. Instead of allowing his oath, to cover this dangerous fraud upon the public, he should regard it as an oath extorted by a highwayman, or drawn from him by a traitor, which, to keep, is to license their crimes, and to be a partaker of their guilt.

It is no uncommon thing, in a hundred Masons, to find one, who regards seceders as no better than dead men, whom Masonic mercy suffers to live: a large number consider their seceding brethren as polluted in mind, and abandoned in principle. The calumny uttered by bold disciples of Hiram Abiff, is repeated with readiness by the more timid brethren; they expect to find many crimes and follies in the lives of the *forsworn*; and, therefore, they believe the very whisper of Antimasonic knavery, as they do the antiquity of Freemasonry, against history, reason, and common sense. To them, it is easy to believe, that COLDEN is not at all times sane; SUMNER is looking for a higher office,

and the renunciation of CHRISTMAS is a forgery ! But most difficult it is, to believe, that Freemasonry is of British origin, of bar-room memory, and of impious growth.

They are excusable, because they know no better.—Theirs is the sin of ignorance. They are like Saul the Pharisee. Some we have known, arrested, humbled, and changed, like Paul the Apostle, to preach the same Anti-masonic doctrines they before had persecuted. All the wise *will* change, when they have come to the light of the knowledge of the truth : Van Rensselaer, Milnor, Poinsett, Hill, Bedell, Walworth, Marshal, Jackson, and Clay. They are not the men that Freemasonry makes them appear to be ; they are not knaves—which the spirit of Freemasonry teaches them to be ; they are not friends of the secret works of darkness, which Freemasonry indicates, by the honours conferred on them. They may rail at ex-masons, and revile the opposition to Freemasonry : too many of them do ; but it is because they mistake both the spirit of that opposition, and the true character of Freemasonry. Time and observation will correct their error ; and the prospect is, that the younger portion of the brethren, at least, will soon find, in the relief from public cares, more time and leisure to correct their error.

“The tie of an oath, is the most sacred obligation in nature.” By it we are bound to keep faith with an enemy. By it we are bound to sacrifice our comfort, our convenience, our property, our earthly hopes : for, all this may be morally right ; may be the method which divine Providence takes, to humble our pride, and to teach us our dependence : it may be the form in which the Sovereign Arbiter of events prefers to try our faith and patience, rather than by sickness, maiming, or loss by fire. Therefore, it is our duty to submit to, and obey, the terms of such an oath, however it may affect our private convenience ; but the moment it requires us to do what is morally wrong, to transgress the divine commands, to obey the unknown laws of a false order, and to conceal the crimes of a brother, at the peril of life, the HOLY ONE cannot sanction it,

neither can his name sanction it. The calling upon his name, in the form of such an oath, does but increase the guilt. The deceiver who practises iniquity under the garb of charity, is the most blame-worthy of sinners ; and, if, by *impious craft*, he has cunningly sworn the dupes of his guilt to "SECRECY, CAUTION, AND SILENCE," how much to be dreaded, and accursed is he, above all transgressors ! To rob men of their money, and to rob young men of their precious time ! to lavish these gifts of kind Providence upon sensual enjoyments, and selfish lessons, in the name of Solomon, and of charity ! to cover the deceit with religious rites ; to swear with the recklessness of a pirate, in many oaths, having bloody penalties, to keep all the fraud a secret ! How perverse, how desperate, how opposed to the purity of heaven !

Such are the oaths of Freemasonry. They begin swearing the candidate to he knows not what ; in the oath of an Entered Apprentice to conceal the mysteries of Freemasonry, which are a great fraud upon himself, and upon the public, under penalty of having his throat cut ; swearing him in the Fellow-craft's degree, to answer and obey ALL the signs, summonses, and tokens, given, sent, or thrown to him, by the hand of a brother, under penalty of having his heart torn out ; swearing him in "*the sublime degree of a Master Mason*," to obey the grand hailing sign of distress, at the imminent peril of his life ; to apprise a brother of *all* approaching danger ; to go on his errands ; to keep all his secrets, excepting, by name, murder and treason, and these *at option*, under penalty of being severed in two ; swearing him in the Royal Arch degree, *to espouse* the cause of a companion, right or wrong ; and to keep all his secrets, *without exception*, or murder and treason, by name, not excepted, under penalty of having his skull smote off ; and swearing him in the Knight-Templar's degree, to help, aid, and assist, with his *counsel*, *purse*, and *sword*, all poor and indigent Knights Templars ; and to go the distance of forty miles even barefoot, and on frosty ground, to save the life, and

relieve the distresses of a Brother Knight, under penalty of having his head smote off, and placed upon the highest spire in Christendom! And, as if the falsehood, crimes, and blasphemies of the order, were not secure in the keeping of all these oaths, with their barbarous penalties, a new and strange, and most damnable invention is found, to stamp and seal the iniquity deep in the heart, and plain on the forehead. A new thing is contrived; a guard upon the guards of Freemasonry; a seal upon the oaths, in a penalty upon the soul of the candidate!

Among the inventions of Freemasonry, the *sealed obligation* stands horribly conspicuous. To the untutored mind, it is absolutely incredible, that sober men should, with any form of words, pledge each other in a goblet of wine, making use of dead men's skulls, for their drinking cups! How utterly inconceivable, that men, who, first opening the encampment, kneel and repeat the Lord's prayer, should come, before they part, to mock the Almighty with this mingling of his name in the ceremonies of the skull, to curse the soul of a fellow creature, should he ever wilfully speak evil of a brother mason, before his face, or behind his back! But it is even so; and this in the thirteenth degree of Masonic learning, when thirty more degrees are yet to come, according to the decree of the Sovereigns!* Any man who will steadfastly observe such oaths, might keep the oath of a robber, and covenant with banditti. Such an oath, Cicero condemns; such an oath piety resents, and common sense abrogates.

* See *Freemason's Library*, 2d ed. p. 317.

THE CHARITY FUND.

"We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our foundation stone."

THIS indispensable appendage of a modern lodge, formed no part of the mystery of Freemasonry, in its commencement. It is worthy of note, that the Order lay not a claim to any particular act of charity in all antiquity. They have had, if we believe them, Grand Masters and Grand Lodges, from Nimrod to Anthony Sayer; but neither a Grand *Treasurer* nor *Secretary* is named, or claimed, until after 1720; and the earliest record of Masonic almsgiving, is still forty years later.

April 25th, 1723, Grand Warden *Anderson* called over the list of Lodges, "for no *Secretary* was yet appointed." *Book of Constitutions*, 2d ed. p. 115. On the 24th of June, of the same year, *William Cowper, Esq.* was chosen *Secretary*; *Idem.* p. 116. A charity fund was first proposed 21st of November, 1724, by the duke of Richmond, Grand Master, and a committee appointed to make report upon the subject: 27th November, 1725, that report was read, embracing laws to govern the future charity. "Yet no *Treasurer* was found until 24th June, 1727, [when] INCHQUIN, G. M., requested brother *Nathaniel Blakerby, Esq.* to accept of that office." *Idem.* p. 179.

The report of the committee upon the subject of the fund, proposed to form it by voluntary contributions of the Lodges, at the Quarterly meetings of the Grand Lodge; but to the great shame of the fathers of this benevolent society, they had no mind to give their money to its proposed charity fund. Two years elapsed, before the appointment of a treasurer, and it seems, by what follows, that his appointment was made to spur their liberality,

and not to preserve the fruits of it. "At last, this good work of *charity*, was begun at the Grand Lodge, 25th November, 1729, Kingston being Grand Master, and, in his absence, D. G. M. *Blakerby*, the Treasurer, in the chair; who, after a warm exhortation, ordered the lodges to be called over a second time, when some *Officers* gave in the benevolence of their respective lodges; for which they were thanked, and, their *charity* being forthwith recorded, was put into the hands of the treasurer, as a hopeful beginning."—*Idem*. p. 179.

No wonder the Grand Treasurer was warm in his exhortation. To be two years mocked with an empty bag, to hold the charity of Freemasonry, was enough to rouse his spirit. It was high time to sell the bag, or to put something into it, when, in the fifth year of the project, in the twelfth year of Freemasonry, A. L. 5729, some officers gave so much to the fund, that their *charity* was recorded, "*as a hopeful beginning.*"

Giving is a habit which the institution of Masonry is unapt to teach, or its pupils were dull to learn. The voluntary contributions were from that time abandoned in despair, and a new mode was adopted, 27th December, 1729, which continues to this day, and is uniformly the method of forming, in part, the *General Charity Fund*, wherever we are acquainted with the habits of the order, *to wit* :—that every new Lodge, for their constitution, or charter, shall pay a sum towards this *General Charity Fund*.

It is remarkable what a tendency there is in human affairs to extremes. From this, Masonic charity is not exempt. We have seen how slow it was to begin; how prudently it appointed a Treasurer before it had a dollar to entrust him with; how, in despair of employment, he implored a donation, thanked the donors, and recorded their charity, in the twelfth year of Freemasonry. Who could have believed, that, by the fifteenth year of Freemasonry, the Charity Fund would be so great a favourite with the fraternity, that Masons made it the principal

receptacle of their bounty ! It would seem, however, by the infallible records of the Grand Lodge, that noblemen, and others, made the Grand Treasurer their chief Almoner, so early as 1732; for it being signified, 8th June, 1732, "That, notwithstanding the *general charity*, some poor brothers had molested noblemen, and others, (being *Masons*,) with private applications for charity, to the scandal of the *craft*; it was resolved, *that any brother who makes such private applications for the future, shall be for ever debarred from any relief from the Committee of Charity, the Grand Lodge, or any assemblies of Masons.*" By this official record, in the *Book of Constitutions*, p. 181, it appears, that "*private applications for alms*," were disallowed, and that the whole stream of fraternal charity, flowed through the General Charity Fund: a remarkable change, to have taken place in the lapse of three years.

Dost thou not perceive, dear reader, the beautiful operation of the Charity Fund? The most ancient and honorable society, being animated with the noblest designs of benevolence, the poor brethren called, with confidence, upon the rich for an offering. "No," said the rich Masons; "private applications molest us, and bring *scandal* upon the craft; apply to the General Charity Fund," *which was empty*. Thus they rid themselves of the hungry, and, at the same time, saved their money. For years, the General Charity Fund continued a *minus quantity*. However, not every drop of mercy that fell into its capacious bosom, flowed forth to supply the wants of the poor; but the accumulation of the fund was very slow, under the pressure of all the drafts made upon it by poor Masons, who molested the nobles, NOTWITHSTANDING the general charity. In 1738, the Grand Treasurer resigned, and, for want of another, the first duties of his office devolved upon the Grand Secretary. We hear no more of it, until 1741, when Earl Morton, Grand Master, "presented a staff of office to the Treasurer, of neat workmanship, blue, and tipped with gold, and the Grand Lodge resolved, that this officer should be annually

elected, and, with the Secretary and sword bearer, be permitted to rank, in future, as a member of the Grand Lodge."—*Preston*, p. 191. *Ed. of 1804, Portsmouth, N. H.*

We find no mention of Treasurer again, until the marquis of Carnarvon, in 1754, "presented to the Grand Lodge, a large silver jewel, gilt, for the use of the *Treasurer*, being cross keys, in a knot, enamelled with blue." The similitude of this jewel, will be found in all parts of the earth, gracing the Masonic landlord's sign : first known seventy-six years ago.

"The Grand Lodge voted, among other charities, fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were Masons, in Prince Ferdinand's army." *Idem*, p. 201. This is the earliest record of any act of Masonic charity which we have seen ; it appears to have been remitted to Germany, 15th May, 1760. *Gent. Mag. Vol. 30, p. 44.* A poor soldier, *not a Mason*, had no part in this charity, however deserving as a man.

Who was Treasurer, after Mr. Blakerby, or how the fund increased, is not recorded by any historian to our knowledge, until the 27th of October, 1769, when the Grand Lodge resolved, "That the sum of £1300, then standing in the names of Rowland Berkely, Esq., the Grand Treasurer, and Mr. Arthur Beardmore, and Mr. Richard Nevison, his sureties, be transferred into the names of the present Grand Officers." *Preston*, p. 207. After six years, they raised £5000, by a *Tontine annuity*, and began at an estimated expense of £6000, to build their first hall, the splendid Freemasons' Hall, in Great Queen street, London.

The fees of constitution, initiation, &c., had been, previous to this, several times *regulated*, and uniformly *advanced*, but the expenses of the new Hall, still involved the Society in a debt of £2000. The increase of their business, induced them to appoint an assistant Grand Secretary, with a salary of £100 per annum, drawn from the *Charity and Hall funds jointly*. *Preston*, 223. This partnership of the funds, it is feared, was wholly at the expen-

of the Charity Fund; for the Hall Fund was incompetent to meet the expenses of the building, and either the Charity Fund paid the Assistant Grand Secretary, or he entirely failed of his salary. That this is not an unwarrantable conclusion, the following will show. "On the 8th of January, 1783, a motion was made in Grand Lodge, and afterward confirmed, that the interest of *five per cent. on £1000, which had been advanced for the purposes of the Hall, from the Charity Fund*, should cease to be paid; and further, *that the principal should be annihilated*, and sunk into the Hall Fund. In consequence of this resolution, the money has been regularly brought to account in the Hall expenditures."—*Preston, p. 224. (Duke of Cumberland, Grand Master.)*

Mr. Preston does not tell when this sum of £1000 was borrowed of sweet charity, to aid in erecting the proud temple of Vanity. He informs us, that, in 1769, the Society ordered a transfer of £1300; (which shows so much at least at their command;) that they wanted £6000, to build the hall in 1776, and they raised £5000 to do it; that they attempted to raise £2000 more in 1779, to pay their debts yet due for the hall; that they speedily obtained the greatest part of the money; that a new officer, with a salary of £100 *per annum, to be drawn jointly from the General Charity, and the Hall Funds*, was appointed, (not naming the day or year;) and that, in 1783, £1000 borrowed from the Charity Fund, for the purpose of the hall, were sunk into the Hall Fund, and annihilated! To have lost £1000, by an unfaithful officer, would have been a source of grief to all the poor, who, on a repulse from private applications, resort for relief to the *General Charity*; but deliberately to vote it *annihilated*, is an everlasting disgrace to the Mother of Lodges, and a genuine specimen of *Masonic* morals.

We find no further mention of the charity of the Grand Lodge, until 1790, when they voted £25 a year, to the Royal Cumberland Freemasons' School; and the last mention *Preston* makes of it, is in 1800. On a strict examination

at that time, the debts appeared considerably increased ; “ £7000 remained due from the Society on the account of the hall and tavern, besides the Tontine of £250 *per annum*, and the average income of the Hall Fund, after paying the interest of the debt, the *Tontine*, and incidental expenses, left but a very small sum towards the reduction of the principal, and many years must elapse, before the debt could be materially reduced. In order to discharge this debt, therefore, and to render THE CHARITY more extensive and beneficial, it was resolved,” &c.—*Preston*, p. 265.

Thus it appears, that the Most Worshipful Mother of this charitable and benevolent Order, in the seventh year of the Grand Lodge, proposed a charity fund ; in the tenth, appointed a Treasurer ; in the twelfth, received a donation as a hopeful beginning of the fund ; in the forty-third, gave £50 to *Masons* of the army in Germany ; in the fifty-second, had £1300 at command ; in the sixty-second nearly, voted £100 *per annum* to an Assistant Grand Secretary ; in the sixty-sixth, annihilated £1000 of the Charity Fund by vote ; in the seventy-third, voted £25 *per annum*, to an orphans' school ; and, in the 83d, was anxiously contriving to pay off a debt of £7000, that the work of charity might be more extended !—How they succeeded, we are not informed.

This splendid effort of Masonry, deserves our admiration. To commence a charity fund with nothing, to keep it going five years, on the same commodity, and to invest for it in permanent *stocks* of the same, £7000 sterling, or \$31,080 of our currency, during the space of seventy years, is altogether worthy of “ *The art of finding out new arts,*” in the school of old Hiram.

We have not a doubt, that the records of American lodges will show for them a reasonable degree of proficiency, in this department of *masonics*. The following extract we copy from the Boston Anti-masonic Christian Herald, of April 14th, 1830. The name of the lodge, and of the inspector, are alike concealed, but they are “ pro-

perly *vouched for*," by the Editors, and will no doubt be furnished to the public, so soon as the public are sufficiently alive upon this subject, to deliver the *inspector* from the fear of having executed upon his throat and tongue, the penalty of a Mason's first obligation.

"Receipts and expenditures of a regular and highly respectable Lodge, now in operation, in Boston, (Mass.) during eighteen years:—

<i>LODGE,</i>	<i>DR.</i>
For moneys received at Lodge nights, for "makings," membership, visitors' fees, and quarterage, during 18 years, -	\$1,926 91
Due to the Secretary, at the close of 18 years, -	65 50
Gross amount of receipts, - - -	\$1992 41

<i>CONTRA,</i>	<i>CR.</i>
By amount of several items paid on the differ- ent Lodge nights, during the 18 years, for refreshments, wine, liquors, &c. -	\$984 93
For aprons, gloves, some small fees to the Grand Lodge, printing blank notifications, advertising, Secretary's fees, wax candles, &c. &c. - - -	804 73
For Tyler's fees, crafting, &c. &c. -	166 75
For charity, the gross amount of all the dona- tions out of the treasury of the Lodge, du- ring 18 years, is - - -	*35 00
	\$1992 41

"In justice to this CHARITABLE institution, it ought to be stated, that *voluntary contributions*, (NOT AS A LODGE, the records say,) were made at four different times, and four only, (sixteen members, on an average, being present,)

* Has this been paid? or is it in the sum of \$65 50, due yet to the Secretary, and to charity?

amounting, in the whole, to *forty dollars and thirty-one cents*, for the relief of six individuals, who had petitioned for assistance, all of whom were MEN.

"It also appears, from the records, that, during these eighteen years, only one petition of '*a poor widow*,' for relief, was presented, and that was referred to the next *Lodge night*; and there is no evidence on the records for ten months after, and as far as they have yet been examined, that the poor widow's petition was ever acted upon, or further noticed."

"This is a barren fig tree; why cumbereth it the ground?"

A PRIZE ESSAY FOR THE CRAFT.

DUTY OF ALL MASONS TO RALLY, AND TO DEFEND THEIR ORDER.

We are materials of the same temple, and are attached to our brethren of Virginia, however remote they may be from our part of the great superstructure.—*Masons of Kentucky.*

THIS would be beautiful, were the temple of Masonry holy; it has now the glory of the arch-angel fallen. The fabric of Masonry is lofty; its walls are living men; the cement that binds them together, is the oaths of the Order. Whether in Japan, or Georgia, the Masons are a part of the same mystical edifice, and are held together by the same ties. This is the true "*Universal Masonry*," that would be "*the only Universal Monarchy*;" whose capital is "under the celestial canopy of the zenith," and whose sovereign is profanely styled "*King of Heaven*."

It is plain, that this arch government is assailed: who, of its dastardly subjects, will refuse to stand in its defence? Arm ye knights of the halter! Ye "pilgrim warriors," who wield your swords in defence of innocent maidens, destitute widows, helpless orphans, and the Christian reli-

gion!" Come boldly into the field, and maintain your government with your prowess! You have a law, and by that law you are sworn to abide. You have a government that you are under oath to serve. You owe a duty to your brethren, under penalty of death. Death! a barbarous death! and you know not who is the judge of your forfeiture of that penalty! You are wholly ignorant of the time when the forfeit will be demanded! You cannot suspect in the hand of the brother, the hand of your untimely executioner! Oh! how it becomes every Mason to keep his oaths! He knows their obligations, he confesses their force, he fears their penalty, as he does sudden destruction. Should he wilfully fail, at any time on his knees at the throne of Grace, to remember a brother Mason in his devotions, it is death! Should he wilfully speak ill of a brother, before his face, or behind his back, it is death. Should he wrong him out of the value of one cent wilfully, it is death. Should he refuse to hail the sign of a brother, it is death. Should he fail to go on the errand of a brother, it is death. Should he neglect to attend the summons of the Lodge, it is death. Should he fail to apprise a brother of approaching danger, it is death. Should he neglect to rescue him from any distress, it is death. Should he allow any one to wrong a brother "out of the value of any thing," it is death. Should he betray a brother's secret, it is death. Should he refuse to espouse his cause, it is death! The laws of Draco were written in blood; the laws of Masonry are engraven on a death's head.

How can Masons fail in duty, with these awful obligations on the life and soul? If they forfeit their life to Freemasonry, as above, by the same act they forfeit their oath to the Almighty! How can they be indifferent to Freemasonry, with such dread responsibilities on their heads? Should they fail in duty, they are not the judge; should they not fail, they are not the judge; should they be deemed guilty, they may be unacquainted with their trial and con-

demnation, until "*the canvass cloth cap*" tells them, that the hour of execution has come!

How careful should every Mason be, to lift up his supplications for the brethren; and to pour forth vengeance upon the enemies of Masonry; to sympathise with every member of the brotherhood; and to cling to every living stone of the mystical temple, "right or wrong," lest in an unexpected hour, at the turn of the road, at the corner of the street, at the narrow pass, by night, or by day, death should seize and take him, for the breach of his masonic obligations! Truly, Freemasons serve a master. They should faithfully obey his mandates, or break his yoke; they should attend his calls, or publicly disown his authority; they should discharge all their Masonic duty, or renounce Freemasonry. Then we should know whose friends they are. To retain their right of membership, and to neglect the calls of the Lodge, is rank perjury, punishable with instant death. It is also as truly a breach of the obligations of Masonry, for a brother Mason to speak evil of Eli Bruce, in the matter of abducting William Morgan, as it was for William Morgan to reveal the mysteries of the Lodge; the penalty of the violated oath, is as certainly due in the one case, as in the other. The puny Mason need not flatter himself with the word "*worthy*," interposed before "*brother*." It forms no part of the oath, except to entitle him and his, to *demand charity*: to that end, the applicant must, in the words of the oath, be a "*worthy* brother;" but not so to entitle him to any other advantage, given by the oath. But, were it otherwise, Bruce is justly esteemed, by masonic law, to be worthy, until, by masonic law, he is condemned as unworthy. The fraternity have not yet condemned him; have not yet placed him in a situation, where those who keep the obligations of Masonry, are at liberty to speak evil of him, truth or not, "before his face, or behind his back." Those masons who wilfully and deliberately speak evil of him, are perjured, and subject to death, like any violator of Masonic oaths; for there is but one sanction and

one penalty to all the points of obligation in their oath.

With such strict requirements, we admire that many conscientious Masons, who are very scrupulous of the *secret* that all the world knows, should be perfectly unconscious to many other points of their obligations; as if they had learned the lesson Freemasonry intends to teach, viz.:—that an oath is a matter of moonshine, which a man may choose, or refuse to observe. It is outrageous that Christian men should so tamper with oaths; keep what suits them, and throw the rest away!

We reason not with such infidels. They deserve to be dealt with both in the secret Lodge, and in the public assembly. They offend against all law, masonic and divine. They pretend to be Masons, and yet speak evil of those who have valiantly exposed their lives for the Order!—They pretend to regard their Masonic obligations, and yet openly refuse to attend the summons of the Lodges! They revile seceders, and are themselves wilfully guilty of perjury! They see the Masonic government assailed, and they do not lift a finger in its defence. They are mean and contemptible to each party, offending both and helping neither, a disgrace to themselves, and to their country; to society, and to Freemasonry. They would serve two masters; they would have fellowship with natural enemies; they would be held in honour in the community, and in the lodges; they are the vomit of the secret Order, to which the very dogs of Freemasonry return with loathing.

DYING AWAY! DEAD!! EXTINGT!!!

THE enemy flatter themselves, and assure their listeners, that Antimasonry is down, in New York. They graciously allow there was such a man as William Morgan; and they will not deny, that certain rude Masons carried him violently off, which was a very unjustifiable act. A great noise was made about it, and some office-seekers, seizing the excitement, meant to ride into power upon it; "*but it is all dead in New York.*"

Travelling with a very intelligent Mason of Vermont, he assured us it was so. We called for proof: "name, we will not say a town, but any county of the state?"—He could not be particular as to counties, but he was sure it was so. "Name a town, then." That was easy: *Buffalo, Rochester, Lockport, and Canandaigua.*—Oh! what a mistake! The cause of Antimasonry never stood so fair in the state of New York, by some thousands, as at the recent town elections. Whole counties have carried our ticket entire. Buffalo has been gained from the Grand Lodge this election; Lockport and Rochester, are fortified with increased majorities; and Canandaigua totters under the fire of the Antimasonic battery.

Masons must give it up, that Antimasonry grows, though fifteen days buried in the ground with old Hiram Abiff. There is no concealing it; and there can be no use in denying it, only for the poor proof it affords to Masons of their virtuous estimation with the public. "So pure and charitable a body cannot be any longer the object of republican jealousy; *therefore*, by the veracity of Freemasonry, *the excitement is DEAD!*" This is enough for a hoodwinked understanding. But the people are not hoodwinked. They have learned to receive Masonic assertions, like Masonic antiquity, with some thousand *per cent.* off. Antimasonry is triumphant: its successes are a continual feast. The news from all quarters, and the state of

the cause in this city, agree to gladden the heart, to brighten the countenance, and to strengthen the hands of Antimasons. Our friends "wax valiant in fight;" our enemies know not whether to stand, or fly. Recent political movements show, that the struggle for public office is between Freemasons, and the People. Who will conquer in that war?—The 53d degree will not be dark enough to hide the Mason office-seekers from the indignation of the People.

Installation of the Grand Officers of the GENERAL GRAND ROYAL ARCH CHAPTER OF THE UNITED STATES, in the City of Washington, April 3d, A. D. 1830, and in the year of Masonry 113, and in the year of Royal Arch Masonry 69.

In this the masons had a plan. No doubt the whole scheme was carefully matured in the lodge-room, where religion and politics are alike forbidden to enter. *High Priests* have, nevertheless, a name connected with religion, and the names of the High Priest and his Deputy, on this occasion, are well known in politics. The art of *wunderwerkynge* reconciles the most opposite characters, and brings strange contradictions into perfect harmony; whereby the Republican Senator publicly accepts of a Royal Arch crown, and the Minister Plenipotentiary assumes the *mitre*, without interfering with politics or religion!

We expected amusement from the perusal of a description of their robes and jewels, their breast plates and ephods and aprons, and the long train of masons and circumstances attendant upon the solemnization of Royal Arch rites, at the Capital, during the session of Congress; but whether the visit to the tomb of *Brother Washington*, sickened the fraternity of parade, insomuch that they sought retirement in the *sanctum* of the lodge, for the *debut* of Edward Livingston and Joel R. Poinsett, *Esquires*, in the raiment of Aaron, the brother of Moses; or, whether Antimasonry has put a check on Royal Arch appetite for vain glorious display, the *National Intelligencer*, of the 22d of April, brings the first notice of the doings, and then gives only three speeches and one toast on the great occasion.

These are grave, and we shall gravely notice them.

“The Hon. Edward Livingston, of Louisiana, having been duly installed as General Grand High Priest, and conducted to the chair, rose, and addressed the assembly.

‘*Companions and Brethren!* For the first time in the history of our country, persecution has raised itself against our honorable fraternity. It does not, indeed, as in other countries, incarcerate our bodies, strain them on the wheel, or consume them in the flames of the inquisition; but its attacks are, to an honorable mind, as unjustifiable. It assails our reputation with the blackest calumnies; strives by the most absurd inventions, to deprive us of the confidence of our fellow citizens; belies the principles of our order, and represents us as bound to each other by obligations subversive of civil order and hostile to religion.

‘What shall we say to these imputations? Shall we recriminate? Shall we challenge a comparison between the characters, services, and virtues, of those who have been, and now are, the ornaments of the craft, and of society, with the characters, services, and virtues, of the proudest of our accusers? Shall we point to wretches relieved from misery by our charity, the deadly enmities reconciled by our interposition, the disconsolate stranger comforted by masonic kindness in a foreign land, the tears of widows and of orphans dried by masonic affection, and the broken spirit healed by masonic consolation? Shall we condescend to justify ourselves against imputations, too atrocious to be preferred but by malevolence, too absurd to be credited but by the grossest ignorance? or ask whether any American can doubt about the purity of principle in a society over which Washington, and Warren, and Clinton have presided—to which Franklin and Montgomery, and so many of our revolutionary statesmen and heroes belonged, whose lives were passed in the service of their country, who honored it, while living, by their virtues, and who died in its defence, and of which Jackson and La Fayette, and a thousand others whom the people have delighted to honor, are actually members?

‘Shall we use these, and the numerous other conclusive arguments, to repel the accusations that are made? Not, my brethren, by my advice. Calumnies so absurd as are uttered against us, are best met by dignified silence. An intelligent and enlightened community will not be deceived by them. And we should be just, and reflect how much cause for high excitement has been given, by the outrageous abduction of a citizen, dragged from his family and friends, in the midst of a populous state; followed up, most probably, by the perpetration of a most atrocious murder.

‘It was natural, from all the circumstances of this most extraordinary and savage act, to believe that it was committed by masons.

‘It was in human nature, unenlightened and prejudiced human nature, to impute the cause of the offence to some secret tenet of the fraternity, and to involve them in the criminality of their guilty members.

‘It was natural that ambitious men should keep up the excitement, and direct it against political adversaries for their own elevation.

‘And it was quite natural that men should be found simple enough, not to see through their views, credulous enough to believe their absurd tales, or sufficiently unprincipled to propagate them, knowing them to be false.

‘All these considerations should make us indulgent to the feelings of others, and severe in repressing our own. Indignation is natural when we hear the Society to which we belong, accused of prompting by its doctrine a detestable crime; and we are, on every occasion, tempted to ask with warmth, How is it, that, even supposing a foul murder to have been committed by masons, and that they were incited to it by masonic enthusiasm, and a mad perversion of its principles? how is it that you can, on this account, entertain the absurd idea that such are the true tenets of a society, among whose members were men who have for ages been distinguished for every virtue, for patriotism, disinterestedness, and charity—and which now contains some of those most celebrated for religion, morality and worth, pious ministers of the Gospel, upright magistrates, men of all professions, exemplary in their lives and conduct? Might you not as well ascribe to our holy religion the crimes of those who, in all times, have, by their mad bigotry and enthusiastic zeal, committed murder, and spread devastation in the name of a God of Mercy and Peace? Let us, my brethren, render Him our most grateful thanks, that, in the annals of our order, this is the first instance of a crime that could be, by any probability, ascribed to imaginations heated by a perverted sense of duty—let us bend in humble acknowledgment of His divine goodness, which has inspired the brotherhood with such a sense of their duties as masons and men, that they may challenge a comparison with an equal number from any rank and profession, for obedience to the laws, the performance of all public duties, and the practice of private virtues. Let us pray for the continuance of His aid, that we may be strong in FAITH, rich in HOPE, and abundant in CHARITY. Let the circumstances of the times be an additional motive for us to watch over our conduct, to improve our lives, give no cause for suspicion; and disdaining any other defence, let our answer to our calumniators be—OUR LIVES.’ ”

Yes, *Most Excellent!* The character of your institution is assailed, while your position respecting the general character of its illustrious members, is admitted. Your confession of the guilt of masons in the "*savage act*" of Morgan's abduction, and of their deeper guilt, "*most probably by the perpetration of a most atrocious murder,*" coincides with the truth of masonic disclosures, to justify our assault; and the names of Washington, Warren, La Fayette, and Jackson, are allowed to maintain your position.

The question now is, whether you, with these patriots, governed by your well-known principles of honor and integrity, have honestly received and passed a *counterfeit system*, for genuine morality? or have those masons who violated the laws of our country, and the holy rights of an American citizen, in obedience to their conceived obligations to Freemasonry, grossly abused the hallowed maxims of the mystical order?

This is a plain question. The people are seeking a true answer. Sheriff Bruce, and the sixty or seventy *respectable men*, who were active in the abduction of Wm. Morgan, will certainly justify their conduct by the plainest points in the obligations of the order, while the enlightened gentlemen, *High Priests, Et cætera*, are ready to abhor their conduct. The people have an interest in the decision; and they take neither the interpretation of Sheriff Bruce & Co., nor the interpretation of the honorable Nobility of Freemasonry; but, like honest and intelligent citizens, they do their own work, they interpret for themselves.

In order to that, their first inquiry is, not into the character of *Masons*, but of masonry; and having abundance of copies of *Morgan's Illustrations*, it is the most natural thing in the world, to appeal to that book. Here they find, and will find, ample proof that the illustrious brethren of the order have been grossly duped with folly for wisdom, and with licentiousness for correct principle. This conclusion is unavoidable; no sane mind can read it, and doubt. Freemasonry is revealed there, and there the points of the masonic obligations are plainly written, which maintain the exposition of Bruce and his accomplices. Five hundred thousand *freemen* in the United States have deliberately come to this conclusion, and half that number, we believe, are ready, this day, through the *ballot box*, to render up their verdict upon the *public trial* of the *system*, GUILTY.

"The Hon. Joel R. Poinsett, of South Carolina, was next installed, as Deputy General Grand High Priest. After taking his seat in the East, he rose, and spoke as follows.

"*Companions and Brethren*: I cannot but regard the clamors which have been raised against us, from whatever cause they may originate, (and the charitable and noble principles of our order lead us to judge favorably of the motives of our adversaries,) as a fortunate circumstance; for it will induce us to be more mindful than ever of our duties as masons, and to practise more earnestly those virtues out of the Chapter, which are inculcated in it. Those persons who have organized themselves into an opposition to masonry, cannot know what the virtues and duties taught by our venerable traditions really are, or they would be convinced that to be anti-masonic, is to be anti-moral, anti-charitable, and in this country, anti-christian and anti-republican. If they would only read the prayers and charges of the volume I hold in my hand, (the *Ahiman Rezon*,) they would not say 'we are opposed to all conventions of men where such doctrines are taught—we will withdraw our trust from all those who are guided by such principles.' If they knew the benefits derived from our honorable and wide spread institution by the poor and distressed in distant and foreign lands, by the shipwrecked mariner, the wounded soldier, and the heart-sick traveller, they could not say to their fellow citizens, 'we will deprive you of these advantages—you shall renounce them; or we will put you to the ban.' No American would so act. The Anti-masons must labor under false impressions, and the cloud which now hangs over us will soon be dispelled by the light of truth."

Right, brother; we present you our "right hand, in token of our brotherly love and esteem." We echo with applause, your last words: "*the cloud which now hangs over us will soon be dispelled by the light of truth.*" We kindly retaliate the charge of *delusion*, and substantiate our charge, by an appeal to the very book you hold in your hand, *the Ahiman Rezon*.

This is the masonic name of the Book of Constitutions, first published by Lawrence Dermott, Deputy Grand Master of the Grand Lodge of *Ancient Masons*. London, 1764. From its loins came, 1. *Ahiman Rezon*, by the Grand Lodge of Pennsylvania. Philadelphia, A. D. 1784. 2. *The Maryland Ahiman Rezon*, by the Grand Lodge of Maryland. Baltimore, A. D. 1797; 2d edition, 1826. 3. *The True Ahiman Rezon*, by the Grand Lodge of New York. New York city, A. D. 1805. 4. *Ahiman Rezon*, by the Grand Lodge of South Carolina, A. D. 1807; 2d edition, 1822. How many more there are, we cannot say; and which of these Mr. Poinsett used, does not appear.

We should be sorry to select any thing to the prejudice of Freemasonry from her Constitutions, on this occasion, did not the Deputy Grand High Priest hold up the book, and give the challenge to *opposers* :

"If they would only read the *volume* I hold in my hand," (the Ahiman Rezon.)

The parent *Ahiman*, we cannot quote, but three of his sons teach the following doctrines, which being to our purpose, the reader will excuse our selecting, to the neglect of some better maxims, and preteptions less absurd.

Certain Questyons, with Annswerees to the same, concernyng the

MYSTERY OF MACONRYE.

Wryttenne by the hande of Kinge Henrye the sixthe of the name, and faytkfullye copyed by me, JOHAN LEYLANDE, Antiquarius, by the commande of his highnesse.

They be us followethe :

Question. What mote ytt be ?

Answer. Ytt beeth the *skylle* of nature, the understandyng of the myghte that ys *hereynne*, and its sondrye *Werckynge*s ; sonderlyche, the *Skylle* of *Rectenyngs*, of *Waighes*, and *Metynge*s, and the treu manere of *Faconnyng*e al thynges for Mannes use, *headlye*, dwellynges, and buyldynges of alle kindes, and al oðder thynges that *make gudde* to manne.

Question. Where dyd ytt begyne ?

Answer. Ytt dyd begynne with the fyrste menne in the Este, which were before the fyrste manne of the Weste, and comyng Westlye, ytt hathe broughte herwyth alle Comfortes to the wylde and Comfortlesse.

Question. Do the Maconnes descouer here Artes unto Odhers ?

Answer. Peter Gower whenne he journedde to lernne. was fyrste made, and anonne techedde ; evenne soe shulde all odhers be yn recht. Natheless, Maconnes hauethe *alweys* yn every che Tyme from Tyme to Tyme communicatedde to Mankynde soche of *her* Secrettes as generallyche myghte be usefulle ; they haueth keped backe soche *allein* as shulde be harmefulle yff they commed yn euylle Haundes, *oder* soche as ne myghte be *holpyng*e wythouten the *Techynges* to be joynedde herwythe in the Lodge, *oder* soche as do bynde the *Freres* more stronglyche togedert bey the Proffytte, and commodityte comyng to the *Confrerie* herfromme.

Question. Whattes Artes haueth the Maconnes techedde Mankynde ?

Answer. The Artes Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyone.

Question. How commethe Maconnes more teachers than odher Menne ?

Answer. They *hemselfe* haueth allein the Arte of fyndinge neue Artes, whyche Arte the ffyrst Maconnes receaued from Godde; by the whyche Arte they fyndethe whatt Artes *hem ple-sethe*, and the treu Way of techyng the same. Whatt odher menne doethe fynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

Question. What dothe the Maconnes concele, and hyde?

Answer. The concelethe the Arte of ffynding neue Artes, and thatys for here owne Proffyte and *Preise*; they concelethe the Arte of keypyng Secrettes, that soe the Worlde mayeth nothinge concele from them. Thay concelethe the Art of *Wunderwerckinge*, and of *fore sayinge thynges to comme*, thatt so thay same Artes may not be usedde of the wyckedde to an euville Ende; thay, also, concelethe the Arte of chaunges, the *Wey* of Wynnyng the Facultye of *Abrac*, the Skylle of becomyng gude and parfyghte wythouten the Holypnges of Fere, and Hope; and the Uniuerselle Longage of Maconnes.—See *Ahiman Rezon*, New York, p. 48.—*Freemason's Library*, and *General Ahiman Rezon*, Md. p. 8 — *Ahiman Rezon*, Pa. p. 3.

Next followed the dinner and songs.

"In the course of the entertainment, the Honorable BENJAMIN C. HOWARD, of Baltimore, Grand Master of the State of Maryland, being called on for a toast, rose and addressed the company as follows:

"I cannot believe, that the Institution, which has passed safely through centuries of intolerance, and nations in a state of semi-barbarism, can be destined to be seriously impaired in a country of advancing refinement and toleration. Before the era of printing, our lodges were practical schools, where the principles of science were taught, as well as the rules of morality enforced; and it would be indeed remarkable, if the task of demolishing such an Institution, should be reserved for a people, who are deservedly proud of their attachment to knowledge of every description.

"It has remained, however, for a portion of the American people to discover, that an Institution which has always, even in the midst of Polytheism, taught the unity of the Divine Being, is irreligious; which has inculcated charity in its most enlarged sense, is exclusive and intolerant; which disclaims all sectarian creeds, is illiberal; and which advocates and enforces the equality of man, is inconsistent with republican government.

"I offer you the following toast:

"*The Spirit of Anti-masonry*.—May its diffusion be exactly commensurate with its liberality, its toleration, its charity, and its republicanism."

We like this toast; we will remember with gratitude the gentleman who offered it, in the fulness of our heart, to offer it another day, when "*the spirit of Antimasonry*."

has overtaken *him*! We know what the difference is between him, and Antimasons, too well to doubt, that the time is coming, when he will spurn, with honest indignation, the institution that professes to have "*passed safely through centuries of intolerance*," while its constitutional existence among the societies of the earth, is dated A. D. 1717! when he will abhor the deceitful institution, which pretends, that "*before the era of printing, its lodges were practical schools, where the principles of science were taught, as well as the rules of morality enforced*; but whose earliest printed records show, that its first 106 lodges were the inmates of the same number of London dram-shops!

The language of the dignitaries of Masonry, at the Installation, is worthy of the men, and worthy of the age, so far as the premises of Freemasonry are to be taken for granted, which premises they do take for granted, but Antimasons dispute.

We differ in our historical views; and, although it seems fearful to match our puny stock of Anti-masonic lore, with the full-blown honours of Most Worshipful Freemasons, yet we are half inclined to believe, that our *researches* have put us more correctly in possession of the facts, than the *gavel* has put the Grand Master.

The Fraternity, and their supporters, should bear in mind, that public opinion is not fettered by Masonic oaths; it will be formed, not by the *dictum* of Masons, or Anti-masons, but by the evidence of the light of truth, bursting through the *savage act* of kidnapping a freeman, through the book which gave occasion to such barbarity, and through all the subsequent disclosures of Freemasonry, by which its inmost recesses are exposed to the sober view of an intelligent public. This light does not shew that all Freemasons are rogues, but that their system tends to make them so. They deny it. The judgment lies with the sovereign people, to whose decision, even the High Priests and Grand Masters of Freemasonry will yield cheerful obedience.

THE TOMB OF WASHINGTON.

"Then in our songs be justice done,
"To those who have enriched the art,
"From Jabal down to Washington,
"And let each brother bear a part."

WE have read in the *Washington Telegraph*, of the 21st of April, the account of the Masonic procession to Mount Vernon. We thank the "Most Worshipful Grand Lodge of the District of Columbia," for treating us to this display. At the North, such parade is quite out of fashion; the knowing ones think Freemasonry dead; and even suspicion is lulled, when CLINTON HALL, in the midst of 3000 Masons, lifts up its battlements, without a memento to the late High Priest, or to the present Grand Master of the Order in New York, placed under the corner stone! But a simple Methodist church, at Alexandria, (D. C.) is enough to bring out the Grand Lodge, and the *Tylers*, the square, compasses, three *lights*, Book of Constitutions, trowel, plumb, mallet, and Grand Master, with a herald on each side, bearing a golden rod! Wine, corn, and oil, were used to fill up the measure of ceremony; and, altogether, the effect of the show is impressive on minds that confide in the tradition of old Hiram; but to others, it is ridiculous.

The speeches and addresses of "*Most Worshipful G. M. JOHN N. MOULDER*, and *S. H. JENKS*, are entitled to praise, so far as Freemasonry is true; but the system being false, its praises turn to their shame. Let them answer;—Let any man answer,—What has such a thing, as in Bernard's *Light on Masonry*, stares Freemasons in the face, lawfully to do with laying the corner stone of a *Christian church*? Grand Master Jenks might better be attending to the challenge of the Anti-masonic Convention of Massachusetts, to deny Bernard's book, if his Grand Lodge dare!

Preparing to lay the corner stone, Most Worshipful Brother Moulder says:—"Our institution teaches us how to lay that "*corner stone*," which will prove a permanent and indestructible foundation, upon which we may, with safety, erect a *moral* temple, just and beautiful in all its proportions—a temple against which nothing ultimately will prevail—a temple, which will arise from the ruins of creation, and will be devoted to the service of the Architect of the Universe."

Think of it, most worshipful, that the institution whose

first Grand Master was *Anthony Sayer*, whose first Grand Lodge was in the *Apple-tree Tavern*, whose first 106 Lodges, are all recorded in *Anderson's Book of Constitutions*, by the names of *London Taverns*, alone; whose first Grand Chaplain was *hung at Tyburn*, A. D. 1777; whose largest benevolence was to annihilate, by a formal vote, £1000 of a fund consecrated to charity; whose ways are a mystery, and whose pretensions are vanity and a lie, imposing nonsense upon young men for the wisdom of Solomon, and frivolity for apostolic sobriety, should teach men to erect an eternal temple, devoted to the service of the Almighty! Future generations will not believe it; the credulity of the next age will not receive it, that men, who speak and think with force and vigor, should have bowed their honours to this hideous monster, so late as 1830; but let them use the tools of "*the captives from Babylon*," to remove the corner stone of the Associate Methodist Church in Alexandria, and they will find a plate with this inscription:—

"This house, erected to the worship of Almighty God, by the Associated Methodist Church of Alexandria, Rev. William C. Poole, minister in charge. This corner stone was laid by the Grand Lodge of the District of Columbia, March 29th, A. D. 1830, and of the 54th year of American Independence. JOHN N. MOULDER, Esq., Most Worshipful Grand Master."

After this ceremony was finished, the Fraternity took up the line of march for the tomb of "Brother" Washington.

Mount Vernon is nine miles from Alexandria, and a bad road; the Fraternity wisely took a steamer, instead of a coach. But even this convenience, added to a polite invitation, could not induce the attendance of the Past Grand Master of Tennessee, or the Mayors of Washington and Georgetown, or even the commander of Fort Washington, opposite Mount Vernon, or, (the unkindest cut of all,) Ed. Livingston, or J. R. Poinsett! "Busy," or "in poor health," is excuse enough, without impeaching the attachment of Masonic nobles to the first principles of their Order: but we regret, that the President of this Republic, should publicly say of the march, *in ample form*, from the Church corner stone to the tomb of Washington,—"*The memory of that illustrious Grand Master, cannot receive a more appropriate honour, than that which religion and Masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which they consecrate.*"

Washington a Grand Master! So was Nimrod, if we believe *Anderson*. It is time the name of Washington was disabused of the fraternal hug of Freemasonry.—Washington was a gentleman who treated all men with courtesy. If the Masons introduced him into the mystery of three degrees, as a compliment, and repeated to him the Apprentice's lesson of "brotherly love, relief, and truth," with the oaths of Jachin and Boaz, which, in his day, were alone used, Washington might have misunderstood the matter, as much as those who honestly would pay him the compliment, and as those who stand in the full light of modern disclosures, and throw "*a sprig of cassia*," with a mystery, upon his tomb.

Next December, the remains of Washington are to be removed from Mount Vernon to the Capitol. Seeing this fondness for honouring themselves, by idly hanging about the tomb of the illustrious deceased, we anticipate a prodigious train of finical aprons in the procession of that solemn occasion, unless the good sense of the public interferes. We enter a protest against any attempt to mingle the mummery of that book for which William Morgan died, with the solemnities of the re-interment of the Father of his country; we protest against the Tyler, with his sword, the Steward with his rod, the Herald with his wand, the Grand Master with his most worshipful title, &c. having any part, or place, in the funeral train. Were the removal the act of his heirs alone, they might arrange it; but as it is the act of the Republic, we have a right to speak, and to publish our earnest entreaty, that no sign of the profanity of *the burning bush*, or of *the sealed obligation*, may be allowed to appear in that national procession.

We know that eminent men are sometimes made Masons by the Grand Master's word of mouth, in England, and that it was attempted so to make one gentleman in Worcester, (Mass.) thirty odd years ago. So Washington may have been made; and, if his admission was at Salem, (Mass.) after taking the command of the American army, the probability is, that he did not actually play the fool, or swear, in the common forms of Masonry.

We do not assert a negative, but for the purpose of eliciting information, we challenge the Fraternity to prove their affirmative: to show the time and place that he took the first degree; when, and where he took the second, and the third degrees. And, as they often claim him for *Master* of a Lodge,—of what Lodge? And, as they claim him for Most Worshipful Grand Master of a Grand Lodge,

of what Grand Lodge? We challenge them to give the names of his *wardens* and *deacons*, his *tyler* and *sword-bearer*; to give any evidence, that ever, in his life, he took the least part in the fooleries and oaths of Freemasonry; to exhibit proof, that he was ever inside of a lodge-door, or took any interest in the Mystery, *beyond a polite answer to the complimentary letters of respectable bodies of Freemasons.*

We have a right to demand of the Masons, proof of their relationship to Washington, more substantial than his civil replies to their formal compliments: at present, we have no other.

WILLIAM MILLER.

INTELLIGENT men concede, at length, that William Morgan was murdered by Freemasons. The circumstances of his death, are in the keeping of breasts, sworn to conceal murder and treason; they may be inferred, however, from the following extract of the affidavit of Samuel G. Anderton, relating to the murder of William Miller, in New Blue Lodge, No. 272, at a meeting held in Christopher Greenwood's house, on Limekiln Dock, Belfast, Ireland, 4th of June, 1813. Numbers testify to the verdict of the Coroner's jury, held on the dead body, 5th June, 1813.

Miller was decoyed to the Lodge, to be made a Knight Templar, *free of expenses*, and kindly to silence his scruples of the honesty of Freemasonry, by the impressive ceremonies of that august degree!

"He was led along slowly from the west up near his executioners, when some one said, "Who comes there?" the answer was bawled out, as they seized him, "a damned traitor, who has broken his obligations!" with that, he exclaimed, "O, my God! are you going to murder me! O my wife! my children!" The agony, the strong struggle, and the half-smothered utterance of these words, and the final shriek! as the cap went over his head and face, pierced me to the heart, and was enough, as I should think, to have softened the hearts of savages, if they had not taken masonic oaths. Those horrid sounds of the tortured victim, seem still to ring in mine ears. No sooner was the murderous cap down over his face, and his whole head enveloped, than, at the same instant, the Swede and Dane appeared to spring, with all their might and strength, drawing each in opposite directions, by the ropes, or cords, around his neck!! Poor Miller, after the most frantic struggles, like a person in a fit, then settled down to the floor in the most dreadful convulsions.—

Before I left Belfast, I heard, by common report, that the body was taken up the next day out of Limekiln dock, and that a Coroner's Inquest decided, that *WILLIAM MILLER was murdered by persons unknown.*

SAMUEL G. ANDERTON.

* Sworn before JOHN W. QUINCY, Notary Public.

Boston, 15th March, 1830.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

MASONIC KNIGHTS TEMPLARS.

" Twelve once were highly loved,
" But one a Judas proved,
" Put out his fire !"

Freemason's Library, p. 361.

WHEN the first three degrees of masonry, called the *Blue degrees*,* crossed the British channel, and established a residence in the metropolis of continental Europe, the tale of old Hiram soon wore out, and the genius of masonry was exerted to discover new attractions for gulls. The terms of admission were easy; numbers thronged the lodges in expectation of a secret, that they did not find; the ceremonies were few, as well as empty; and in order to raise the expectation with promises of true secrets, to produce a separation of the aristocratic members from the throng of master masons, and to cover the whole scheme with thicker darkness, fresh degrees began to be added to the blue degrees. The *new* were not the degrees of the chapter, but the various degrees of knighthood; and to such a pitch of extravagance did the rage for new degrees run, that some orders are said to have numbered above six score.

Among all these the masonic *Templars* have held a conspicuous place, both in Europe and America, and we propose, at this time, to lift the veil of their false *sanctum*; and see what they do to deserve their high name, and peculiar favor.

* From the *color* of the trimmings ordained to be the uniform of the master mason lodges.

Their titles and trappings are military, their place of meeting is called an *encampment*, and their lofty bearing is that of warriors, betrayed, however, by the true ornament of kitchen girls, their apron. They open the encampment with ceremonies, in a *cordon*, on their knees, repeating the Lord's prayer.

The conductor introduces a candidate, blinds him, leads him into the chamber of reflection, seats him, and gives him a charge to remove his hood at the sound of three distinct knocks, and to answer yes, or no, with his signature, to three questions that lie before him; and, in token of the purity of his intentions, to wash his hands in a bowl of water, and to wipe them on a towel hanging by. The candidate is then left by the conductor, to his meditations, until satisfied with this penance, the three distinct knocks warn him to remove the bandage from his eyes. He starts at finding, by the aid of a dim light, the table before him spread with a human skull and cross bones. He reads the questions, and answers them.

"If called upon to draw your sword, will you wield it in defence of the Christian religion?" Yes. *John Doe*.

"Does your conscience upbraid you with any guilt not repented of?" No. *John Doe*.

"Do you promise to conform to all the ceremonies, rules, and regulations of this encampment, as all valiant and magnanimous knights have done, who have traveled this way before you?" Yes. *John Doe*.

The whole value of the three answers is contained in this, that the candidate may not flinch, in the course of the initiation, from redeeming his unknown pledge given in "*Yes*!" to the last question. The answers are carried into the encampment, and the Grand Commander enjoins on the candidate for admission seven years pilgrimage in weeds of sorrow for his sins!

The conductor clothes him with sandals, scrip, and staff; he starts on his pilgrimage. The first time making the circuit of the room, he is accosted by one stationed at a table for that purpose, "Who comes here?" "A

poor weary pilgrim, (says his conductor for him,) "traveling from afar, to join with those who oft have gone before, and offer his devotions at the holy shrine." "Pilgrim, I greet thee; walk into my tent, and sit down; silver and gold have I none, but such as I have I give thee." He gives him crackers and water, replenishes his bottle and bag, and sends him on his way, with a rehearsal of scripture to cheer him. The second time round the room, he is accosted and treated in the same way by another, and the third time by another, on different sides of the room. The candidate is supposed now to have passed three of his seven years of appointed penance, and his conductor pleads off the remaining four, so that he is at once led to the altar, under the uplifted and crossed swords of the fraternity. (*Which is the arch of steel.*) Here he kneels, and swears, as in the previous oaths, at the lips of the M. E. Prelate.

He is then charged to lay down his staff, to take up the sword, and wield it, in defence of poor widows, innocent virgins, helpless orphans, and the Christian religion. He is next invested with the *warrior's pass word*, and ordered on a seven years warfare, in search of adventures. As the candidate follows his conductor around the room, in his warfare, he imitates him, flourishing his cutlass, and saying, "I wield my sword! (*with another flourish*) in defence of poor widows! (*a third flourish*) Innocent maidens! (*a fourth*) Helpless orphans! (*then with a double flourish*) And the Christian religion!"

One circuit of the room and this declaration occupies a masonic year, and brings an adventure, viz. to be hailed by a guard, and required to give the warrior's pass. He gives it, and goes on, as before, flourishing and bragging, another year, when he is again challenged, and so a third year, when, having learned his lesson, or having *proved his constancy and valor*, four years of warfare are remitted, and he is dubbed a knight. But, before receiving "*this high honor*," he is made to drink the "*sealed obligation*," which is so shocking, that the steps used by Freemasonry

to prepare him to swallow it, become interesting to the philosophical observer. The masonic Templar is hardly reminded of Freemasonry, except by the signs, and sealed obligation of the order. As the whole value of this degree, to the secret order, lies in that obligation, so the ceremonies of the degree centre and cease in that horrible cup.

The candidate is now, for the first time, admitted into the presence of the Grand Commander, before whom is a triangular altar, or table, with twelve lights, in a triangle, enclosing in the centre of the table something covered with a napkin. The candidate is bid to profess and to kneel at the base of the triangle, opposite the Grand Commander. There he is required to drink five libations. Each take a glass of mingled wine and water, and the candidate repeats after the Grand Commander, "To the memory"—"*To the memory*"—"of Solomon, king of Israel!"—"of Solomon, king of Israel!" (Both drink.) This is very simple; and they do the same to *Hiram of Tyre*, and then to *Hiram Abiff*; three libations. The fourth, the candidate is informed, is more solemn. In order to prepare his mind for it the treason of Judas is narrated, by reading from the Evangelists.—*See Templar's Chart and also Freemason's Library.* After this the candidate is told that the twelve lights in the triangle represent the twelve Apostles, and that, as a perpetual memorial of Iscariot's apostacy, he must extinguish one light, and always remember that the violator of his masonic vows "*is worthy of no better fate.*"

"Put out his fire."

The candidate extinguishes one light; then the napkin lifted by the Grand Commander, uncovers a skull and marrow bones, crossed upon the Bible, resting on a coffin, in the midst of the table! This scene is improved with a solemn lecture from the Grand Commander, which is followed by the Grand Prelate's reading the account of the agony and prayer in the garden of Gethsemane, "LET

THIS CUP PASS FROM ME, nevertheless, not as I will, but as thou wilt!"—*Freemason's Library*, p. 296. Then the Grand Commander takes up the skull, and pronounces a soliloquy, which is followed by the reading of the crucifixion of our Lord, and the bearing of his cross by Simon of Cyrene.—*Freemason's Library*, p. 297, *Templar's Chart*, p. 50. Now is the *fourth libation* drank, "To the memory"—"*To the memory*"—"of Simon of Cyrene"—"*of Simon of Cyrene—who was compelled to bear his cross, and fell a martyr to his fate.*" The fourth is also harmless.

"Pilgrim!" says the Grand Commander, "before you can be *permitted* to participate in the *fifth libation*, we must enjoin on you one year's penance, as a trial of your faith and humility, which you will perform under the direction of the Junior and Senior Wardens, *with this skull in one hand, and a lighted taper in the other*, which is to teach you that with faith and humility you should cause your light so to shine before men, that they, seeing your good works, may glorify our Father which is in heaven."

The candidate then takes a human skull in one hand, and a candle in the other, to go on a pilgrimage to the tomb of our Lord. Having made a circuit, he is stopped, while an account of the resurrection is read from the Evangelists.—*Templar's Chart*, p. 51. Then a curtain is drawn, and a transparency of Jesus, our Saviour, is exhibited, ascending into heaven, and a choir strike up a psalm of praise; "I am the resurrection and the life," is read; a black cross, for an emblem, is suspended to the neck of the candidate, and a long and a most solemn exhortation is given him. He re-enters the encampment by the pass word, *Golgotha*; is caused to *seek to participate* in the *fifth libation*, "thereby to seal his fate," and, having his *request* granted, he kneels again at the base of the triangular altar. Here the Grand Commander assures him, that the *fifth libation* is an emblem of the bitter cup of death, from which even the Saviour of the world, notwithstanding his ardent prayers, was not exempt, and the

Prelate reads again the passion scene of the garden, "HEAVENLY FATHER, LET THIS CUP PASS FROM ME !"

The Grand Commander then takes a human skull, pours into it pure wine, and presents it to the candidate; another skull he prepares for himself; then, rehearsing the principal points of the previous obligations taken by the candidate in the Master's and in the Royal Arch degrees, and enumerating the penalties, he informs him that this obligation, which he is about to take, is a seal upon all that he has heretofore taken, which confirms the ties of brotherhood, and, like the stamp of a notary on a bond, gives to all his obligations increased force.

With such a cup in his hand, and such an admonition in his ears, the candidate often pauses, and refuses to perform his part. "Attention! Sir Knights!" thunders the Grand Commander. (*They encircle the altar and the candidate.*) "Draw swords!—Charge!" Hereupon all aim their rapiers at the head and face of the candidate. "You here behold" says the G. Commander, sternly, "the swords of your companions all ready to defend you in the discharge of every duty; also to avenge any violation of the rules of our order. You have consented to go through part of our ceremonies; we expect you to proceed." This usually *persuades* the candidate; although one case is vouched for, where the encampment were detained three hours, before their honest dupe would consent to finish his masonic education with a cup of damnation.

The Grand Commander then dictates the obligation, a word or two at a time, and the candidate repeats it in the same manner:

"As the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly, or wilfully, violate any obligation that I have heretofore taken, take at this time, or shall hereafter take, in relation to any degree of masonry, or order of knighthood. So help me God." (Both drink.)

This is the sealed obligation. Any thing communicated, or pledged, by one masonic Templar to another, with reference to the sealed obligation, is most sacred in the view of masonry.

Now the Generallissimo observes, by the extinguished candle, that there is a vacancy in the encampment, and proposes to elect one to fill it. The Prelate reads the account of the election of Matthias among the twelve in the place of Judas.—*Templar's Chart*, p. 53, *Freemason's Library*, p. 298. Lots are prepared; the lot falls on the candidate; he is chosen, and re-lights the extinguished candle, in token of his acceptance into their "valiant and magnanimous order." He is dubbed knight, and receives the sign, grip, and word. The grand hailing sign of a masonic Templar is *the position of Christ on the cross*; the grip is, interlacing the fingers of the right hand with a brother's left, and the left hand with a brother's right, forming thereby a cross; the word is "IMMANUEL."

This is a description taken from Bernard's *Light on Masonry*, and from a careful inspection of the Free Encampment in this city, conducted by one whose *diploma* is his warrant, and whose veracity cannot be impeached, Avery Allyn. We believe it to be correct, but will cheerfully submit to the emendations of the Reverend General Grand Commander, not including his subalterns. The internal evidence of its truth is overwhelming. By no other society could the sealed obligation be invented; and by no other set of rites, and concatenation of ceremonies, could it be safely offered to men in their senses. The story is consistent with itself, and with the *progressive* character of masonic science.

A Sermon preached at the Anniversary of St. John the Baptist, June 24th, 1826, in New Haven, Con. before Hiram and Adelphi Lodges. By Rev. Com. Benjamin M. Hill, Pastor of the Baptist Church in New Haven. New Haven, published by Durrie & Peck. 1826.

"He was a burning and a shining light." John V. 35. From this text our author takes occasion to say, "that John the Baptist was successful in preparing the way for Christ by preaching the Gospel; in that his principal excellence appeared. But this is not saying enough; he maintained an influence over men, whose hearts were unaffected by the Gospel, and disposed them to hospitality and peace, when they otherwise would have indulged in violence, and in every other hateful passion of the human breast. The explanation of the cause of this influence, according to masonic tradition, is, that John the Baptist was a *Freemason*. Such, we are told, was the man whose nativity we this day celebrate. His name will ever be associated with the interests of genuine Freemasonry, and hailed by those whose hearts are influenced by the tenets of the order, as *Patron and Brother*."

The *Rev. Companion*, our author, labored under the common mistake, that *John Baptist* was "a mason free;" and he regards the institution with corresponding misapprehension. Under the bias of this error, he treats of the *nature, design, and benefits* of Freemasonry. We will attend to him on these topics.

Its *nature* is purely moral, and is carefully to be distinguished from spiritual religion. Its proper office is to "wash away the external filth of moral pollution; religion only can save the soul." As a moral institution, Freemasonry "is the noblest of human invention, and deserves the patronage of all good men." The reader of Masonic Disclosures will confess that this is a poor compliment to "human invention," and, moreover, that the lodge room is a dirty pool for washing away "the external filth of

moral pollution." It is a mistake in the author, pardonable only on the ground of that bias, which his judgment received from the misapprehension of the *Baptist's* being a Freemason.

Its design is, in the words of our author, "the cultivation of peace and good will among men."

"That this is the design of masonry, will appear more readily from its history. We are informed that the mysteries of the order were reduced to system, about the time of the erection of the first temple in Jerusalem, by Solomon, king of Israel, Hiram, king of Tyre, and a Tyrian artizan, who enjoyed the confidence and esteem of both those sovereigns. The system was intended originally for the benefit of the workmen, and subsequently for all who would enter into the solemn compact which it proposes. Solomon, in order to accomplish his undertaking, was under the necessity of bringing into contact with his own subjects, a vast number of Tyrians, and many of them held a superior station among the workmen. The religious and political prejudices of these distinct nations, and particularly those of the Jews, were well understood by the king of Israel; and he foresaw the evils which would necessarily arise from such a combination, unless they were checked by the mutual association of their moral interests. Such an association was effected in the establishment of this wise and mystic system; the tendency of which was to harmonize and unite the whole body, and correct those discordant passions, which otherwise would have proved an insuperable obstacle to the work. As these measures of the three *Grand Masters* were found conducive to the moral and social interests of man, they determined to perpetuate their influence. Therefore, previous to the dispersion of the workmen, they were authorized to impart the secrets and tenets of the system to all whom they found worthy, and who would in turn enter into a reciprocal obligation to regard them; and as they mingled with the nations of the world, their speculative science enabled them to accomplish the grand objects of its founders, by correcting and improving the moral feelings of their fellow-men. Thus the primitive design of the institution was to unite by benevolent efforts, the whole race of man; and its design has not been changed. It still teaches us to pursue the path of true benevo-

lence, and constantly reminds us, that we must not be weary in well-doing."

However this argument might prove the design of Freemasonry to be *the cultivation of peace and good will*, it falls to the dust with the antiquity of Freemasonry. Indeed, the morality of the order falls to the level of a gross fabrication, with the present proof of the constitutional origin of Freemasonry in the Apple tree tavern.

Its benefits naturally arise from its *nature and design*. Means to counteract the influence of unholy passions, are exceedingly beneficial.

"These means are often found in masonry. The enlightened mason views it as a law that binds him to the performance of every tender and compassionating act, which the necessities of his fellow creatures require. Its *voice* must be heard, its *tokens* must be regarded, and under its influence, even enmity and hatred must be converted into friendship and love. His submission to this law must be *without respect of persons* or opinions, and can be circumscribed by no narrower bounds, than the whole world. Wherever, within these bounds, the masonic sign is given, it *must* be NOTICED and OBEYED."

This is plain preaching. The *benefits* of masonry *must* be conferred, without respect of *persons*; "*its voice must be heard, its tokens must be regarded*;" on pain of perjury, under penalty of death? The kidnappers of Morgan are "*persons*" entitled to give the sign, the token, and the word, which *must* be heard, regarded, and obeyed! But Mr. Hill has not such a case in his mind; he is speaking in the belief that St. John was "a worshipful brother," and masonry a moral institution, by which pious ministers "may gain free access to men, whom they could scarcely approach through any other medium." It is his great mistake, an error in all points, grounded on the erroneous faith of masonic traditions.

The *improvement* of the sermon is made in the spirit of a Christian, resting in the belief of St. John's Freemasonry. However, it all goes for nothing, with a view to the "*Devil aforesaid*," in which tavern the *Book of Constitu-*

tions records the frequent meetings of the Grand Lodge in London, from 1727 to 1738. It is surprising that men of sense have been so long imposed upon in this matter. But the secret is out, the imposture is exposed, the vaunting handmaid is traced to a villanous parentage, and the vituperous destroyer is exhibited in the act of bloody murder. Now we admire that divines and statesmen fail to abandon the foolish system, and to throw away their robes of majesty, and their mitres of priesthood. We are not surprised to see Mr. Hill a Rev. Companion in 1826, but we are astonished to see him, in 1829, *Excellent Grand Prelate* of the Grand Encampment of Connecticut, and *Generallissimo* of New Haven Encampment.

ANTIMASONRY vs. *The Western Monthly Review*, October, 1829, and *The American Quarterly Review*, No. XIII. March, 1830.

These honorable Reviews have deigned to wing an arrow at a mark long deemed humble. That the shaft fails to pierce, is that the archers have mistaken the point: they have put error for truth, and the very force with which they send it, blunts it beetle-headed, upon the cuirass of Antimasonry.

Mr. Flint, of the *Western Review*, is a mason; Mr. Walsh, of the *Quarterly*, is not. Their several articles are perfectly in character with the usual reputation of masons and hod-carriers. The mason is more temperate, conciliatory, and just, while the hod-carrier, or jack, is dogmatical and perverse. The former will admit much, and excuse more; but the latter is sometimes abusive.

It is no credit to our literary opportunities, to confess, that, until within a week, we have not set eyes upon the *Western Review* of October last, or we would have earlier paid it our respects; but the *Quarterly* we had seen, and

left to work its own harsh cure. Breaking a lance, however, with the knight of the Ohio, we shall not refuse a brush with him of the Delaware.

The Reviewers take the whole ground in dispute, and use very little mercy. They make no question of the truth, purity, and legality of Freemasonry; but proof enough they find to show that Antimasonry is a monster. This is an easy way for a criminal to defend himself. The essence of Antimasonry is a denial of *the boasted virtue and antiquity of Freemasonry*. Let the Reviewers defend the mystery, and not attack their honest neighbors. Although they prove an Antimason to be a maniac, this does not prove that Solomon was a mason; and should they prove that *the excitement* is a political manœuvre, it would not clear Freemasonry of the charges made against it. They have enough to do, to wipe from the ancient and honorable fraternity the charge of hoodwinking youth, laying a stumbling-block in the way of their blindfolded, taking the honest earnings of poor men under false pretexes, swearing the innocent to do that which is not innocent, and teaching profanity for religious worship.

These are points to which Freemasonry must plead; to these its defenders must give attention; for, although Antimasonry should be only wrath, it may work righteousness, in the destruction of a foe of heaven. Henry VIII. was much of a monster, and as far as that could avail, the church of Rome was innocent and safe from his attack; but his being a great rogue did not delay—it seemed very much to hasten the establishment of the reformation.

The question is upon the character of Freemasonry, and not of Freemasons. This question was publicly raised, in these times, by the abduction of William Morgan. Its investigation interested first the inhabitants of the scene of that outrage. From them it ran round about, and is yet running, on every side, with increased force. As freemen publicly decide *against* Freemasonry, they become Antimasons. This spirit of enmity to the secret society is sustained by facts; names cannot resist it. Enlightened

reviewers would do well to examine the truth of the facts, and to forbear aspersing the motives of Antimasons.

How lamentable is it, that the patriot and sage have been members of a society, in whose orgies vulgarity and profanity vie with selfishness, under cover of charity, and an oath of secrecy ! The name of a sage will not change the fact ; the character of the informant will not change it ; and when Colden and Bates, Perrine and Thacher, and others, are sustained in the facts by 150,000 freemen, at least, with Granger, Tracy, and Maynard, Middleswarth and Ritner, Odiorne and Phelps, Terry and Wilbur, and Sloane and Edgerton, at their head, Antimasons are not to be put down with a sneer, or turned from their pursuit by clamor, or defeated by the imputation of bad motives. They will calmly vindicate their motives, by substantiating their charges. They will convert the sneers of their foes into expressions of respect, and neither be disheartened by the one, nor flattered by the other.

The Western Review says, " From the fifth century to the present, the most wise, enlightened and distinguished men in Europe, and, in recent days, in America, have extended the scroll of the order with their names ; and perhaps no society ever existed for such a lapse of ages, with so little question of its innocence, its objects and motives."

" *Negatur.*" We deny that this society has *existed for a lapse of ages* ; that wise men have *extended the scroll of the order with their names*, long previous to the last century ; and that it has been little questioned in respect "*to its innocence, its objects, and motives.*" We deny it solemnly, we do it respectfully and firmly. Let the Western Review answer, and bring proof of its assertions, or confess that these, its assertions, are incapable of proof ; that these, its facts, in relation to the history of Freemasonry are quite mistaken ; and thus suspect that even Washington may have honored the institution under a wrong apprehension of its purity and innocence. A system which has imposed upon the public a false history, may have further imposed upon them a false morality.

Here we rest. We come before the public, not to plead to an impeachment, but to carry on one already instituted. We object to the criminal's attempt to avoid a trial at the bar, by impeaching his accuser. Antimasonry's being a traitor, would not disprove its allegation, that Royal Arch masonry swears to conceal both murder and treason. The case is very plain ; we do not refuse to defend ourselves ; but we suffer not the fox to escape by setting the public to chastise the villanous dogs which worry him.

"It is not at all strange," says the Western Review, "that there should be *fools, knaves, and bigots* in the world ; for they have always existed." These epithets are sent at Antimasons, but they are better fitting to one who solemnly practices the forms laid down in Bernard's *Light on Masonry* ; to one who swears to help a companion in difficulty, right or wrong ; and to one who proclaims *masonry* to be of divine origin. Substantial proof is before the public, that these features of Freemasonry are correctly delineated. Let that proof be fairly met, and the victor wear a wreath, more honorable than the Royal Arch crown.

Through the remainder of his article, the Western Review runs in the same path with the Quarterly, but the latter is the more malignant in spirit by many degrees. It is insufferable that a work of national tone should represent the intelligent and honorable men whom Antimasonry puts at its head, as with their party, judging "*by a standard, begotten by the cunning of interested hypocrisy, on the madness of ambition ;*" that they lose sight of common sense "*in the wild crusade against mere phantoms,*" and that "*the violation of every social and moral duty is sanctified by the mysterious unction of this holy warfare against our countrymen and brethren !*"

This is provoking ; and it is the spirit of the article. "It was our intention," he says, "to give a few quotations from the *Antimasonic publications* of various kinds, with which the nation has been scandalized and insulted of late." "It was also our design to remark, in terms of just

reprehension, on the conduct of some of the members of the masonic fraternity, who, after having voluntarily taken the oaths of secrecy, prescribed as one of the conditions of admittance, afterward as voluntarily came forward, and *perjured themselves*, in the face of the world, by declaring all they knew."

How full of fire! How indignant at the Antimasonic publications! How zealous for the oaths! How ready to reprove the breach of masonic obligations, right or wrong, murder and treason not excepted!

Our respect for Mr. Walsh is not increased by his review of Brown's book. He has been hasty and rash in condemning what he does not understand. He knows more than any Antimason bookmaker, but not more of Freemasonry. He should read *Elder Stearn's Inquiry, Odiorne's Opinions on Speculative Masonry, and Freemasonry, by a Master Mason*, before he sweeps the board with a contemptuous lash at the Antimasonic publications. And we request him, before he deals out his anathema upon the perjury of seceders, to read a few remarks in their defence, found in the first Number of this work; by no means the best that have been written, but the most easily referred to.

The errors of the *Quarterly Review*, in its article on Antimasonry, show it in the light which condemns. No sober man would ask, "What is the difference between the history of the persecution of the Freemasons in Spain and Portugal and that of the persecution of the masons in New York?" And it is folly for the Editor of the *American Quarterly* to say, "It is not to be for a moment doubted, that if these real or pretended zealots could have had their way, *sacrifices of blood would have been made on the altar of hypocrisy and fanaticism.*" The extravagances charged upon the most violent Antimasons, goaded as they are, do not equal this foul aspersion of a great party from the lips of a cold hearted reviewer. Have Antimasons spread a net for the unwary? Have they robbed the community of a citizen, and a citizen of

his life? Have they made a wife a widow, and helpless children fatherless? Have Antimasons sworn to have their throats cut, hearts torn out, and bowels burnt, if they fail to do a brother's errand, or to *pray for a brother*, when at their devotions? Away! ignorant man! and learn of whom you speak, and of what you affirm, when you indiscriminately make the opponents of Freemasonry zealots, and those zealots *blood thirsty*! Learn that TIMOTHY FITCH, who first pursued after Morgan; BATES COOKE, who conducted some of the earliest attempts to indict the conspirators, and HEMAN NORTON, who was chairman of the first Rochester committee, are men who scorn an illiberal spirit, and who would be ashamed to charge strangers with the "*hypocrisy, fanaticism, and intolerance*," which they despise.

"Fanaticism, hypocrisy, and madness," are the ghostly ideas which haunt the Editor of the Quarterly to the end of his article. We should suppose, to read it, that Antimasons had chambers of imagery like those of Ezekiel, and the "Holy Royal Arch"! that Antimasons pretended to have illustrious secrets, and heaven descended mysteries! and that Antimasons had, in open daylight, taken a freeman from his family, impudently saying "*he is peddling in Canada*," after they had secretly murdered him.

But Mr. Walsh is hardly to blame; the falsehood is due to Freemasonry. Itself an impostor, it lives by fraud. Mr. Walsh is deceived. The Grand Chapter of New York officially declare, and the Quarterly, like a true gentleman, believes it, that they are individually and collectively ignorant of the fate of Morgan, and that they disapprove of the violence committed upon his person, when, at the same time, Parkhurst Whitney, Simeon B. Jewett, Burrage Smith, John Whitney, Eli Bruce, and others, whose names are well known among those indicted or absconding, for the kidnapping of Captain Morgan, are said to have had a seat, and did sit in that Grand Chapter! It is certain of most of them; and not one of them, to this day, has been severed from the masonic body, while one of

them has received money of that Grand Chapter, to redeem in part his losses by the "*persecution*" of Antimasons, who first, by Mr. Clinton, took from him his sheriffalty, and afterward, by the aid of a jury of twelve impartial men, put him two years and more in prison !

The masonic controversy, Gentlemen Reviewers, is not properly understood. You have been little aware that the masonic institution is justly liable to the charges contained even in this article. You will be ready to say, on perusing it, that " if these things are so, we have new opinions to form of Freemasonry." The aid of your learning in the work of investigation, instead of your reproaches, will be equally grateful and acceptable. Examine the reasons why honorable men discard an oath, before gibbeting their names for perjury. Try them first, and condemn them afterward, if they fail to make good their defence. Look into the truth in evidence of their charges against an order of boasted secrecy, before imputing to them the malice and ambition of fiends, in making those charges. Be patient with exasperated feelings, be generous toward vulgar prejudices, be courteous to half a million of freemen, be just to Antimasons. Common sense is a common property, both yours and ours. To its tribunal we appeal ; its verdict all are bound to obey. That verdict will be gathered at the polls, and recorded in the archives of our country.

NATIONAL CONGRESS.

Ohio, Michigan, Indiana, Delaware, and New Jersey are preparing for conventions to appoint their delegates ; Vermont is prepared ; Alabama, Maine, Maryland, and Kentucky, we hope to see in the field by states ; and Virginia, Georgia, New Hampshire, Tennessee, and the Carolinas, will send members from some of their Congressional districts. This calculation is flattering, but it is not the top of our wishes. Louisiana, Mississippi, Illinois, and Missouri are all that remain, and these may have one or more delegates each, at the National Convention. Friends of the opposition to secret societies in all the states are requested to look forward to the 11th of September, and provide for a full representation in the Convention at Philadelphia.

HISTORY OF FREEMASONRY.

EARLIEST RECORD OF A MASONIC PROCESSION.—*Book of Constitutions.* By James Anderson.

We have seen the beginning of "the most Ancient and Honorable Fraternity," in the words of their own recorder, required and sanctioned by their grand officers, and approved by the fraternity. We cease from the close pursuit of the records, because the events registered are game too small to be worth taking; nevertheless, among the minnows in the network of the Book of Constitutions, we occasionally find a flounder, whose flat head will serve for a jest, if not for a feast. In this spirit, we carefully select some, and throw the remainder with the Mark Master's cap-stone, over among the rubbish of the Temple; where we can find them again, should they be necessary to complete our work.

Few will fail to be pleased with a particular account of the first masonic procession and installation on record. If not mystic brothers, they have at some period of life been puzzled with the grave parade of things solemn and ridiculous; and if Freemasons, they will be glad to know, who next after Solomon, king of Israel, put on "*a white leather apron*," and followed the great lights of Freemasonry in dumb show.

Here it is, in the very words and connexions of the historian of Masonry, who gives it once for all, "*as a specimen, to avoid repetitions.*" It took place at the installation of the Duke of Richmond, Grand Master, London, 24th June, 1724, about 2735 years after the installation of brother Solomon.

"Dalkeith, *Grand Master*, with his *Deputy* and *Wardens*, waited on Brother *Richmond* in the morning, at Whitehall, who with many brothers duly clothed,* proceeded in coaches, from

* That is, wearing their aprons, &c.

the *West* to the *East*,* and were handsomely received at the Hall by a vast assembly. The Grand Lodge met, and having confirmed their choice of Brother *Richmond*, adjourned to dinner. After dinner, Grand Master *DALKEITH* made the *first* procession around the tables, *viz* :

“ Brother *Clinch* to clear the way ;

“ The *Stewards* two and two abreast, with *white* rods ;

“ Secretary *COWPER*, with the *bag*, and

“ On his left, the *Master* of a *Lodge*, with one *Great Light*† ;

“ Two other *Great Lights*‡, borne by Masters of Lodges ;

“ Former Grand Wardens, proceeding one by one, according to juniority ;

“ Former Grand Masters, proceeding according to juniority ;

“ *SORELL* and *SENEX*, the two Grand Wardens ;

“ *DESAGULIERS*, D. G. Master, alone.

“ On the left hand, the *sword* carried by the Master of the Lodge, to which the sword belonged, [followed by] *RICHMOND*, Grand Master elect ;

“ On the right hand, the Book of *Constitutions*,§ on a cushion, carried by the Master of the Senior Lodge, [followed by] *DALKEITH*, Grand Master.

“ During the procession [of the officers] three times round the *tables*, the brethren stood up, and faced about with the *regular* salutations.¶

“ Brother *Dalkeith* stood up, and bowing to the assembly, thanked them for the honor he had of being their Grand Master, and then proclaimed aloud, The most noble prince and our brother, *Charles Lennox*, Duke of Richmond and Lenox,

GRAND MASTER of *Masons* !

“ The Duke having bowed to the assembly, Brother *Dalkeith* invested him with the proper ensigns and badges of his office and authority, installed him in Solomon's chair, and wishing him all prosperity, sat down on his right hand, upon which the assembly joined in due homage, affectionate congratulations, and other signs of joy. *Richmond* standing up, called forth, (as it were by accident.) and appointed *Martin Folkes*, Esq. his Deputy Grand Master, [who was] invested and installed by the last Deputy in the chair of *Hiram Abiff* ;

George Payne, Esq. formerly G. M. } Grand Wardens.
Francis Sorell, late G. Warden, }

* The way a Freemason travels in search of “ *more light*.”

† Tho Holy Scriptures.

‡ Square and Compasses.

§ The same work from which we copy ; on a cushion, with the noble dukes in the rear, while the Bible is put with Brother *Clinch*, to clear the way !!

¶ Probably the due guard and sign of an Entered Apprentice at the *first* time round, of a Fellow Craft at the *second*, and of a Master Mason at the *third*.

"*Wm. Cowper*, Esq., was continued Secretary by the Grand Master's returning him the books, and all of them were formally congratulated by the assembly.

"*Richmond*, Grand Master, made the second procession around the *tables*, [three times,] like the *first*, except that Brother *Dalkeith* walked first, as the youngest Past Grand Master, close after the former Grand Wardens, and *Richmond* walked *alone*, last of all, with his Deputy immediately before him, and his two Grand Wardens before the Deputy, and before them the *sword* and *constitution*. When returned, the Grand Master began to toast the regular healths, and due respects to our noble brothers, present and absent, particularly to our last good Grand Master, *Dalkeith*. After which the usual expressions of joy, love, and friendship went round, and the assembly was most agreeably entertained with orations, music, and mason's songs, until the Grand Master ordered his Warden, *Payne*, to close the Lodge in good time. Now masonry was illustrious at home and abroad, and lodges multiplied."—*Anderson's Constitutions*, p. 117.

We are unable to compare the late grand display made by the installation of the Most Excellent General Grand High Priest, and his Deputy, with this earliest record of masonic parade. The show was all private at Washington, and it is impossible to learn who played the part of Brother *Clinch*, or whether the Grand Officers marched three or six times round the tables after dinner, "according to ancient rites and ceremonies;" but on the 24th of June this description will serve as a model to thousands, who celebrate the Freemasonry of Ancient St. John.

HON. JOHN C. SPENCER.

The public are hesitating about political Antimasonry. Men readily denounce Freemasonry, and unite with *Judge Throop* to call it "*a blessed spirit*," which prompts citizens to search out the fate of William Morgan; masons themselves say the abduction was an "*extraordinary and savage act*;" but *political Antimasonry* is "*a faction*."

This is a free country. Some may oppose a secret aristocracy at the polls ; and others may deride them for it ; but while the ridiculous order of Freemasonry solemnly promises and swears to help a brother out of his difficulty, "*whether he be right or wrong*," the people will oppose it with increased unanimity at their elections.

Antimasons have felt the dangerous power and influence of the fraternity, and have determined to destroy it. They know no other way except through the ballot box ; and that they have well chosen their weapon, no impartial beholder can doubt. Those who are prejudiced by party against political Antimasonry, are beginning to confess its propriety ; and of this number the language of his conduct emphatically declares Mr. Spencer to be one. His appointment to the office of Special Counsel by Mr. VAN BUREN is well known, and his indefatigable efforts to execute his commission are gratefully acknowledged. He thought the power given him sufficient to bring the offenders to justice ; but the strength of the fraternity has been successfully exerted to thwart his just expectations, until satisfied that the state government is somehow linked with the fate of the guilty, he resigns his office in disgust ; and having given up the prosecutions as a wise counsellor, we cannot doubt he will renew them as a sound politician, preferring patriotism to party, and the service of his country, to the support of the masonic regency.

Mr. SPENCER's letter of resignation is dated Canandaigua, May 4, 1830. In it he says,

"The government, by a special law, took into its own hands the investigation of the fate of William Morgan, and all the incidents connected therewith—it became the prosecutor, and in that, as in every other executive function, it was represented by the Governor. The Special Counsel was not to be a private prosecutor, but the agent of the Executive. As such he was entitled to the aid, advice, direction, and support of the executive, and of the other branches of the government.—In this I have been disappointed. Positive aid, beyond the performance of formal duties from which there was no escape, has in no instance been rendered me ; and instead of receiving any countenance or support, I have been suffered to stand alone, an isolated

individual, carrying on the most laborious and difficult prosecutions, as if they were private suits instituted by me, and without any participation of the responsibility by the members of that government which employed me. Indeed, their responsibility has been disclaimed, by every means which the circumstances would allow."

No man on earth is more competent to make these charges against the state administration, than Mr. Spencer. He was their friend, placed as such by them in the situation from which he declares the above to be his own personal experience; nor is this all, he specifies the subject of his complaint in these words:

"The act (renewing his appointment,) presents the singular paradox of disavowing as far as possible, the agency it proposes to renew, and of inviting the agent to proceed in such repulsive language, as to render his acceptance incompatible with the least self-respect. If I have not fulfilled the intentions of the government, I should be displaced, and if continued, I should be supported and sustained by the government. I have to complain, also, that my official communications to your Excellency, have been divulged, so as to defeat my measures and bring undeserved reproach upon me. Those communications related to the means of discovering evidence of the fact of William Morgan's death; they were not only in their nature strictly confidential, but the success of the measures suggested, depended entirely upon their being unknown to the parties and their friends. Yet they became known to a counsel of the persons implicated in the offences upon William Morgan. I cannot comment on this fact, in such a manner as to do justice to my feelings, and at the same time, preserve the respect which is due to the Chief Magistrate of the State. It must be left to the consideration of all impartial men, with the single remark, that as it interposes an insurmountable obstacle to all further communications of a confidential character with your Excellency, I should thus be deprived as special counsel of an aid altogether indispensable to further proceedings. That the reproach which the revelation of that correspondence has brought upon me, is undeserved, may at least be presumed from the fact of your Excellency's having continued my employment for more than a year after those communications were made to you."

This brings us to the governor's reply. No Antimason has ever at any time, more emphatically expressed the need of a reform in the government which will clear it of Freemasons, than Mr. Spencer in this letter of resignation.

The governor, in reply, puts his correspondence with the special counsel into the hands of the *Argus* for publication. Of this, two letters only are laid before the public, with an assurance, however, that they contain all that is necessary, to explain the conduct of governor Throop. They follow :—

Candandaigua, March 29, 1829.

His Excellency Governor Throop,

Sir—In prosecuting my inquiries concerning the fate of William Morgan, there appears a witness of the utmost importance, *who, I am persuaded, can disclose all the facts and circumstances of Morgan's death.* His name is Elisha Adams, and he is now indicted as an actor in the abduction of Morgan. He has hitherto refused to disclose. *Without this testimony, we shall never be able to establish judicially the fact of Morgan's death.* I have prevailed upon an old and intimate friend of his, in whom he has the utmost confidence, residing at Sacket's Harbour, to visit A., who is now at Youngstown, surrounded by masons, and to endeavour to prevail on him to tell the whole truth.

To accomplish this, it will be necessary to offer strong inducements. I propose, therefore, to apprise him, that a nolle prosequi will be entered on his indictment, that he will receive a pardon, and the reward offered in the proclamation of Gov. Clinton of March 19th, 1827. But I should not feel authorized to do so without the instruction of your Excellency to that effect ; and I presume it will be indispensable that I should be able to produce written evidence of your directions. I therefore, respectfully solicit your instructions on this head. The court at which it will be necessary to use this witness, will be held at Lockport, in the county of Niagara, on the 14th day of April next. As all the time which can be obtained will be wanted, I would solicit an answer as promptly as your convenience will permit.

Some doubts having been expressed in relation to the true construction of the act of April 15th, 1828, "authorizing the employment of counsel for the purposes therein mentioned," I beg leave to state to your Excellency the view I have taken of it, that I may be corrected, if erroneous, and may avoid the incurring of expense, which may not be remunerated. The last section of the act is in the broadest and most enlarged terms, and provides no other limit to the expenses authorized, than that they should be necessary to the objects of the act. I have already entered into obligations to defray expenses of the following different kinds, and have indeed actually paid out of my own pocket, money for these purposes :

1. In despatching tried and confidential agents after witnesses who have eluded pursuit, and in the necessary means to secure their attendance.

2. In sending constables and sometimes private citizens, on urgent occasions, and chiefly at night, after witnesses whose immediate attendance was indispensable.

3. In advancing money to witnesses, who, though not absolutely poor, yet are unable to travel a long distance to court without such an advance.

4. In defraying the expenses of some witnesses, such as Israel Hall and his wife, who are not within the general statute authorizing courts to make an allowance, but who are, notwithstanding, unable to bear the very heavy expenses of a constant attendance from court to court.

5. In employing an agent like the one mentioned in the first part of this letter, and for similar purposes.

6. Compensation to a small amount, to a person to watch my witnesses at court, muster them at proper times, and keep them from running away, or to apprise me of their departure. This is absolutely indispensable. *Every effort* is used at *every court*, to detach the witnesses on the part of the people, and sometimes the absence of a single man would break the long chain, and render it impossible to proceed to a trial.

The difficulties which encompass my path in this undertaking, are of the most formidable nature : 1st, from the difficulty of discovering witnesses ; 2d, from the few and slight means afforded by law, to compel their attendance ; 3d, from their reluctance and refusal to testify ; and 4th, *from the unceasing and untiring exertions of the masons in the places where I have been, to thwart every effort by getting witnesses out of the way, and by every other device to which human ingenuity can resort. I am sorry to be compelled to give this account of the conduct of masons. There are some honourable exceptions ; but they are few.*

In relation to my own expenses and compensation, I propose to keep an account of what I pay out for postage and for actual travelling expenses ; to make no charges for drafts of indictments, nor for subpoenas, bench warrants, attachments, or recognizances, but to charge a gross sum, at so much a year. My whole time will be fully occupied the ensuing year, as there is a court almost every month, and in some months two or three courts, which I must attend. I should be glad to receive your Excellency's opinion on this subject, and probably an early intimation of it, would save disappointment on either side. Counsel employed in the Astor claim, have received \$2000 and \$3000. If it should be preferred that charges should be made for specific services, such as attending a grand jury and taking testimony before them, trying an indictment, arguing special matters, that course

might be adopted.—But the total of such charges would exceed a probable annual compensation.

I crave the indulgence of your Excellency for the length of this communication. But the subjects to which it seemed necessary to invite your attention are so numerous, that I could not well avoid some prolixity.

With great respect, your Excellency's obedient servant.

JOHN C. SPENCER.

Albany, April 6, 1829.

Dear Sir—By your letter, dated March 29th, I understand that you consider the testimony of Elisha Adams indispensable to prove Morgan's death; that he stands indicted for his abduction; and that you propose as inducements to him to testify, that a nolle prosequi shall be entered on his indictment, that he shall be pardoned, and that he shall receive the reward of \$2000 promised by Gov. Clinton's proclamation. You ask my assent to this course.

However desirable I may consider it to bring to punishment the murderers of Morgan, I cannot give my assent to a measure which would have so strong a tendency to induce a man, who now presents to the public unfavourable points of character, to commit perjury. If it were in my power, and you thought it advisable, I would pardon him, so as to take from him the power of refusing to answer under the pretence of criminating himself; but the 5th sec. of art. 3d of the Constitution, which confers on the Governor the power of pardon, limits it to cases "after conviction." The most that can be done to reach this evidence, is to exercise the common law power of favouritism to the accomplice who gives material testimony, and so far as my assent may be necessary and proper, it shall not be withheld. But, that the accused may not be deprived of his legal rights, it is proper that every inducement to testify, which may be thus held out, should be made public, that the jury may judge of the bias under which he gives evidence.

In regard to the expenses which will be chargeable under the law, you have no doubt received before this, a copy of the comptroller's letter, which I furnished Mr. Maynard, that he might forward it to you. On reference to the law, you will perceive that the Governor has no other power over it, than to order the payment, after the account shall have been audited by the Comptroller.

Having some doubts as to the legality of the proceedings of judge Smith, in allowing certioraris, I have handed your letter of complaint to the Attorney-General for his opinion, and it is still under advisement with him. I do not understand you as charging him with any corrupt motive, other than what would be inferred from his illegal acts. If I find that his acts are illegal,

or if he should be charged with acting from impure motives within the limit of his authority, I shall lose no time in calling him to answer to the complaint.

I have the honour to be your obedient servant,

John C. Spencer, Esq.

E. T. THROOP."

For the reader's convenience, we mark the points of peculiar interest, in Mr. Spencer's letter with italics. The testimony it bears, a year ago last March, to the conduct of the masons, coming as it does from one public servant to another, alike hostile to political Antimasonry, must be acknowledged as a special favour, for which we are not indebted to either of the parties: it is enough, however, to place in a clear light, the necessity of adding an effectual vote to mere persuasion, in order to correct the evils of Freemasonry.

To the matter of controversy with the Governor and the government, the correspondence published is not a full developement; but it leaves uncontradicted the charges brought by Mr. Spencer. In the first place, it is no part of a reply to his complaint of being deserted by his principal,—by the very government which employed him; and in the second place, it is a reasonable plea of guilty to the charge of divulging his official communications, so that they became known to the counsel of the kidnappers. Probably Gov. Throop is not so much to blame in this affair, as a direct charge of treason against him implies. It cannot be called foul play on his part, to communicate with his legal advisers on subjects of legal advisement, and those who know Freemasonry well, may be pardoned for believing that Royal Arch masons, "*right or wrong*," became the channel through which this piece of official information, at length officially reached the counsel of the kidnappers. Political Antimasons say that Governor Throop ought not to have Freemasons in his counsels; but having such there, besides the Attorney-General, *the Governor* may not have betrayed any confidence, and *they* may have only been faithful to the Royal Arch oaths of Freemasonry. The effect to Mr. Spencer

and to public justice, is the same, however, as if the Governor had behaved dastardly in the business ; and Mr. Spencer, determined to make the responsibility rest somewhere, justly lays it upon the executive ; but political Antimasons more readily, and we believe more correctly, put it, upon the mystical brethren among the Governor's advisers. That the communication was made to the counsel of the kidnappers, is not by any one denied ; but does the blame of divulging it rest on Gov. Throop, or on his legal advisers who are Freemasons ? We can believe that some masonic counsellor may have told it emphatically to a brother mason not of the executive counsel, and he to another, until it safely reached those interested to know it ; and the blame rests on the secret fraternity.

The first investigating committee of 'Rochester' was composed like the Governor's counsel, of honourable masons and others ; but experience soon showed that this would never do ; the schemes of investigation enterprized by the committee, were known to all the active masons in the town, before the agents had time to try them. They at length riddled the masons out of the committee, and since that they have been able to keep their own counsels. Governor Throop and the Special Counsel are learning in the same hard school of experience.

In refusing the means judged necessary to secure *legal* proof of the death of William Morgan, the Governor erred. " I cannot give my assent," he says, " to a measure which would have so strong a tendency to induce a man, who now presents to the public unfavorable points of character, to commit perjury." This is bad judgment. Governor Clinton offered two thousand dollars reward for the very discovery, which the Special Counsel thinks *Elisha Adams* can make. It is worth as much now, as it was three years ago. A renewal of the assurance of that reward is asked under the hand of the acting Governor ; and he discovers that the offered reward would have the effect to place a bad man under a strong temptation to commit perjury ! When Clinton offered the re-

ward, it was universally approved. Governor Throop should have hazarded so much to the judgment of Mr. Spencer, as to have granted his request, and have left it to the counsel, court, and jury, to decide whether Adams told the truth, or committed perjury. We believe, justice would have been safe in their hands, and the Governor would yet have done no more than Clinton did, who promises \$2000 reward, and a free pardon "so far," he says, "as I am authorised under the constitution of this state, to *any accomplice, or co-operator*, who shall make a full discovery of the offender or offenders." Dated 19th March, 1827. The case of *Elisha Adams* comes exactly to this point, and to refuse to the Special Counsel the use of that promise *without proving its value*, looks like wanting the information not at all, or rejecting it when offered on our own terms.

We lament the loss of Mr. Spencer's services, as Special Counsel; few men in the state can make his place good. Honest and untiring in his efforts, he fully sustained the high expectations formed in his appointment; and his resignation proves that the strength of Freemasonry is sufficient to protect them who have hazarded their lives in the service of the institution.

"Do not build up a worse thing than you pull down."—

We are pleased with this admonition. It implies that we shall prostrate Freemasonry; and it requests us not to erect a worse system; which is most reasonable. The self confident are in the most danger, but we are not apprehensive of making any *open* party of men, as dangerous as a secret party; any party allied by common sense, so dangerous as one allied by uncommon oaths and penalties. We see not how it is possible, by arraying a party for the exposure of a proud traitor, so to organize them, that they shall be more dangerous than the supporters of that traitor.

Some men, opposed to Freemasonry, honestly believe the *present opposition* is worse than the original evil ;— that the division in families, parties, and churches, wrought by Antimasonry, is a thousand fold worse than Freemasonry, which they agree is itself intolerable.

This is very plausible ; we are ready to allow it ; but the evils of Antimasonry will be of short duration, while the evils of Freemasonry would end only with time or with our political destruction. Antimasonry is the amputation of a dangerous excrescence upon the body politic. While the wen grows and fills, it threatens the life, without creating half the uneasiness that is produced by the skilful knife in the hands of an accomplished surgeon ; nevertheless, wisdom cries, suffer the pain, and save the life.

We confess Antimasonry brings trouble ; like paving an old street in the city. The street becomes worn into ruts, until it is insufferable ; and then they break all up, level the ground, and pack in and beat down the smooth pavement anew. During the process of the work, it is inconvenient passing. Mutual accommodation is requisite from those who meet on the way ; but when completed, it is an excellent improvement, which will last for years.

APPEAL to the people of Vermont, on the subject of the Antimasonic excitement, by the LODGES of Freemasons in the county of Orange, and in the valley of White river. Prepared by Wyman Spooner, Azro A. Buck, and David Palmer.

We like one thing in the Vermont masons ; they pay some respect to public opinion, and seriously attempt to defend their speculative and spurious Freemasonry, it is not so elsewhere north of the Susquehannah.

Much good comes of this ; reasonable men are found on both sides of the controversy ; temperate opinions of a

respectable body never fail to enlighten the public ; and the march of truth is quickened.

The tone of this appeal is too exasperated for universal success ; it suits its friends better for that, but not "The People of Vermont," to whom it is addressed. Should they sometime hence attempt another *appeal*, we hope the masons of Vermont will consult their own interests, by attending to this hint. No cause, Brethren, will flourish in a republic, by denouncing any possible majority of our citizens. When you say, "If this mania of Antimasonry should increase until a *majority* of the community become infected, we shall be at the mercy of a *monster*," &c. you reproach democracy. A republican majority is a monster, very unlike a Royal Arch king. You further say, that Antimasons "manifest the most thorough contempt for the understandings of the people of this community, by dealing out to them falsehoods more crude and improbable, than the grossest tales of witchcraft and sorcery of the dark ages." If becoming Antimason, would make all the world tell the truth, we should have a new inducement to make the fraternity renounce. It is not to be denied that Antimasons make mistakes, like other men ; and yet, if ever they have, *as a body*, told any thing to equal the masons' *date of their craft, and origin of their mystery*, and tradition of their Grand Master Hiram Abiff, we will thank the brethren to point it out.

"What is the foundation on which Antimasonry rests ?—on nothing less or more than the abduction of Morgan.—Examine all the other matters that have been alleged—and we shall find nothing to alter this opinion.—*Morgan's Illustrations of Masonry, false and foolish as they were, contained nothing calculated to implicate the moral or political character of the society.*"—Your basis of Antimasonry is too narrow by far ; the *disclosures* made by that abduction give support to a vast pile of Antimasonry. You pronounce the Illustrations "false" in one line, and in the next *harmless* ; the former we contradict for you.

and the latter we get you to contradict for yourselves. First, your own work is done, in these words of your *appeal*. Speaking of seceders, you say, "We have, as yet, heard of none who have turned their backs upon the society, on first becoming acquainted with its character.—Would not *some one* honest and pious man, during the long period in which the society has existed, have flinched when *such impious and abominable oaths* were tendered to him, as are said to form a part of our ceremony of initiation!"—*Said to form!* By whom are they said to form a part of your ceremonies, but by Morgan and by the men, whom you mock at as the "*holy company* of seceders?" So that in your own words, and in your own sense, "the Illustrations contain nothing to implicate the moral and political character of the society," and yet you talk of their "*impious and abominable oaths!*"

Truth will live when we are dead. The spirit which affirms that Morgan's Illustrations of Masonry are "*ridiculous*," is just; but that which declares them to be "*false*," will stand neither the scrutiny of time, nor the test of honor, nor the searchings of conscience, nor the trial of the great day. We know not Messrs. Spooner, Buck, and Palmer, or either of them personally; but we know Morgan's Illustrations, and, also, Freemasonry, by the evidence of our own senses, in widely distant parts of our country; and we can sooner believe Messrs. Spooner, Buck, and Palmer have no existence, than their assertion that Morgan's Illustrations are "*false*." To quibble upon a word is weak, and the *Appeal* is strong, it goes for the whole, and in the face of day and the public, declares that you, Lawson, Cheesebro, Sawyer, Whitney, and Bruce, carried off William Morgan for making a *false* discovery of Freemasonry! and ye masons who put him to death, *murdered* him for publishing the falsehood! For this the Appeal should be dated: All Fools'—.

AN ADDRESS *delivered at the annual visitation of* AMICABLE LODGE, Cambridge, Ms., Nov. 16th, 1829. By WILLIAM HILLIARD, *District Deputy Grand Master.*

We find this in the *Masonic Record* of March 20th ; and it fills us with astonishment, to see good old Deacon Hilliard District Deputy Grand Master of Masons. But he is a worthy man, and we will listen to him.

He opens with appealing to the name of Washington—declares “in favor of the benign and happy tendency both of the principles, and of the effect of Freemasonry.” He is “not the advocate of masons, but of the institution, which has been, and still is, the fairest and strongest pillar in support of our republican edifice ;” and he affirms, that “the obligations we take, have no hostility, directly or indirectly, to the duty we owe to our God, to our country, or to ourselves.”

He charges Antimasons with relying “upon that unphilosophical mode of reasoning, by which the *abuse* or *perversion* of an object, is made to operate against its *existence* ;” and he asks if it has not been the whole burden of their song, “to cast a stigma upon the character of a large portion of the community, to blacken, and even stain with blood, the pages of their whole history, merely for the *supposed* misconduct of a few individuals.”

We reply, that *truth* is the burden of our song, and if that is a *stigma* to masons, they must bear it, or renounce. We do not reason from the *abuse* of Freemasonry, but from its principles and effects ; we quote its books of constitutions, to show that it is a false pretender, we point out its obligations word for word, hostile to all our civil and religious duties. It is not high treason to do this. If we err, correct us kindly, but do not count them knaves, who honestly discharge their duty. It is plain, that Mr. Hilliard's opinions and ours vary. Shall he be a hypocrite ? No.—Shall we be designing ? No.—But we will each declare our opinion and the reason for it, and *act* accordingly ; if in opposition, still in the belief that it is an honest difference ; and really Deacon, if we can put up with the honesty of your affection for that system, which is carefully revealed in Bernard's *Light on Masonry*, you ought, if desired, to bear with mock prayers, imprecations of death, and sworn vengeance to their adversaries from Antimasons. You do not think so ; we do ; thus Antimasons really lead in charity, as much as the rites, ceremonies, and sworn obligations of Freemasons lead in enormity.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE MASONIC CHARTS OF JEREMIAH L. CROSS.

THE TRUE MASONIC CHART; or *Hieroglyphic Monitor*, containing all the emblems explained in the degrees of Entered Apprentice, Fellow-Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master, designed and duly arranged, agreeably to the lectures. By R. W. Jeremiah L. Cross, G. L. To which are added, Illustrations, Charges, Songs, &c. Second Edition. New Haven, John C. Gray, Printer. Engravings by Companion A. Doolittle.—1820.

THE TEMPLAR'S CHART; or *Hieroglyphic Monitor*, containing all the emblems and hieroglyphics explained in the valiant and magnanimous orders of Knights of the Red Cross, Knights Templars, and Knights of Malta, or Order of St. John, of Jerusalem, designed and duly arranged, agreeably to the mode of work and lecturing. To which are added, Lessons, Exhortations, Prayers, Charges, Songs, &c. New Haven, Ct., published and sold by the Author.—1821.

The author of these books is a respectable citizen of New Haven, Ct., whom we hold to answer for their contents; and not him only, but the General Grand Royal Arch Chapter of the United States, the Grand Royal Arch Chapter of Connecticut, and the Grand Lodges of New Hampshire, Massachusetts, and Connecticut, whose offi-

cial sanction, by their Grand Officers, is set to the authority of the Grand Lecturer, and to his masonic works.

The volumes contain the *emblems* they purport to contain, and any man who will be at the trouble to compare them with the disclosures of William Morgan and of the Le Roy Convention, will find plain and incontrovertible evidence of the truth of those disclosures, and of the folly of those who deny it. The lectures of each are alike, when given by both, and the charges, prayers, and ceremonies, in the charts, match like key and lock with the "*Illustrations of Masonry*." But our object in noticing them is not to prove a plain truth, but to make the author answer for his egregious mistakes; if he has the right, let him maintain it; if he lacks vigor, let his supporters back him up; but let not Mr. Cross, or the General Grand Chapter think to snuff at Antimasonry and the public, while they are responsible for the following solemn absurdities.

1. The emblems contain, among other things, *a drawn rapier pointing to a naked heart*; the Book of Constitutions, with a broad sword upon it; a spade and coffin; the tabernacle; the golden candlestick; the ark of the covenant; the resurrection of our Saviour; *a church, with a human head upon the point of the lofty spire*; the shipwreck of Paul; the scene of the viper shaken by Paul into the fire; the standard of the cross, inscribed "*REX REGUM, DOMINUS DOMINORUM*," King of Kings, and Lord of Lords.

The rapier, the broad sword, and the head on the church spire, to say nothing of the spade and coffin, have a direct allusion to that vengeance which is appointed for all masonic traitors. The Jewish tabernacle, the resurrection, and the cross, belong to another dispensation, inconsistent with murder and assassination. But another emblem, on the same page with the head fixed upon the church spire, is consistent and just; the living spirit of the emblem is the living spirit of Freemasonry. A banner unfurled presents to view the wood of the cross, with a *serpent* entwining it, the whole encircled with Constantine's motto, *in hoc signo*

vinces; "under this banner you will conquer." This perfect delineation of Freemasonry, in the boasted hieroglyphics of the order, shows the wood of the cross, embraced by the old serpent! his head resting joyously where the hand of Jesus was ignominiously nailed! So the emblem has it; and so let Mr. Cross and the Grand Encampment answer it.

2. The doctrines begin on page 13 of the first work, in a prayer to Almighty God, in which is this supplication, "Endue him (the apprentice candidate) with a competency of thy divine wisdom, that by the secrets of our art, he may be better enabled to display the beauties of holiness to the honor of thy holy name." We charge this to Mr. Cross, to his sponsors, and to Freemasonry, as hypocritical to the Searcher of hearts, as false toward the blinded candidate, and as deceitful toward the female sex, and men not masons. In proof of our charge we refer the accused and also the public to Bernard's *Light on Masonry*, where the wisdom, necessary to display *holiness* by the secrets of masonry is seen to be a perfect absurdity.

We pass by much to arrive at the claims to teach the sciences set forth from page 25 to 39, in the same volume; which claims we charge to Mr. Cross, to his sponsors, and to Freemasonry, as false in the highest degree; there is no truth in them. Well has the Rev. JOEL PARKER of Rochester, said that "there is not so much knowledge of science exhibited in the first seven degrees, as may be learned from one page of Webster's Spelling book;" and CADWALLADER D. COLDEN, "as to the sciences, the whole scope of instruction goes no further, than frequently to remind the brethren, that the sun rises in the east, and sets in the west, and rules the day; and that the moon rules the night." For full proof of this charge, we refer the accused and the public to Bernard's *Light on Masonry*, in which the nescience of the boasting order is plainly written out.

The next point we touch, is on page 40, of the first chart, treating of the Master's degree. "This section re-

cites the historical traditions of the order, and presents to view a finished picture of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, unparalleled in the history of man." This hypocritical boast we charge upon Mr. *Cross*, his sponsors, and Freemasonry, as the tale of *Hiram Abiff*, written and published to the world by William Morgan; and so little as that incoherent and barbarous story is entitled to the encomiums in the above extract, so much is the accused entitled to this reproof. The prayer on page 41, used "on raising a brother to the sublime degree of a Master Mason," we charge with being, like the first prayer, hypocritical and false; and we refer the accused and the public for the proof, to the whole of the circumstances under which it is offered up, written in Morgan's *Illustrations of Masonry*. (*Bernard's book contains Morgan's, and also discloses the higher degrees.*)

The assertion on page 49, "MARK MASTER'S DEGREE. By the influence of this degree, each operative mason at the erection of King Solomon's Temple, was known and distinguished by the Senior Grand Warden," we deny absolutely. We have no more to do, than formally to contradict it, and to refer the public to the degree of Mark Master in Bernard's *Light on Masonry*, where the "*influence of this degree*" will be found more useful to pervert the Holy Scriptures, and to make fools of unlearned men, than to distinguish operative masons. On page 69, degree of Past Master. "You admit that it is not in the power of any man, or body of men, to make innovations in the body of masonry," is a false admission required of the candidate. No generation of Freemasons, since the first organization of a Grand Lodge in the Apple-tree tavern, has failed to make great innovations in the *body* of masonry," such as the introduction of the Arch Degree by the masons of these United States in this day; the change of Jachin and Boaz to Boaz and Jachin, since the disclosure of 1766, and the addition of fifty new degrees to the original three, since A. D. 1720. For proof, we refer to

Anderson's Constitutions, A. D. 1723, (the first printed book of masonry,) compared with the *Freemason's Library* and general Ahiman Rezon, printed at Baltimore, Md., 1826, under the head of *List of Masonic Degrees*.

We charge these things to Mr. *Cross*, his sponsors, and Freemasonry, as destitute of any foundation in truth. Whether told and published with hypocrisy, or selfishness, or malice, or mere vanity, we do not know; and that Mr. *Cross* had evil intentions in uttering them to the world, we do not say: but, like a house on fire, the injury is much the same, whether it arise from carelessness or revenge.

Degree of Most Excellent Master, page 95, Mr. *Cross*, his sponsors, and Freemasonry assert, that "When the temple of Jerusalem was finished, and the cap stone celebrated with great joy, *King Solomon* admitted to this degree only those who had proved themselves worthy by their virtue, skill, and inflexible fidelity to the craft." We deny it soberly; we demand the proof for this grave fact, formally published to the world, by a respectable man, with the approbation of great fraternities, and of great names; and let that proof be given, or let the public assertion be taken back to the place whence it came. On page 104, in the Royal Arch Degree, the application of 2 *Thess.* iii. 6—17, is false, for it purports to be used in the ceremonies of an *unchangeable* system, instituted at least, by its own account, 590 years before 2 *Thessalonians* was written. Page 118, of the same Royal Arch, it is asserted, that "the rites and mysteries developed in this degree, have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice." We deny it; the profanity of exhibiting the burning bush, and of using the Holy I AM THAT I AM, for a sign of fraternal recognition, and for a common pass-word, Mr. *Cross*, has not "been handed down," as you assert; we put you to the proof, and require you to give it, or to draw this falsehood into the head of the mystery, whence it is now thrust out, that both may be bruised at a blow with the heel of truth.

We have given Mr. Cross trouble enough for one turn, but seeing he has the General Grand Royal Arch Chapter, and a number of Most Worshipful Grand Lodges to back him, we will commend him to their sworn aid, "*whether he be right or wrong*," and make his difficulty greater, that their duty may be clearer, "to espouse his cause, and help him out of his distress."

The order of Masonic High Priesthood, unveiled in the above chart, pages 129 to 167, is put forth to the world in the name of the RIGHT WORSHIPFUL *Jeremy L. Cross*, GRAND LECTURER, and his sponsors; and they are answerable to this public for its sanctity and truth. We put him and them on their answer to the following points, making our denial explicit, that they may make their proof plain. We deny, Gentlemen,

1. Your claim to be, or to make, *priests* after the order of Melchisedeck, "without father, without mother, and without descent," plainly set forth by the reading of *Gen.* xiv. 12—24, and *Hebrews* vii. 1—6, at the installation of a masonic priest. *See the above chart*, pp. 130—132.

2. Your claim to be, or to make, *priests* after the order of *Aaron*, publicly set forth by assuming the robe, breast-plate, and mitre of Aaron, as seen in page 36 of the emblems of your chart, and in the dress of the "*Most Excellent*" on masonic parade days.

3. The sincerity of your prayer, on page 136, "Let this Chapter be consecrated to thy glory," when all the degrading ceremonies, profane rites, farcical scenes, and wicked obligations of the *Chapter* are fully set forth in Bernard's *Light on Masonry*, and prove your petition, addressed to the "Almighty and Supreme *High Priest* of heaven and earth!" to be rank hypocrisy.

We deny the sanctity and truth of your *priesthood* in these particulars. We could multiply them many fold; but your answer to these will satisfy for the present.

Order of the Knights of the Red Cross. "The incidents upon which the order was founded, occurred in the reign of Darius, king of Persia."—*Templar's Chart*, p. 9.

We deny it; and demand the proof. In the failure of Mr. Cross and his sponsors, to furnish it, we charge them with offering the prayer on page 12 of this chart, with feigned lips, and with reading copious extracts from the sacred writings, *Ezra* and *Nehemiah*, to blind the simple, and to conceal the fraud. Here it is, Mr. Cross, you have asserted the above fact, either with or without authority; we seek not you, but your authority; if Freemasonry be your authority, clear yourself, and throw the responsibility upon Freemasonry; you now divide it with the mystery, and we call upon you to defend yourself, by producing your vouchers.

The masonic order of Knights Templars you make one with the military and religious order of that name. We demand the authority; if it be more than *masonic tradition*, point it out; and that you may have point, we formally and solemnly deny that the military and the masonic Templars were ever known to each other. But should you plead *masonic tradition*, we will reply to you with *masonic history*, which, false as it is, deserves the higher credit above *masonic tradition*, that is due to national history above national tradition. Your plea is erroneous; and on any Christian ground, we charge your Templar's Chart with the following profane items, under the head of the Templar's degree, to wit:

1. The italics in the prayer, on page 46, "O God, to thy guardian care and protecting providence we commend the whole masonic family, but especially all *poor, weary, way-worn pilgrims, who have received the WHITE STONE, and read the NEW NAME,*" &c. This is taking the symbols of Divine Revelation, desecrating them in the lodge-room, and then publicly offering them to heaven in masonic jargon.

2. With the perversion of the Holy Scriptures, in reading various entire passages, to hallow the false mysteries of Freemasonry, and among them: *The departure of Hagar, Gen. xvi. The words of the LORD JESUS, Matt. x. 40—42, and xi. 28, 29, 30, which words of exhortation*

CHRIST gave to his disciples, and the masonic guard gives to the pilgrim brother! *The sacrament of the supper*, Matt. xxvi. 14—26. *The passion and agony of JESUS in the garden of Gethsemane*, Matt. xxvi. 36—50. *The crucifixion*, Matt. xxvii. 24—38. *The resurrection and ascension of Jesus*. The death of Judas and election of Matthias. These are each and all given in *The Templar's Chart*, pp. 46—54, from which we copy the above references.

Thus are the most interesting scenes of Divine Revelation familiarly used in a secret mystery, whose profane High Priests, "*after the order of Melchisedeck*," are clad in the robes of Aaron, and whose Sovereigns date from "*the canopy of the Zenith*," A. L. 5830!

Answer to these things, Mr. Cross! If you have any good authority, exhibit it; if you have been imposed on, declare it; but if you have intended to deceive your generation, keep "*a dignified silence*."

That portion of the American public with whom Mr. Cross resides, will, we hope, aid in bringing this subject home to his reflections, with firmness of spirit and kindness of manner. Let the truth prevail.

To many it may seem a light thing, if every charge here levelled at Mr. Cross, should be unanswerably true. "What matter is it, if he be a simpleton, and both believe and assert perfect nonsense? Extravagant folly will cure itself without arraying the world against it." This is reasonable in part. Mr. Cross' private opinions may be left to their own weight; and possibly his public opinions do not call for public correction; but not so when these opinions are sanctioned by a great fraternity, and are given to the world with their consent and approbation. It is high time then to meet them, to challenge their authority, and to expose their absurdity.

Again, the grave assertions of military, priestly, and moral virtue in the mystery of masonry are the cloak of its hypocrisy, and the cover of its real attack upon the pillars of faith, and the principles of order which hold the civil and social world in place; and when this masked attack is supported ignorantly by a great body of intelligent and sensible men, with Mr. Cross for file-leader, it is not amiss to assail and rout both him and his followers, both the Grand Lecturer and pupils of Freemasonry in the United States.

A NARRATIVE of the Antimasonic Excitement in the Western part of the State of New York, during the years 1826, '7, '8, and part of 1829. By HENRY BROWN, Esq., Counsellor at Law. Batavia, New York. Adams & M'Cleary. 1829. Duodecimo, 244 pages.

This work deserves our attention. Its author is a *Knight Templar*, in good standing, the orator of masonry at Buffalo, June 24, 1828, and a political friend of the Hon. Martin Van Buren, to whom he dedicates his book. His admissions are therefore to be taken like those of an accused person, true, when against himself. He is a resident of Batavia, and was at the time of the violation of the public peace committed upon *William Morgan*. His testimony cannot be impeached by Freemasons; it will not be, except for good reasons assigned, by Antimasons.

We think Mr. Brown aims to be impartial in the facts, with a degree of success entirely surpassing his brethren of the mystery. So much does he excel in this, that were it not for the masonic deductions which he strangely draws, his brethren would suspect of him treachery, and refuse to credit his admissions. But, happily for Antimasonry, he discovers a bias in his judgment against our cause, sufficient to guard his testimony from the imputation of being hypocritical. Men sometimes carelessly concede too much, but Mr. Brown clears himself of that weakness; and, considering the infirmity of man, and the contradictions of the times, we rejoice to find in one masonic author, evidence of an *intention* not to mislead the public mind, in regard to the transactions connected with the rise of Antimasonry; we admit that his intention is much obscured by prejudice.

He begins with a chapter upon the origin of Freemasonry, and its introduction into the United States; in which he removes the *old land marks* some 4000 years down, but he thinks the mystery numbers more years yet than *Methusaleh*. He estimates the number of *Lodges* in

the United States at 3000, and the members between 150,000 and 200,000. Taking *Lodges* in the broadest sense, to include Chapters, Councils, and Encampments, this estimate is still too high by one-sixth.

He is provoked at the Le Roy Encampment, which was the first to return its charter to the seat of empire in New York, and gives Messrs. Morgan and Miller a brief notice, by way of introduction to the excitement, which will clear him in the reader's judgment, from any partiality towards them. This leads to Chapter IV, of the Narrative, which we copy entire in the words of the author, not omitting one note or word of his story and explanations.

“ CHAPTER IV.

“ *Circumstances preceding Morgan's Abduction continued—Meeting in Batavia on the night of the 8th of September, 1826—Attempt to burn Miller's office.*

“ The object of Miller and Morgan, in publishing the contemplated work being, as it was supposed, entirely mercenary, and emanating wholly from a desire on their part, to gratify the worst of passions, some inconsiderate members of the masonic fraternity, it appears, concerted, in evil hour, a plan for its suppression. A more rash, foolish, and impolitic measure was never devised. Had Miller and Morgan been left to themselves—had the book been printed without any efforts to prevent it—and had the masons manifested no anxiety whatever, on the occasion, it would have fallen of its own weight, still born, from the press; and the author, and publisher, as such, never been heard of more. Masonry, however, it seems, as well as religion, was destined to have its officious and intermeddling champions.

“ On the 8th of September, 1826, at night, a party of between forty and fifty, assembled in Batavia, for the avowed purpose of breaking into Miller's office, and procuring, by force, the manuscript papers, prepared by Morgan, for the press, which it was then supposed, were partly in type, and partly in printed sheets, nearly ready for distribution.

“ The history of this extraordinary convocation, is derived from the affidavit of one Thomas G. Green, a journeyman carpenter, of Buffalo, who, it appears, was one of their number, and a commander of division. The affidavit was prepared by a member of the Lewiston Committee, and sworn to by Green, when under arrest, on a charge of murder,* and afterward published in the Appendix to the report of said Committee.

* “ In justice to Green, we ought, perhaps, here to state, that on leaving Buffalo, which he did sometime in 1827, he commenced labor upon the

"This motley assemblage, composed of individuals who were strangers to each other, having probably learnt that Miller's office was guarded, and being unwilling to expose their lives in so foolish an undertaking, dispersed at the dawn of day without attempting to effect their object.

"Some of their number, however, it seems were not satisfied with the result of their expedition to Batavia, on the night of the 8th, for on the night of the 10th of September, an effort it appears was made to consume by fire the same offices, which a want of courage, or as it is hoped, which reflection and repentance had prevented them, on the night of the 8th, from attempting to pull down and destroy.

"Miller at that time occupied the upper part of two buildings in a compact part of the village, separated only by a narrow lane—stairs on the outside of each led to his apartments. On Sunday night, (September 10th, 1826) the village was alarmed by the cry of fire. It was however soon extinguished,* and on the following morning its citizens were so unwilling to believe it to have been the work of an incendiary, that, had not the act, base as it was, been followed by others of equal or perhaps greater atrocity, the public would unquestionably at this day have remained in doubt,

High School House, in the county of Monroe, at which place he was arrested for the murder of Morgan, by virtue of a warrant issued in Genesee county, upon the complaint of a person in Erie county, for a murder committed, as pretended, in Niagara county. Instead, however, of being taken before the magistrate in Monroe county, who had endorsed the warrant, or into the county of Niagara, where the offence was alleged to have been committed, and where only he could have been tried, he was brought directly to Genesee county—confined for a number of days—and at last discharged without an examination, no circumstances appearing against him calculated to excite any suspicion whatever of his guilt. He afterward brought actions of false imprisonment against those who arrested and detained him, and obtained verdicts. They have since been carried up to the Supreme Court, and are now pending there. Green's conduct was so justly reprehensible on account of his participation in the transactions which occurred at Batavia, on the night of the 8th of September, that he recovered for his arrest and imprisonment in one case, only \$15, and in the other, only nominal damages and costs.

* "Some teamsters who had arrived in the night, for loads of flour at Mr. Evans' mills, in order to carry them to the canal, being unable to procure their loading at so early an hour, and unable also to procure lodging, had taken up their abode for a short time in a public stage standing in the highway near Miller's office. The fire aroused them. They repaired to the spot, and by the aid of water standing in some barrels under the eaves of the same building, extinguished it immediately. The facilities for extinguishing fire, afforded as in this case, by water under the eaves, and by persons so near at hand, induced many for a short time to suppose, that there was some concert between those who had kindled and those who extinguished it. It appears, however, from subsequent statements, that the water under the eaves, and the persons in the stage, were there by accident."

whether the fire had not been kindled by the agency of Miller or his friends, not for the purpose of consuming them, but for the purpose of exciting interest and compassion. Subsequent events, however, soon dispelled the illusion, and convinced every impartial mind, that injustice would have been done to Colonel Miller, by entertaining so ungenerous a thought.

"Remains of straw, and cotton balls saturated with spirits of turpentine, were found under the stairs—the sides of the buildings had been partially smeared with that liquid—a short brush was also found, which had evidently been dipped in turpentine, and not far distant a dark lantern.

"Thus it would seem that a design to burn Miller's office had been formed by some miscreants,*—that preparations for that purpose had been made with great deliberation—and that its execution was prevented as it were by accident."

Mr. Brown admits the principal acts charged upon the Freemasons *previous* to the seizure and abduction of Morgan and Miller, to wit: the formidable assemblage of masons, on the night of September 8th, with the avowed purpose of assaulting the printing office; and the deliberate attempt on the night of September 10th, to burn the printing office of Colonel Miller. These outrages are publicly confessed by the Knight Templar of Batavia, with sorrow and confusion for the intermeddling brethren; and yet you shall hear Freemasons from the *St. Croix* to the *Sabine* affirm positively that these solemn charges and frank

* "A reward of 100 dollars was afterward offered by some gentlemen of the Masonic fraternity residing in Batavia, for the discovery and conviction of the author of this daring outrage. The notice was as follows;

"WHEREAS it is alleged that the Printing Office of David C. Miller, in this village, was set on fire in the month of September now last past, supposed to be the work of some incendiary.—And whereas, no reward has hitherto been offered for the apprehension and conviction of the said incendiary.—And whereas, a regard for public justice, individual security, and violated law requires, that the offender or offenders be brought to condign punishment.—Now, therefore, in order to effect so desirable an object, the undersigned have thought proper to offer a reward of ONE HUNDRED DOLLARS, to be paid on the conviction of said offender. Dated at Batavia, Genesee co., N. Y., this 7th day of March, 1827. Signed, William Seaver, Jr., Henry Brown, Ebenezer Mix, Frederick Follett, D. H. Chandler, S. Cumings, Richard Dibble, H. Tisdale, Silas Finch, Wm. R. Thompson, D. Tisdale, Samuel Graves, John Cotes, David Danolds, J. Chatfield, B. Blodgett, Nahum Loring, J. S. Ganson, E. Towner, John Foot."

admissions are stories told in the face of truth for political effect!

We continue our extract (page 27) to the end of the chapter.

"A warrant was afterward issued on the oath of John Mann, at the instance of some members of the Lewiston Committee, against one Richard Howard, of Buffalo, and given to Lorton Holden, one of the constables of the town of Batavia, for execution. Mr. Holden was directed by those at whose instance the warrant had been issued, to call upon Thomas C. Love, Esq., an active and efficient Antimason of Buffalo, and now First Judge of the Court of Common Pleas of the County of Erie, who, in the language of the Report of the Lewiston Committee, "chose to call in to his aid four others," of whom it is said the Hon. Albert H. Tracy, his law partner, was one, all of whom advised Mr. H. not to execute the warrant. He of course returned without effecting the object for which he had been sent thither. Nathan Townsend, at that time an active and vigilant public officer of the County of Genesee, was immediately thereafter sent to Buffalo, with positive directions to arrest Howard at all events, but found on his arrival there that Howard had fled on the 10th of March, the next day after Messrs. Love, Tracy, and others, had advised Mr. Holden not to arrest him. That Mr. Love and his friends were actuated by the best of motives and the purest intentions in the advice they gave, no one acquainted with either will pretend to deny. Still it is equally evident, that their advice was not only indiscreet, but that it afforded an opportunity for the accused to escape, and of course occasioned thereafter (without so intending it) much abuse against masons, because Howard, who was one of their number, had escaped that punishment which it was supposed he merited.

"Howard is a foreigner by birth—a journeyman book binder by trade, and has not, it is believed, been heard of since he left Buffalo.

"Strong circumstances of suspicion are said to exist against him, sufficient, probably, to have convicted him, had he been arrested. It is therefore to be regretted that justice could not have had its course. It is also to be regretted that Mr. Love and his friends should have suffered in the public estimation for having been accessory to his escape, (as intimated in the report of the Lewiston Committee,) when it is presumed they were actuated by the purest of intentions.

"John Mann, at the time of making the complaint against Howard, was unquestionably deranged, and that fact is now universally admitted by all who knew him in his life time.

"Without expressing any opinion in relation to Howard's in-

nocence or guilt,* we shall leave that subject for the present, and conclude by repeating our regret that he could not have been brought to a public trial."

This is the same *Richard Howard*, or *Richard Chipperfield*, who was received in the city of New York, sheltered in St. John's Hall, Frankfort street, assisted by *Jerusalem Chapter* and Morton Encampment, New York, knowing him to be, and because he was, a fugitive from Antimasonic "*persecution*," and *legal justice*, and who was, by masons in the city of New York, provided with a passage and a protector across the Atlantic, in March, 1827. Honest *John Mann* was deranged, for no assignable cause, except that he had been blindly led into *iniquity* by his obedience to masonic depravity. He soon after pined to death with mortification of spirit.

It is curious to observe how Judge *Love* is made an Antimason, to bear the blame of *Howard's* escape. The facts, as we have heard them, were briefly these. The order came from Batavia to arrest *Howard*, if there was not proof of his being at Buffalo early at work on Monday morning, 11th September. Inquiry was necessary, and *Love* and *Tracy* made it of *Howard's* employers, not considering whether they were *masons*; but only honest citizens. "Certainly! we believe he was," they replied; "he boards at *Case's* tavern." They inquired of the landlord, not in the least suspicious of Freemasonry; and although they could not find out precisely where he was on the morning of the 11th, the employers vouched for him so, that the precept was kept back with strict injunctions of secrecy. A few days after came the peremptory order for his arrest, and going to take him, behold he could not be found, and his employers could not tell what had become of him! They at length broke open his trunk, and in it a letter was found, exclaiming against the blood-thirsty Batavians, who would not permit an honest stranger to labor in quiet; so to avoid their malice, he had taken leave for Utica!

* "We are unable to ascertain the nature of the evidence upon which the charge is predicated."

Sometime afterward came a friend from Chautauque county to Buffalo, saying, that early in the morning of that day, following the first inquiry made of Howard's employer, he, the friend, met *Howard* in the *landlord's* wagon, driving west, forty miles from Buffalo, in a direction just opposite to Utica! So it came to pass that *Howard* made his escape by the information, by the actual aid of a horse, wagon, and driver, and by the concealment of his escape, all furnished freely by his honest brethren, *to deliver him from persecution!* and Messrs. *Love* and *Tracy* became afterward "active, efficient," and resolute Antimasons, for which few men will blame them after this experience of the evils of the mystic tie! The course of *Day*, *Follet*, and *Haskins*, was in conformity to the master's obligation, to warn a brother of approaching danger, and, again, to the Royal Arch obligation, to espouse the cause of a companion, so far as to help him out of difficulty, whether he be right or wrong. It is affirmed, and capable of proof, that masons in Buffalo, to a considerable extent, gave five dollars each toward *Howard's* outfit on that occasion!

Chapter V. of the Narrative, relates the circumstances of *Morgan's* arrest for *petit larceny*, and transportation fifty miles to Canandaigua, for trial, where, in the words of this masonic narrator, "an examination was had, and it appearing that *Morgan* came lawfully in possession of the property alleged to have been stolen, that is by a loan from (the complainant) *Kingsley* himself, no felony could of course have been committed, and he was, therefore, immediately discharged."

Mr. Brown does not add a syllable in this strain: that *Kingsley's* swearing out a warrant against *Morgan*, and six masons' going from Canandaigua to Batavia to arrest him with it, was the first act in the drama of the abduction; on the contrary, he thinks that "*Henry Howard*, *Harris Seymour*, *Moses Roberts*, *Joseph Scofield*, and some others, who accompanied *Holloway Hayward*, the constable, were innocent of any part in the abduction,"

and quotes the testimony of Chesebro, on their trial, to prove that innocence, as follows :

" That there was no understanding between him and them, of any thing to be done to Morgan, other than the bringing him to Canandaigua, and trying him. That the idea of Morgan's going West, originated here (Canandaigua) after his discharge from the warrant "

But we take this same testimony to be a specimen of much that Freemasons have presented in the course of the Morgan trials ; for *Hiram B. Hopkins*, on the trial of *Eli Bruce*, testified, that he was Bruce's deputy, and lived with him, as the keeper of the jail, at Lockport, Niagara county. " One evening, about six or eight days before the installation of the Lewiston* Chapter, between 10 and 11 o'clock, Bruce told the witness, that he rather expected Morgan would be there that night, and told witness to prepare a cell in jail for Morgan's reception. One was prepared accordingly. Witness had been previously told by Bruce, that Morgan was to be taken from Batavia, for revealing the secrets of masonry, and that he would be sent away. He understood distinctly from him, that there was a plan laid to remove Morgan, in which Bruce was concerned. It was then supposed by him and Bruce, that Morgan would be sent from Batavia to Niagara, through Lockport, and that he was to be kept at Lockport on his way out."—*Spencer's Report*.

This preparation of the jail was made for the reception of Morgan, in the expectation that he would be seized by the party of the 8th of September, who, under Colonel Sawyer, of Canandaigua, prepared to assault the office of Miller, at a dark hour of that night. Chesebro was Master of the Lodge in Canandaigua, and was familiarly concerned with all parts of " *the plan* ;" and whether it was truth that he testified, saying, " *the idea* of Morgan's going West originated here, after his discharge from the warrant" of Kingsley, or whether that was a falsehood, to help his brethren out of difficulty right or wrong, let the

* Which installation was on the 14th day of September.

reader judge. It served to clear the accused brethren from their distress.

"No connexion," adds the Narrative, "has ever been traced between the persons who arrested Morgan, in Batavia, and those who subsequently took him from the jail in Canandaigua, and carried him westward, (with the exception of *Chesebro*, who, it appears, was concerned in both,) nor is it believed that any such connexion ever existed."—p. 33. Mr. *Brown*, a Knight Templar residing in Batavia, was in a situation to know better. "*The plan*" was one in the action; *Hopkins* testifies, that it was one in contrivance. *Chesebro's* concern in both parts, contrasted with his testimony, and with other testimony, like that of *Brown's* Narrative, exhibits the natural fruits of Freemasonry, to wit: strange delusion, and positive falsehood.

After Morgan's discharge from the warrant, "he was arrested for a small debt due to one *Aaron Ackley*, another tavern keeper in the village. A judgment was confessed thereon, and an execution issued, by virtue of which he was committed to jail."

Mr. *Brown* does not say this was a malicious affair, in which they used Mr. *Ackley's* name without his permission, for which he instituted a suit against N. G. *Chesebro*, that has been compromised to Mr. *Ackley's* satisfaction; and that although Morgan took his coat from his back, and requested the officer to levy on it for the debt, which, with all the costs, was but \$2.69, the body alone would satisfy it.

The facts are said to be as follows. Morgan had been lecturing in Canandaigua; he borrowed a shirt and cravat of Ebenezer C. *Kingsley*, to go to church, with which he left Canandaigua the next day. *Kingsley* was overpersuaded to swear out the warrant. Jeffrey Chipman Esq., by whom Morgan was examined and discharged on the criminal suit, forthwith issued, at the request of *Chesebro*, a warrant to arrest Morgan for a debt of two dollars and a fraction to *Aaron Ackley*, which was sworn to be due to

him for board. Morgan denied the debt, but said, if due, he would pay it. Then judgment was entered, and execution issued against him on the spot. The execution was delivered to Holloway Hayward; upon which Morgan offered his coat in pledge, until the morrow. Hayward took Morgan aside, and, after the interview, conducted him willingly to the jail.

“CHAPTER VI.

“*Morgan's Abduction.*”

“The next evening after Morgan was committed to jail, as already stated, one Loton Lawson, who has since been indicted, tried and convicted, for participating in his abduction, paid the small debt in favor of Ackley, and procured Morgan's discharge. At the time of his release from prison, a carriage, prepared it seems for that purpose, was waiting at the door, into which Morgan, notwithstanding his resistance, was thrust with violence, and driven directly to Rochester. The persons who rode in the carriage thither, are still unknown. It is in evidence, however, that the carriage was hired and paid for by Nicholas G. Chesebro. Chesebro and Lawson, together with Edward Sawyer and John Sheldon, were afterward indicted for participating in this transaction. Chesebro, Sawyer, and Lawson plead guilty to their indictments—Sheldon traversed his—was tried—unjustly convicted, and together with Chesebro, Sawyer, and Lawson, subsequently imprisoned.* Neither Chesebro, Sawyer, nor Sheldon left Canandaigua. Morgan, of course, must have fallen into other hands. The precise manner in which he was conveyed from thence to the vicinity of Fort Niagara, has never been ascertained; nor has it positively been proved that he was conveyed thither. Circumstances, however, which in many cases are equally conclusive with positive proof, and often more so, leave no doubt of the fact.

“It seems, therefore, to be established beyond controversy, that Morgan left the jail in Canandaigua, of his own free will—

* “Lawson was imprisoned in the county jail for two years—Chesebro for one year—Sheldon for three months—and Sawyer for one. The want of severity in their several punishments having, in the estimation of some, exposed the court to much censure, it is but justice here to remark, that no law at that time, made the kidnapping of a white man any thing more than a misdemeanor at common law, punishable by fine and imprisonment. Besides, from the evidence adduced, and the exculpatory affidavits afterward made and filed, it is not to be inferred that either of the defendants were concerned in any subsequent acts of violence, nor is it to be presumed that any thing else was intended by Morgan's abduction, than to produce a separation between him and Miller, and thereby prevent the publication of the contemplated book.”

that immediately thereafter he became suspicious of a design upon his person, and made an alarm—that he was thereupon seized, thrust by force into a carriage waiting at the door for his reception—and, in defiance of his wishes, and in opposition to his will, conveyed to the ferry near Fort Niagara.”

Morgan was committed to jail on Monday evening, 11th September. It was the *evening* of the day following, that Loton Lawson released him. Chesebro, Lawson, and Sawyer's plea of guilty, their full time served out in the county jail, and the confession of these things by the masonic narrator, are insufficient wholly to stop the strong current of falsehood, which is designedly put in motion, to sweep away the belief of any fact in relation to the kidnapping of Morgan. Mr. Brown insinuates that Morgan started of his own free will toward Canada, by the way of Fort Niagara, not so much to get out of prison, as to get away from David C. Miller, the publisher of his book ! The inference is what the masons have scarcely ceased to assert, and what Eli Bruce swore in open court, viz. that Morgan went away "*voluntarily*"—gagged, it appears, and tied hand and foot, in a close carriage, with a masonic guard to keep off intruders !

The attack of Mr. Brown upon the character of Ed. Giddins, is inexcusable,—it is spiteful. Giddins is a self-taught soldier, whose attachment to Freemasonry was sincere, and whose obedience to its laws ran parallel with that of Bruce, Sawyer, King, Whitney, Lawson, Chesebro, and a thousand more, until they would kill a freeman for their mystery. Even to this at first he assented *with them*, but afterward revolted, forsook them, repented, and confessed,—at the hazard of his life confessed, without the claim or the hope of any reward, but a peaceful breast. This man Mr. Brown attempts to cover with obloquy, to degrade with reproachful epithets, and to blast with the pure malignity of despised Freemasonry. His attempt to destroy Mr. Giddins, is proof of the importance of Giddins' testimony ; and with every base term which he applies to the injured man, he forgets to call him *false* : he could not

refuse to do this on the score of principle, it must have been an oversight; and so pure and high toned is the character of Mr. Giddins for *veracity*, that the calumniator did not think of the idea of *false* or *deceitful* in all his treatise of eight pages upon him. The most he says, is, that Giddins' statements are not to be believed, "*unless confirmed by other circumstances.*" We would not have them. If Mr. Giddins should say Morgan went away "*voluntarily,*" to escape from Miller, the circumstances would be against him, and he could not be believed; but when he says, "I kept the ferry; Colonel King called me up in the night; I ferried Bruce, King, Hague, and Morgan to Canada; such went up to the village, while I stayed long by the boat; we all returned to Youngstown together, and lodged Morgan in the powder magazine," &c. the very case occurs, when, by the mouth of the barrister, we are allowed to believe Mr. Giddins, to wit: when "his statements are confirmed by other circumstances;" for Eli Bruce made oath, on the trial of John Whitney, that Morgan was taken across the Niagara, and returned again, and then committed to the magazine of the fort, as Giddins has exactly related.—*Sec J. C. Spencer's Report.*

The last act of the drama, at Batavia, was the arrest and abduction of David C. Miller. In the preceding acts we have followed our author close to the text. In this we concisely give the sum of the testimony, which is diffused in his narrative through several pages.

After it was publicly known that Morgan and Miller were about publishing the *Mysteries of Freemasonry*, *Daniel Johns*, from Canada, arrived in Batavia, after a short residence in Rochester, and formed with them a partnership in the forthcoming book. "*Johns* flattered himself with the idea of obtaining *Morgan's* manuscripts, and *Miller*, with the idea of obtaining *Johns* money. *Johns* obtained a part of the manuscripts, and *Miller* about thirty or forty dollars in cash. As the manuscripts, however, were of no value, *Miller*, it is admitted by all, obtained an advantage."

We are surprised at the estimated value of the mystery of masonry; not worth thirty or forty dollars! How much did Mr. Brown *pay* for his knowledge, by which he is enabled to pass upon the worth of the masonic secrets? Surely the fees of the Lodge, the Chapter, and the Encampment, for his own personal exaltation to the "Valiant and magnanimous order of Knighthood," could not have cost less than thirty or forty dollars, and he seems to be well satisfied with his bargain. By what rule, then, does he make the matter of less worth to the whole community, than to himself alone? It is by the rule of absurdity which wrought so in the masons of the western district of New York, that they exposed their lives, liberty, reputation, and property in an attempt to suppress a publication of the masonic secrets, which is *not* a publication of the secrets, and which secrets are not worth thirty or forty dollars, when published! Fools and hypocrites! how long will the public bear with you!

This Daniel Johns was in the employ of the masons; but Miller and Morgan kept to the windward of him, so that their monied partner could not get possession of the manuscripts. The object then was to seize and confine them away, while the third partner would have fair play. Morgan was accordingly borne off on Monday,—and on Tuesday, Daniel Johns came with Jesse French, a masonic constable, to arrest Miller, for the recovery of monies advanced to the concern, and with a company of forty or fifty masons to seize the manuscripts. The brethren at Batavia, were, by this time, sick of these disturbances, and "a messenger was immediately sent to Stafford, to expostulate with the leaders of this misguided band, upon the folly, depravity, and total impracticability of their supposed design, and to urge upon them the necessity of prudence and forbearance. These expostulations had the desired effect, and the intention was at once abandoned."—p. 55, *Brown's Narrative*.

The arrest of Miller, and his transportation from Batavia to Stafford, six miles, his detention there, in the lodge-

room, two hours, and his discharge before the justice in Le Roy, four miles further east, are told in the order of time and of events. To show how this mason colors the truth, whom we are compelled, in comparison with his brethren, to praise for candor and impartiality, we copy his gloss of this savage affair.

"Although it cannot be for a moment supposed, that this mighty preparation was all made with a view to Miller's and Davids' arrest upon a civil process for a paltry debt of thirty or forty dollars, and although it is conceded, that a design to obtain the papers in question, is manifest throughout, and that Miller's and Davids' arrest under the semblance of the law, was only a preparatory step to its accomplishment, we are not warranted in the belief that any further harm was ever intended. The conclusion seems, therefore, of course to follow, that a design was formed by some rash, inconsiderate men, to obtain in some way or other the Morgan manuscripts. That, in order to pave the way, Miller and Davids were to be first removed, apparently by legal process, that this intention was afterward abandoned, and before their (the kidnappers of Miller) arrival in the village, that to save appearances, Miller was arrested for debt, and taken to Le Roy,—that some of their number on the way to Le Roy,

"Played such fantastic tricks before high heaven,
"As make the Angels weep,"

and finally, to close the scene, were afterward justly convicted, and severely punished."

The reader would not suspect, on reading this, that those "thirty, forty, or perhaps fifty" strangers were armed with heavy walking sticks; that they personally threatened Miller with a trial at the bar of masonry, and with the fate of Morgan; and that they attempted, with violence and a shout, to seize him without a warrant, after his discharge before the justice in Le Roy. He forbids the idea of an attempt to abduct Miller, in the very spirit, we suppose, which forbade the masons of Batavia, on the morning of September 12th, to believe a strong force was that day coming to destroy Miller's office.—*See Brown's Narra-*

tive, p. 53.—But they were convinced, before night, that their unbelief was fraught with danger to the public peace.

Here we pause. The acts of violence charged upon masons in the suppression of Morgan's book, are every one admitted, except the design of putting both Morgan and Miller out of the way, and out of the country. They are confessed in their enormity, except the murder, which is not denied. The consequences of those acts are detailed by Mr. Brown. We will examine these with him another day.

The principal facts admitted in their atrocity, are :—

1. The deliberate attempt of a large company of Freemasons assembled, from a circuit of more than forty miles around, (which is the length of a Masonic Templar's cable tow,) to assault the office and destroy the manuscripts of Messrs. Miller and Morgan, on the night of September 8th, 1826 :

2. A renewed effort of the defeated and disappointed Freemasons to set on fire the printing offices, and to destroy the manuscripts, made deliberately, and with much preparation, on the night of the 10th of September, 1826 :

3. The malicious arrest of William Morgan, at Batavia, on the 11th September, 1826, by Nicholas G. Chesebro, Master of the Lodge in Canandaigua, and other Freemasons, on a false charge of stealing, and their immuring him that night in Canandaigua jail, fifty miles from Batavia, on an execution for debt, sworn out by Chesebro, without the permission of Mr. *Ackley*, the creditor, the debt and costs amounting to \$2.69, and Morgan offering his coat to the officer to satisfy the execution: :

4. The arrest of David C. Miller, at Batavia, 12th September, 1826, by Jesse French, with a *posse* of "thirty, forty, or perhaps fifty" masons, having the avowed design of possessing themselves of the manuscripts by force, from which design they were dissuaded by a messenger sent from the masons in *Batavia*, to the leaders of the assailing band in *Stafford*; their abduction of Miller, and their

confining him in the masonic lodge room at Stafford, on the way to Le Roy, whence he escaped from their hands :

5. The enticing of William Morgan out of Canandaigua jail, on the night of the 12th September, 1826, by Lawson, Chesebro, Sawyer, and others, Freemasons, the forcing of him into a carriage, and driving him from the protection of the laws, and from the anxious search of his family and friends :

6. The fate of Morgan has not been legally ascertained to this day.

An Ahiman Rezon for the use of the Grand Lodge of Ancient Freemasons of South Carolina, &c. By the Rev. Br. Frederick Dalcho, M. D. 2d Edition. Charleston, S. C.—1822.—Octavo.—259 pages.

A friend has put a copy of this work into our hands. The author's orations have shown Freemasonry in no enviable light ; his *Notes* attached to this Ahiman Rezon show better for him, and for the Grand Lodge, who have recommended them.

In his preface, the Rev. Gentleman says, "*If we forsake common sense or probability, to bolster up a fictitious fame, we make ourselves and our society ridiculous.*"—They are ridiculous.—"Freemasonry is admirably calculated to spread a moral influence over a considerable portion of the civilized world, and to interest or to influence many of the younger part of the community, *whom religion can but seldom reach, or at least control.* It is a powerful auxiliary to the labors of the Christian minister," &c. That Freemasonry has a more controlling influence than religion over *the young*, is a sentiment which will startle any "Christian minister," who has not blinded himself to get light.

In a long Note, commencing on page 5, he says, "Neither Adam, nor Nimrod, nor Moses, nor Joshua, nor David, nor *Solomon*, nor *Hiram*, nor *St. John the Baptist*, nor *St. John the Evangelist*, belonged to the masonic order, however congenial their principles may have been. *It is unwise to assert more than we can prove*, and to argue against probability. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to their days. To assert, that they were Freemasons, may '*make the vulgar stare*,' but will rather excite the contempt than the admiration of the wise." And in the same Note, p. 10, after further argument, he says, "Let Freemasons, then, give up the vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense."

We would give to sentiments like these all the weight of Dr. Dalcho's character in literature, religion, and Freemasonry. It is cause of gratitude, that a learned man, an episcopal minister, and a sovereign of masonry, should furnish us pithy words, to stop the mouths of foolish masons, who celebrate *Brother St. John's day*, in despite of truth and of common sense. Be it known to such, that the Grand Lodge of South Carolina, in the second edition of their *Ahiman Rezon*, have expressly denied the claims of masonry to Solomon, Hiram, and the Johns, and thus have stamped the system in its choicest mysteries and boasted traditions with falsehood.

The claim of the *Royal Arch* to glory for having preserved the *Pentateuch*, is pronounced to be made "without any authority, sacred or profane."—p. 6. "Copies of the law were multiplied: Daniel the prophet had a copy, which he used during the captivity.—*Ch. ix. 2, 11, 13*; and Ezra the priest likewise had a copy.—*Neh. viii.* And, doubtless, many others of the sacerdotal family had copies. To assert, therefore, that Freemasons preserved the law, is as ridiculous as to assert, that St. Augustine, likewise called *St. Austin*, a Roman Catholic Archbishop,

a zealous upholder of the Pope's supremacy, was 'at the head of the fraternity, A. D. 600.' He certainly appeared in England at the head of a fraternity, but it was of forty monks, who accompanied him from Rome, and not of Freemasons."—*Ahiman Rezon of South Carolina*.—2d Edition.—p. 7. In all this Dr. Dalcho discovers good sense, and we leave the "*great masons*" to controvert this sovereign of their order, if they can.

The learned gentleman speaks with evident grief, on p. 38, for the practice of dating Freemasonry from the creation, but on page 73, he gratuitously copies *Preston's* words: "*Freemasonry includes within its circle almost every branch of polite literature,*" which to every reader of Morgan's book, is a more palpable absurdity, than the making of Adam a Freemason. It is humiliating, that such a thing as Morgan's Freemasonry should draw forth from the learned, the sagacious, and the pious, a compliment like this; that it includes in its circle almost every branch of polite literature! Be humble, dear reader: do not say that Dalcho and Preston are fools, for it is possible that they surpass you in the knowledge of men and of books.—"They are knaves then!"—Not too fast, they maintain an honest fame; let us not rob them of it.—"What shall we say of them?"—Only that they are *Freemasons*, poor hoodwinked Freemasons, that can no more see like freemen, than owls like eagles!

We quote the words of this most judicious of masonic writers, to correct a common error among the brethren. "The annual festival of the order is celebrated, in some places, on St. John the Baptist's day, (June 24,) and in others, on St. John the Evangelist's day (December 27.) The latter has been preferred in South Carolina, on account of the heat of our climate. But why either of them should be chosen in preference to any other day, is, perhaps, difficult to explain. I know of no connexion between these eminent saints and servants of God, and the Lodge of Freemasons. I now write as a minister of the God, to whose honor and glory my life is devoted, and to whom I must ere long give an account of my stewardship.

I think I run no hazard of contradiction in saying, that if these most holy men were now permitted to revisit the earth, they would greatly wonder at finding their names enrolled as patrons of an institution of which they had never heard; and there can be no question of the fact, that if they were now to apply for admission to any of our lodges, they would be utterly incapable of *working their way in*.*—*Ahiman Rezon*—p. 149.

Our readers will pardon these extracts from the *Ahiman Rezon*. We do not make them for information, but for use. Antimasons are brought into conflict with Freemasons, on the points settled by Dr. Dalcho and the Grand Lodge of South Carolina. Surely the masons will hear their own prophets; they will listen to the Sovereign Inspector General, and to the Most Worshipful Grand Lodge. The extracts in this article are their words, and may be quoted as their words to the confusion of the "Great Masons," who make every great man a brother, from Adam to Julius Cæsar.

Two points remain for our notice, both contained in the charge to the candidate after his admission to the second degree.

1. "Freemasonry and Geometry were originally synonymous terms, and this science being of a divine and moral nature is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it also demonstrates the important truths of morality."—p. 180.

This definition of Freemasonry is copied: Dr. Dalcho did not invent it; he took it with the whole mystery, on trust. To our mind it is grotesque; *Freemasonry*, all wind; and *Geometry*, a pure science, synonymes! When since the days of *Brother Euclid* was that?—'This science is enriched with the most useful knowledge, for, while it proves the properties of nature, it demonstrates moral truth.' This is Freemasonry, that, by compass and square, makes a man virtuous, and a Freemason charitable!

* "*Working in*," is to prove, by sign, token, word, and grip, that the strange visitor is a true brother, and has a right to enter and sit with the Lodge.

‘ For he by *geometric* scale,
Can take the size of pots of ale ;
Resolve by *sines* and *tangents* strait,
If bread and butter want in weight ;’ &c.

This is the *science* of *Masonics*, which will go down to posterity, a proof of the advance of learning in the nineteenth century. Railways and steam engines compare with it in an inverse proportion, as the stupendous structures of Egypt compare with the religious worship of oxen, crocodiles, and garlic. The Egyptians, who knew enough to erect works, which we know not how to take down, were fools in superstition, and noble men are led blindfold by Freemasonry. George *Rex*, Poinsett and Jackson, Dalcho and Livingston, may answer.

2. “ Every regular sign or summons, given or received, you are duly to honor, and punctually to obey, as they consist with our professed principles.—And on no account are you to injure a brother, or to see him injured ; but you are to apprise him of all approaching dangers, and consider his interest as inseparable from your own.”—*Ahiman Rezon*.—181.

Christianity says, Love all men as brethren ; Freemasonry charges her pupils to love a sworn few. Christianity says, Injure no man ; return good for evil ;—Freemasonry, Injure not a sworn brother, nor suffer it to be done ; warn *him* of approaching dangers ; and let his interest be yours.—“ If a brother be a rebel against the state, he must not be countenanced in his rebellion, however he may be pitied as an unhappy man. He forfeits all the benefits of the Lodge, and his fellows must refuse to associate or converse with him in private, while he continues in his crimes ; that no offence may be given to lawful government. But such person is still to be considered as a Freemason, his character as such being indelible ; and we must entertain the hope that the rules of the craft may again influence his conduct, and reclaim him to the paths of rectitude and honor.”—*Dalcho’s Ahiman Rezon*.—2d Edition.—p. 21.

It is clear that high treason does not dissolve the mystic

ties, or destroy the character of a Freemason. To avoid giving offence to the lawful government, the rebel should be neglected ; but pirate, robber, or traitor, his masonic character is indelible ; *he is a brother* ; “ on no account are you to injure a brother, or to see him injured ; but you are to apprise him of all approaching dangers, and consider his interest as inseparable from your own.”—p. 181. We know that Dr. Dalcho does not mean so, but it is so ; the Morgan conspirators understand it so, the Grand Lodge and Grand Chapter of New York practise it so, and Freemasonry must sink under it.

Proceedings of a Convention of YOUNG MEN of the County of Washington, N. Y., opposed to the Masonic Institution, held at Hartford, April 16th, 1830.

The *Proceedings* consist of resolutions and an address. Their first resolution calls a state convention of young men, at Utica, on the last Thursday of September next. The *measure* has been approved by responses from Oneida and Monroe counties ; but the time is considered *late* in Monroe : probably the two weeks proposed by Monroe to be gained, would cost all they are worth, by the change. “ Morgan was MURDERED,” they say, “ *as a mason, by masons, and on account of masonry.*” On this fact they draw a new map of thoughts and opinions respecting Freemasonry, and publicly solicit a comparison of their work with the great chart of truth and reason. “ For our own benefit, as well as that of others, we invite correction. We take no pleasure in error ; we have no pride of opinion, unless sanctioned by truth.”

This does not look like madness, or read like passion, or breathe like expiring agony ; it is the frank and modest tone of youth, uttering the deliberate opinion of sound and observing minds ; and the attempt of Freemasons to stigmatize such opinions with intemperate passion, only proves the desperate spirit of the affiliated order.

The young men of Washington county go on to say :
' We stand, by the condition of our age, between the living and the dead, to stay the plague of masonry ; and a persevering effort on our part, will most assuredly arrest the progress of this moral pestilence,—we will cut off the supply, and the fountain of corruption shall be dried up. We need use no violence, we need make no haste ; time is our ally, patience and forbearance our shield. While every hour, and every reflection, and every fact, combine to weaken the strength and diminish the numbers of the adversary, they fill our ranks with new allies, and our hearts with fresh courage. Our victory is as sure as the march of time.'

They reply to those masons who are disgusted with Freemasonry, and yet object to Antimasonry, in this strain.
' These men admit that the age of the utility of masonry has gone by ; that the institution is incompatible with the spirit of the times, and with the genius of our government. By this admission, the very existence of Freemasonry is a fraud on the community, a public nuisance, which ought to be abated ; and we have a right to require them to aid us in the reformation of that abuse, which they themselves have been instrumental in entailing upon the community.'

" The history of mankind has taught us that no inveterate abuse was ever voluntarily reformed ; no tyrant, of his own accord, ever relinquished his hold on power.—It is in vain to anticipate the voluntary abdication of Freemasonry. She maintains her power with the tenacity of the death-grasp.—All who believe masonry to be an evil, which it is desirable to reform, concur in the sentiment that PUBLIC OPINION is the appropriate remedy.—And what is the virtue of public opinion, while it reposes in its omnipotence, and will not exert its power upon the subject of its displeasure ? It must make itself respected, by making itself felt."

Messrs. J. R. Smith, C. Green, Jr. and L. Dewey, Committee of publication ; Henry B. Northup, President ; Caleb Green, Jr. and Casper Bain, Vice Presidents ; W. W. Cook and A. A. Witherell, Secretaries.

“THE MOST WORSHIPFUL GRAND LODGE OF NEW YORK.”

Since our last was issued, this remarkable body has assembled at the Masonic Temple in this city, and elected its officers for the ensuing year. From some specimens we saw, truer “*sons of the widow*” are not to be found, than were mustered on this occasion. To them it is nothing that the wicked imposture has been fully disclosed; it is nothing that one hundred thousand men in this state demand the body of William Morgan, or the expulsion of his murderers; it is nothing, that one hundred free presses call public attention to their masonic practices of deceit, and their maxims of selfishness, and their oaths of death! With this the Grand Lodge have nothing to do; the cognizance of the people they refuse to acknowledge; the tribunal of public opinion they disavow; they rest in their greatness, they repose in their strength, they preserve “*a dignified silence.*”

A new Grand Master was elected, an old veteran, who was made a mason in youth, when he first saw service, who has had no part or lot with them for many years. If he entered the lodge with the slightest expectations common to young candidates, he was disappointed, and after this experience, he allows his name to be used publicly for bait, to the masonic hook!

The Grand Lodge of New York is charged with giving the degrees of Morgan, and with supporting the degrees of Bernard's book. This assertion is made by hundreds who know; it is maintained by myriads who believe; and yet the Grand Lodge, for the fourth time, plume the wings of their vanity, look around with indifference, and keep the silence enjoined by their profane High Priest! It is insufferable! Neither patience nor charity can endure longer; all hope of their defence fails. We give them over as a masonic body, to judgment; to contempt, scorn, and abhorrence; to the shame and detestation which awaits the fool, the hypocrite, and the blasphemer.

The Trials of the Conspirators.—The newspapers inform us, that *Orsamus Turner* refused to answer three questions put to him, as a witness, in the Morgan trials, for which he was promptly fined by the Court \$250, and sentenced to thirty days imprisonment for each question refused. *Eli Bruce* and *John Whitney* severally refused to be sworn, and they were sentenced to prison thirty days each, in addition to their present term of service, and *Whitney* was moreover fined \$250. It is added that the Judge ordered bills of indictment to be filed against them before the Grand Jury, for the same offence.

These men are Royal Arch Companions, entitled to all the rights and benefits of Freemasonry. They are the kidnappers of WILLIAM MORGAN, receiving the alms of the Grand Lodge, and Grand Chapter of New York, for their sufferings and losses consequent upon that "*savage and extraordinary act*;" they are the stubborn transgressors of the laws of our country, maintained in their crimes by the fellowship of the lodges, and the sympathy of the brethren, and the contributions of the Charity Fund!

The public will believe that the Institution which prompted the abduction of a freeman, and now conceals the knowledge of his fate; which pays for the cost of the crime, and supports those who are guilty of it; which secretly swears to protect its members, RIGHT OR WRONG, and publicly observes its profane oath, is altogether unworthy of this age and country. Let those who support it, look to it, for the time hastens, and every new occurrence urges it forward, when the public will abhor Freemasonry, and universally distrust its advocates.

The State Convention of New Jersey is called at New Brunswick, 24th August, to appoint delegates to the National Convention, 11th of next September, at Philadelphia. The march of Antimasonry is steady, and its conquests are sure.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

PRICHARD'S MASONRY DISSECTED.

THE system of Freemasonry is a curiosity worth contemplating. With a desire to spread it before our readers in its own image, we have taken a copy of the first disclosure of the mystery ever made, and now present it to the public entire. The alterations that have been wrought, since this disclosure, swell the number of degrees from "*the whole three*" to fifty, a hundred, or even more; and also fill "*the whole three*" with additions and variations, inasmuch that they are swollen many times their original size; but in general, what was *masonry* then, is *masonry* now; it is the same bladder only blown with vanity in the increased ratio of modern steam power.

We have no spirit to comment upon it; we give it, and leave every reader to his own speculations. How the lightning clings to the Franklin rod, we cannot tell; how the worm generates in the cheek lately flushed with rosy health, but now laid in the humble tomb, is hidden from our philosophy; and how the wise and great have bowed without shame at the altar of Freemasonry, and how, to this day, they teach others, by example, to submit their eyes to the hood, and their necks to the halter, and their steps to the guidance of Freemasonry and its oaths, is equally unaccountable. At this day a man cannot be ac-

counted wise, who denies the fact of the lightning's following a metallic conductor in its swiftest flight, and the worm's feeding on the cheek of the dead, however tightly enclosed, and the mason's going through the mummary which follows, however exalted in name or worth.

Many flatter themselves that ministers and statesmen have a royal way to the lodge-room, which conducts them into its recesses without passing through the usual follies of the candidate; but it is not so. Every master of the Lodge is sworn with an oath to observe and preserve the ancient landmarks of the order; and, therefore, it is impossible for him, consistent with a decent observance of his masonic obligations, to admit any man *informally* to enter the Lodge. It is true that respectable men are treated with less rudeness, than men of light character; the degradation to which they are compelled to submit, is sugared over with polite terms, and with kind tones: but if ever a man was in this country made a Freemason, without being stripped to the last remnant of decency, then he may and probably must have carried some *metallic* substance into the Lodge with him, which is masonically impossible; if he was made without having one foot bare to the knee, and the other slipshod, then "the ancient landmarks" were removed, contrary to the oath, and greater respect was paid to the person of the individual, than to what masons consider the oath of God; and if he was admitted without a hood over his eyes, he would see the rope which is put round his neck, and the fun which is reflected by his grotesque figure in the faces of the brethren, and he would bolt from the scene. However we might be pleased to think that our respected friends in the brotherhood entered by a royal way, it is contrary to the oath, and, therefore, most improbable, except that the Grand Master alone has been known rarely to make a mason, as the Lord made the earth, by the word of his power, and without any ceremony.

Masonry Dissected. Being an universal and genuine description of all its branches, from the original to the present time, as it is delivered in the Constituted Regular Lodges, both in city and country, according to the several degrees of admission. Giving an impartial account of their regular proceedings in initiating their new members in the whole three degrees of Freemasonry, viz: I. ENTERED APPRENTICE. II. FELLOW CRAFT. III. MASTER. With a new and exact list of Regular Lodges, according to their seniority and constitution. By Samuel Prichard, late member of a Constituted Lodge. To which is added, the Author's vindication of himself, together with a copy of the oath that he took before an alderman, that this was a true copy of Freemasonry.—Twenty-first Edition.—London.—Printed for Byfield and Hawkesworth, the corner of Craig's Court, Charing Cross.—Price six pence.—A. D. 1730.

"Samuel Prichard maketh oath, that the copy hereunto annexed is a true and genuine copy in every particular.

SAMUEL PRICHARD.

"Jur. 13 Die Oct., 1730.
Coram me R. Hopkins.

"MASONRY DISSECTED.

"In these latter days masonry is not composed of artificers as it was in its primeval state, when some few catechetical questions were necessary to declare a man sufficiently qualified for an operative mason. The term Free and Accepted Masonry (as it now is) has not been heard of till within these few years. No constituted Lodges or quarterly communications were heard of till 1691, when lords and dukes, lawyers and shopkeepers, and other inferior tradesmen, porters not excepted, were admitted into this mystery or no mystery. The first sort being introduced at a very great expence, the second sort at a moderate rate, and the latter for the expence of six or seven shillings, for which they receive that badge of honour which (as they term it) is more ancient and more honourable than is the star and garter, which antiquity is accounted, according to the rules of masonry, as delivered by their tradition ever since Adam, which I shall leave to the candid reader to determine.

"ENTERED APPRENTICE'S DEGREE.

- | | |
|--|--|
| <p>Question. From whence came you?
 Answer. From the Holy Lodge of St. John's.
 Q. What recommendations brought you from thence?
 A. The recommendation which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John's; from whence I came, and greet you thrice heartily well.
 Q. What do you come here to do?
 A. Not to do my own proper will,
 But to subdue my passion still:</p> | <p>The rules of masonry in hand to take,
 And daily progress therein to make.
 Q. Are you a mason?
 A. I am so taken and accepted to be 'mong brothers and fellows.
 Q. How shall I know you are a mason?
 A. By signs and tokens and perfect points of my entrance.
 Q. What are signs?
 A. All squares, angles, and perpendiculars.
 Q. What are tokens?</p> |
|--|--|

A. Certain regular and brotherly grips.

Examiner. Give me the first sign, and I will give you the second.*

Exam. I hail it.

Response. I conceal it.

E. What do you conceal?

R. All secrets and secrecy of masons and masonry, unless to a true and lawful brother, after due examination, or in a just and worshipful lodge of brothers and fellows well met.

Question. Where was you made a mason?

Ans. In a just and perfect Lodge.

Q. What makes a just and perfect Lodge?

A. Seven or more.

Q. What do they consist of?

A. One master, two wardens, one fellow craft, three entered apprentices.

Q. What makes a Lodge?

A. Five.

Q. What do they consist of?

A. One master, two wardens, one fellow craft, one entered apprentice.

Q. Who brought you to the Lodge?

A. An entered apprentice.

Q. How did he bring you?

A. Neither naked nor clothed, bare-foot nor shod, deprived of all metals, and in a right moving posture.

Q. How got you admittance?

A. By three great knocks.

Q. Who received you?

A. A junior warden.

Q. How did he dispose of you?

A. He carried me up to the north-east part of the Lodge, and brought me back again to the west, and delivered me to the Senior Warden.

Q. What did the Senior Warden do with you?

A. He presented me and shewed me how to walk up (by three steps) to the Master.

Q. What did the Master do with you?

A. He made me a mason.

Q. How did he make you a mason?

A. With my bare bended knee and body within the square, the compass extended to my naked left breast, my

naked right hand on the Holy Bible, then I took the obligation (or oath of a mason)

Q. Can you repeat it?

A. I'll do my endeavor. "I hereby solemnly vow and swear, in the presence of Almighty God, and this right worshipful assembly, that I will hail and conceal and never reveal the secrets or secrecy of masons or masonry that shall be revealed unto me, unless to a true and lawful brother, after an examination, or in a just and worshipful lodge of brothers and fellows well met. 2d. I furthermore promise and vow, that I will not write them, print them, mark them, carve them, or engrave them, or cause them to be written, printed, marked, carved, or engraved on wood or stone, so as the visible character or impression of a letter may appear, whereby it may be unlawfully obtained. All this, under no less penalty than to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, then to be buried in the sand of the sea, the length of a cable rope from shore, where the tide ebbs and flows twice in twenty-four hours, my body to be burnt to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among masons. So help me God."†

Q. What form is the Lodge?

A. A long square.

Q. How long?

A. East to West.

Q. How broad?

A. North to South.

Q. How high?

A. Inches, feet, and yards innumerable, as high as the Heavens.

Q. How deep?

A. To the centre of the Earth.

Q. Where does the Lodge stand?

A. Upon holy ground, or the highest hill or the lowest vale, or in the vale of Jehoshaphat, or any other secret place,

Q. How is it situated?

A. Due East and West.

* Here the grip is given, probably thus: the Examiner says, "I hail it," drawing his hand across his throat. The Respondent replies, "I conceal it," offering his hand, and giving the grip of an Entered Apprentice, which will soon be explained.

† This penalty is distributed in modern lodges among the three degrees: the plucking out of the heart belongs to the Fellow Craft's degree, and the burning of the body to the Master Mason's, according to modern lecturers.

Q. Why so?
 A. Because all churches and chapels are or ought to be so.
 Q. What supports a Lodge?
 A. Three great pillars
 Q. What are they called?
 A. Wisdom, Strength, and Beauty.
 Q. Why so?
 A. Wisdom to contrive, Strength to support, Beauty to adorn.
 Q. What covering have you to the Lodge?
 A. A cloudy canopy of divers colours (or the clouds)
 Q. Have you any furniture in your Lodge?
 A. Yes.
 Q. What is it?
 A. Mosaic pavement, blazing star, and indented tassel
 Q. What are they?
 A. Mosaic pavement, the ground floor of the Lodge; blazing star, the centre, and indented tassel, the border around about it.
 Q. What is the other furniture of a Lodge?
 A. Bible, square, and compass.
 Q. What do they properly belong to?
 A. Bible to God; compass to the Master, and square to the Fellow Craft.
 Q. Have you any jewels in your Lodge?
 A. Yes.
 Q. How many?
 A. Six; three moveable, and three immoveable.
 Q. What are the moveable jewels?
 A. Square, level, and plumb rule.
 Q. What are their uses?
 A. Square, to lay down true and right lines; level, to try all horizontals, and the plumb rule, to try all up-rights.
 Q. What are the immoveable jewels?
 A. Tassel board, rough ashler, and braached thurnel
 Q. What are their uses?
 A. A tassel board, for the Master to draw his designs upon; rough ashler, for the Fellow Craft to try their jewels upon, and the Entered Apprentices to learn to work upon.

* The answer to this question is changed at this time, by a change in the place of the Junior Warden. He now stands alone, in the *south*, and the Senior has a deacon with him in the west. No Entered Apprentice has, at this day, any office in the Lodge.

Q. Have you any lights in your Lodge?
 A. Yes; three.
 Q. What do they represent?
 A. Sun, Moon, and Master mason.
 "N. B. These lights are three large candles placed on high candlesticks."
 Q. Why so?
 A. Sun to rule the day; moon, the night, and Master mason, his Lodge.
 Q. Have you any fixed lights in your Lodge?
 A. Yes.
 Q. How many?
 A. Three.
 "N. B. These fixed lights are three windows, supposed (though vainly) to be in every room where a lodge is held, but more properly the four cardinal points, according to the antique rules of masonry."
 Q. How are they situated?
 A. East, south, and west.
 Q. What are their uses?
 A. To light the men to and from their work.
 Q. Why are there no lights in the north?
 A. Because the sun darts no rays from thence.
 Q. Where stands your Master?
 A. In the east.
 Q. Why so?
 A. As the sun rises in the east, and opens the day, so the Master stands in the east, (*with his right hand upon his left breast, being a sign, and the square about his neck,*) to open the Lodge, and to set his men to work.
 Q. Where stands your Wardens?
 A. In the west.
 Q. What's their business?
 A. As the sun sets in the west, to close the day, so the Wardens stand in the west, (*with their right hands upon their left breast, being a sign, and the level and plumb rule about their neck,*) to close the Lodge, and dismiss the men from labour, paying them their wages.
 Q. Where stands the Senior Entered Apprentice?
 A. In the south.
 Q. What is his business?
 A. To hear and receive instructions, and welcome strange brothers.

Q. Where stands the Junior Entered Apprentice?

A. In the north.

Q. What is his business?

A. To keep out all cowans and eaves droppers.

Q. If a cowan or listener is caught, how is he to be punished?

A. *To be placed under the eaves of the house. (in rainy weather) till the water runs in at his shoulders and out at his shoes*

Q. What are the secrets of a mason?

A. Signs, tokens, and many words.

Q. Where do you keep these secrets?

A. Under my left breast.

Q. Have you any key to these secrets?

A. Yes.

Q. Where do you keep it?

A. In a bone box, that neither opens nor shuts but with ivory keys.

Q. Does it hang or does it lie?

A. It hangs.

Q. What does it hang by?

A. A tow line, nine inches, or a span.

Q. What metal is it of?

A. No manner of metal at all, but a tongue of good report is as good behind a brother's back as before his face.

"N. B. The key is the tongue; the bone box, the teeth; the tow line, the roof of the mouth."*

Q. How many principles are there in masonry?

A. Four.

Q. What are they?

A. Point, line, superficies, and solid.

Q. Explain them.

A. Point, the centre, (round which the master cannot err;) line, length without breadth; superficies, length and breadth; solid comprehends the whole.

Q. How many principal signs?

A. Four.

Q. What are they?

A. Guttural, pectoral, manual, and pedestal.

Q. Explain them.

A. Guttural, the throat; pectoral, the breast; manual, the hand; pedestal, the feet.

Q. What do you learn by being a gentleman mason?

A. Secrecy, morality, and good fellowship.

Q. What do you learn by being an operative mason?

A. To hew, square, and mould stone; lay a level, and raise a perpendicular.

Q. Have you seen your master to day?

A. Yes.

Q. How was he clothed?

A. *In a yellow jacket and blue pair of breeches.*

"N. B. The Master is the compasses, the yellow jacket is the brass body, and the blue breeches are the steel points."

Q. How long do you serve your master?

A. From Monday morning to Saturday night.

Q. How do you serve him?

A. With chalk, charcoal, and earthen pan †

Q. What do they denote?

A. Freedom, fervency, and zeal.

Exam. Give me the Entered Apprentice's sign?

Respon. Extending the four fingers of the right hand, and drawing of them 'cross his throat, is the sign, and demands a token.

"N. B. A token is, by joining the ball of the thumb of the right hand upon the first knuckle of the fore finger of the brother's right hand; that demands a word."

Q. Give me the word?

A. I'll letter it with you.

Exam Boaz.

"N. B. Exam. says B. Respon. O, Exam. A, Respon. Z; then pronounce Boaz."

Give me another?

Respon. Jachin. ‡

"N. B. Jachin and Boaz were two pillars in Solomon's porch.—1 Kings, chap. vii, verse 21."

Q. How old are you?

* The tow line is misplaced; it designates the roots of the tongue.

† The triple word is now "*chalk, charcoal, and clay.*" We hope the statesman will renounce, and leave the masons to their "earthen pan."

‡ Jachin is not now given in the first degree, but alone in the second.

A. Under seven. (Denoting he had not passed master.)

Q. What's the day for?

A. To see in.

Q. What's the night for?

The end of the entered Apprentice's part.

A. To hear.

Q. How blows the wind?

A. Due east and west.

Q. What's o'clock?

A. High twelve.

FELLOW CRAFT'S DEGREE.

Ques. Are you a Fellow Craft?

Ans. I am.

Q. Why were you made a Fellow Craft?

A. For the sake of the letter G.

Q. What does the letter G denote?

A. Geometry, or the fifth science.

Q. Did you ever travel?

A. Yes; east and west.

Q. Did you ever work?

A. Yes; in the building of the temple.

Q. Where did you receive your wages?

A. In the middle chamber.

Q. How came you to the middle chamber?

A. Through the porch.

Q. When you came through the porch, what did you see?

A. Two great pillars.

Q. What are they called?

A. Jachin and Boaz.

Q. How high are they?

A. Eighteen cubits.

Q. How much in circumference?

A. Twelve cubits.

Q. What were they adorned with?

A. Two chapters.

Q. How high were the chapters?

A. Five cubits.

Q. What were they adorned with?

A. Net work and pomegranates.

Q. How came you to the middle chamber?

A. By a winding pair of stairs.

Q. How many?

A. Seven or more.

Q. Why seven or more?

A. Because seven or more make a just and perfect lodge.

Q. When you came to the door of the middle chamber, what did you see?

A. A warden.

Q. What did he demand of you?

A. Three things.

Q. What were they?

A. Sign, token, and a word.

"N.B. The sign is, placing the right hand on the left breast. The token is, by joining your right hand to the person that demands it, and squeezing him with the ball of your thumb on the first knuckle of the middle finger, and the word is Jachin."

Q. How high was the door of the middle chamber?

A. So high that a cowan could not reach to stick a pin in.

Q. When you came to the middle chamber, what did you see?

A. The resemblance of the letter G.

Q. What did that G denote?

A. One greater than you.

Q. Who's greater than I, that am a free and accepted mason, the Master of a lodge.

A. The grand architect and contriver of the universe, or he that was taken up to the top of the pinnacle of the holy temple.

Q. Can you repeat the letter G.

A. I'll do my endeavor.*

The repeating the letter G.

Resp. In the midst of Solomon's temple there stands a G,
A letter for all to read and see;

But few there be that understand

What means the letter G.

* For these rhymes the modern lecturers and books substitute pretensions, no less silly, to the seven liberal arts and sciences, and to a knowledge of all things useful and honorable to man.

Exam. My friend, if you pretend to be
Of this fraternity,
You can forthwith and rightly tell
What means the letter G.

R. By sciences are brought to light
Bodies of various kinds,
Which do appear to perfect sight,
But none but males shall know my mind.

E. The Right shall.

R. If worshipful.

E. Both right and worshipful I am.

To hail you, I have command,
That you forthwith let me know

How I you may understand.

R. By letters four and science five

This G aright doth stand
In a due art and proportion.
You have your answer, friend.

"N. B. Four letters are Boaz, fifth science, Geometry."

E. My friend, you answer well,
If right and free principles you discover,

I'll change your name from friend,
And henceforth call you brother.

R. The sciences are well composed,

Of noble structures verse,
A point, a line, and an outside,
But a solid is the last.

E. God's good greeting, be to this our happy meeting.

R. And all the right worshipful brothers and fellows,

E. Of the right worshipful and holy lodge of St. John,

R. From whence I came.

E. Greet you, greet you, greet you thrice heartily well, craving your name.

R. Timothy Ridicule.

E. Welcome brother, by the grace of God.

"N. B. The reason why they denominate themselves of the holy lodge of St. John is, because he was the forerunner of our Saviour, and laid the first parallel line to the Gospel. Others do assert, that our Saviour himself was accepted a Freemason, whilst he was in the flesh; but how ridiculous and profane it seems, I leave the judicious reader to consider."*

The end of the Fellow Craft's part.

THE MASTER'S DEGREE.

Ques. Are you a Master mason?

Ans. I am; try me; prove me; disprove me, if you can.

Q. Where were you passed Master?

A. In a perfect lodge of Masters.

Q. What makes a perfect lodge of Masters?

A. Three.

Q. How came you to be passed Master?

A. By the help of God, the square, and my own industry.

Q. How was you passed Master?

A. From the square to the compass.

Exam. An Entered Apprentice I presume you have been,

Resp. Jachin and Boaz I have seen; A Master mason I was most rare,

With diamond, ashler, and the square.

E. If a Master mason you would be,

You must rightly understand the Rule of Three,
And † M. B. shall make you free,

And what you want in masonry,
Shall in this lodge be shown to thee.

* In the higher, or sublime degrees, known by the common name of *Illuminism*, this idea is much enlarged upon. Its profanity is slightly covered by terms of reverence and honor.

† Mac Benac.

R. Good masonry I understand,
The keys of all lodges are at
my command.

E. You are a heroic fellow. From
whence came you?

R. From the East.

E. Where are you going?

B. To the West.

E. What are you going to do
there?

R. To seek for that which was
lost, and is now found.

E. What was that, which was
lost, and is now found?

R. The Master mason's word.

E. How was it lost?

R. By three great knocks, or the
death of our Master Hiram.

E. How came he by his death?

R. In the building of Solomon's
temple, he was Master mason, and at
high twelve at noon, when the men
were gone to refresh themselves, as
was his usual custom, he came to
survey the works, and when he en-
tered into the temple, there were
three ruffians, supposed to be Fellow
Crafts, planted themselves at the
three entrances of the temple, and
when he came out, one demanded
the Master's word of him, and he re-
plied, he did not receive it in such a
manner, but time, and a little pa-
tience, would bring him to it. He,
not satisfied with that answer, gave
him a blow, which made him reel.
He went to the other gate, where
he was accosted in the same man-
ner, and making the same reply, he
received a greater blow, and at the
third, his *quietus*.

E. What did the ruffians kill him
with?

R. A setting maul, setting tool,
and setting beetle; carried him out
at the west door of the temple, and
hid him under some rubbish, till
high twelve again.

E. What time was that?

R. High twelve at night, while
the men were at rest.

E. How did they dispose of him
afterward?

R. They carried him up to the
brow of the hill, where they made a
grave, and buried him.

E. When was he missed?

R. The same day.

E. When was he found?

R. Fifteen days afterward.

E. Who found him?

R. Fifteen loving brothers, by or-
der of King Solomon, went out of
the west door of the temple, and di-
vided themselves from right to left,
within call of each other, and they
agreed, that, if they did not find the
word in him, or about him, the first
word should be the Master's word.
One of the brothers, being more
weary than the rest, sat down to
rest himself, and taking hold of a
shrub, which came easily up, and
perceiving the ground to have been
broken, he hailed his brethren, and
pursuing their search, found him
decently buried in a handsome grave,
six feet east, six feet west, and six
feet perpendicular, and his covering
was green moss and turf, which sur-
prised them; whereupon they re-
plied, *Muscus Domus Dei gratia*,^{*}
which, according to masonry, is,
Thanks be unto God, our master has
got a mossy house. So they covered
him closely, and, as a farther orna-
ment, placed a sprig of cassia at the
head of the grave, and went and ac-
quainted King Solomon.

E. What did King Solomon say
to this?

R. He ordered him to be taken
up, and decently buried, and that
fifteen Fellow Crafts, with white
gloves and aprons, should attend his
funeral, (which ought, among ma-
sons, to be performed to this day.)

E. How was Hiram raised?

R. As all other masons are, when
they receive the Master's word.

E. How is that?

R. By the five points of fellow-
ship.

E. Where are they?

^{*} The *Latin* tongue seems to have been familiar to the *Hebrew* masons of
King Solomon's temple.

R. Hand to hand, 1; foot to foot, 2; cheek to cheek, 3; knee to knee, 4, and hand to back, 5.*

"N. B. When Hiram was taken up, they took him by the fore finger, and the skin came off, which is called the slip; the spreading the right hand, and placing the middle finger to the wrist, clasping the fore finger and the fourth to the sides of the wrist, is called the gripe, and the sign is, placing the thumb of the right hand to the left breast, extending the fingers."†

E. What's a Master mason named?

R. Cassia is my name, and from a just and perfect lodge I came.

E. Where was Hiram interred?

R. In the Sanctum Sanctorum.

E. How was he brought in?

R. At the west door of the temple.‡

E. What are the Master's jewels?

The end of the Master's part.

P. S. I was induced to publish this mighty secret, for the public good, at the request of several masons, and it will, I hope, give entire satisfaction, and have its desired effect in preventing so many credulous persons from being drawn into so pernicious a society.

Such was Freemasonry one hundred years ago. The disclosure was ratified with an appeal to heaven before a legal magistrate; many brethren renounced the society; and the reasons of James Christie of Kirk Newton, Scotland, for doing so, in 1739, are perfectly suited to the case of seceding masons in 1830. We give an abridgment of them, with some small additions.

"An oath is a solemn act of religious worship, and must be done in truth, in judgment, and in righteousness.—*Jer.* iv. 2. It is only lawful when the things sworn to are true, certainly known, rightful, needful, and worthy of such, and so great confirmation; all which is wanting in the Mason's oath.

* The mode of giving the five points of fellowship is the same this day, but the form of expressing it, is thus: "Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." Whatever is then whispered, must be kept secret under all the penalties of death and perjury.

† Modern lecturers place the thumb of the right hand to the left side of the abdomen, and then sweep it across, in token of preferring to have their bowels let out, rather than fail to serve a brother mason.

‡ So masonry insists upon it, to this day; but the Bible informs us that the temple had no west door, for the Holy of Holies was there.

"The persons imposing the same have no lawful authority to administer an oath, especially with such rites and ceremonies as are in themselves sinful and unwarrantable, such as kneeling upon the bare knee, with the Bible open, and the naked arm upon the Bible, blindfolded, with a rope around the neck; in this situation, the administration of the oath is a horrid profanation of the name of God, and of that holy ordinance, and a most base prostitution of it to corrupt ends.

"The oath is sworn rashly, without seeing a copy of it, or knowing whether it covers actions and things evil in their nature, which it actually does; for it is unlawful to conceal the wickedness, superstition, blasphemy, and profanation of the name and ordinances of God, which is contained in Freemasonry.

"It is a mocking of God, and a prostituting of his ordinances to the basest of uses, in appending his name to a solemn oath, containing impious and dreadful imprecations, to conceal ridiculous nonsense, superstition, and a lie.

"An oath, even though lawful, is only for the confirmation of, and binding to truth and duty; it is of no force at all, when it is applied to any thing in itself sinful, (which is the case with the masons' oath,) otherwise that holy ordinance might be perverted, as effectually to bind to sin, as to duty, which would be most absurd.

"Nothing holy can cover sin; but holiness will for ever uncover the sin that hides behind it, as good men confess their faults. A lie is sin, and Freemasonry is no other; therefore, a holy oath cannot cover it up, to continue to be a snare for the young, and a pitfall for the unwary."

The Fraternity made various defences against "*Masonry Dissected*," some in doors for the Lodge, and some publicly for the world. What was done in doors afterward appeared in Jachin and Boaz, which disclosure purports to have been made while *Lord Blaney* was Grand Master, thirty-six, seven, and eight years after Prichard's publication. By this the mystery is shown to be much amplified, changed, and complicated, with a view to distinguish between lodge and book masons. This fact rationally accounts for the origin of the difference between *ancient* and *modern* masons, which fell out between 1730 and 1738. Prichard's word *MAC-BEN-AC*, is the word of the ancients; and the word *MAH-RAH-BONE*, is the word of Jachin and Boaz and of the Mo-

derms. The division is known to have been occasioned by the party called Moderns, making unwarrantable changes in "*the ancient landmarks*;" but what these changes were the Mystery forbids us to know, only as they are evident on a comparison of *Prichard's Masonry Dissected* with *Jachin and Boaz*.

The changes which followed the publication of *Jachin and Boaz* may be discovered by comparing that pamphlet with Morgan's; and one effect of these last variations of the Mystery seems to have been, to beget a union of the two great parties, ancient and modern, which the previous innovations had created. This union was consummated between the opposing Grand Lodges in Massachusetts at Boston, 1792; those of England at London, 1813; those of South Carolina at Charleston, 1817; and *that* division, we believe, has every where passed away: all lodges are now *ancient* masons, *working* after the *modern* lectures, and adopting the *modern* innovations.

Among the public measures adopted by the masons of 1730, to defeat Prichard's Disclosures, two articles are found in the Appendix to Anderson's Constitutions, Ed. of 1738. The first is entitled "*A Defence of Masonry, published A. D. 1730, occasioned by a pamphlet called Masonry Dissected.*" We give extracts of it, to show the art and temper of the Mystery in that day, and, also, to aid the Grand Lodge of New York at this day. After the lapse of three years' suffering under the direct assault of Antimasonry, we learn that the *Most Worshipful* Grand Lodge is contemplating an appeal by way of defence. Had materials been plenty to make a satisfactory appeal, twelve months would not have passed with heavy charges on their heads, and no effort on their part to rebut them. Their long delay can only be imputed to their utter inability to defend themselves: but the following will help them. The arguments against Prichard's Disclosures are as good as new against Morgan's Disclosures. The "*Defence*" is divided into four chapters.

“ Chap. I. Among the extraordinary discoveries of the present age, nothing has been received with more delight and exultation, than a few sheets, written, it seems, *without partiality*, called *Masonry Dissected*. The *Grand Secret*, which has long withstood the batteries of temptation, that neither *money*, the master key of the heart, nor *good liquor*, that unlocks the very soul, nor *hunger*, that breaks through stone walls, nor *thirst*, a sore evil to a *working mason*, could bring to light; has at last been disgorged *upon oath*, to the great easement of a tender stomach, the eternal scandal of the *fraternity*, and the good of the *public* never to be forgotten! The design was no less than to disburthen a loaded *conscience*, to acquaint the World, *That never did so ridiculous an imposition appear among mankind; and to prevent so many innocent persons being drawn into so pernicious a society!*

“ What could induce the Dissector to take that oath, or the *magistrate* to admit it, shall not at this time be decided.

“ However, I must give the world joy of so notable a discovery, so honorable, so circumstantiated! a mighty expectation was raised, and, without doubt, is wonderfully gratified by this course of Anatomy. “ *It must be this, it can be nothing else: It is as we always supposed, a whimsical Cheat supported by great Names to seduce Fools, who, once gulled out of their money, keep the fraud secret to draw in others.*”

“ I confess, I cannot come into this method of arguing; nor is it, in my opinion, a fair way of treating a *society*. to run implicitly with the cry, without examining whether these reproaches are founded upon any thing in the *mystery* (as now represented) either *wicked* or *ridiculous*. For that stupid imputation of *drawing in fools for the sake of their money*, can have no weight in the present case; since the *Fraternity*, as it now stands, consists principally of members of great honor and distinction, much superior to views so sordid and ungenerous.

“ For once then, let this *Dissection* contain *all the Secrets of FREEMASONRY*; admit that every word of it is *genuine* and literally true, and that the whole scheme consists of no more nor no less: Yet under all these concessions, under all the disadvantages and prejudices whatever, I cannot but still believe, *there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.*

“ I would not be thought agitated upon this occasion, as if I were any way concerned whether this *Dissection* be true or false? or whether the credit of *Freemasonry* be affected by it or not? These considerations can give me no trouble. My design is to address to the sensible and serious part of mankind, by making a few impartial remarks upon this *Dissection*, without

contending for the reputation of *Masonry* on the one hand, or reflecting upon the *Dissector* on the other.

“ Chap. II. The formidable objection which has given offence to the better part of men, is the copy of the *oath* as it lies in the *Dissection*. It has been a matter of admiration that so many persons of great piety, strict conscience and unspotted character, should lay themselves under so solemn an obligation, under penalties so terrible and astonishing, upon a subject so trifling and insignificant.

“ To obviate this objection, I observe ; that the *end*, the *moral* and *purport* of MASONRY, as described in the *Dissection*, is to *subdue our passions, not to do our own will ; to make a daily progress in a laudable art ; to promote morality, charity, good fellowship, good nature and humanity*. This appears to be the *substance*, let the *form* or vehicle be ever so unaccountable.

“ There appears to be something like *Masonry* (as the *Dissector* describes it) in all regular societies of whatever denomination : They are *all* held together by a sort of *cement*, by bonds and laws that are peculiar to each of them, from the highest to the little clubs and nightly meetings of a private neighbourhood. There are *oaths* administered, and sometimes solemn obligations to *secrecy* : There are a MASTER, two WARDENS, and a number of *Assistants*, to make what the *Dissector* may call (if he pleases) a *perfect lodge* in the city companies. There is the degree of *Entered Prentices*, Master of his Trade, or *Fellow Craft*, and Master, or the *Master* of the Company. There are *Constitutions* and Orders, and a successive, a gradual enjoyment of offices, according to the several rules and limitations of admission.

“ Chap. III. The design of this chapter is to remove an imputation, which has been often urged with great confidence, viz. *The Principles and the whole Frame of Freemasonry is so very weak and ridiculous, that it reflects upon men of the least understanding to be concerned in it !* And now, say the merry gentlemen, it appears evidently to be so by the *Dissection*, which discovers nothing but an unintelligible heap of stuff and jargon, without common sense or connexion.

“ I confess I am of another opinion ; though the *Scheme of Masonry*, as revealed by the *Dissector*, seems liable to exceptions : Nor is it so clear to me as to be fully understood at first view, by attending only to the *literal* construction of the words : And for aught I know, the *system*, as taught in the regular *Lodges*, may have some redundancies or defects, occasioned by the ignorance or indolence of the old members. And indeed, considering through what obscurity and darkness the *mystery* has been delivered down ; the many centuries it has survived ; the

many countries and languages, and *sects* and parties it has run through ; we are rather to wonder it ever arrived to the present age, without more imperfection. In short, I am apt to think that MASONRY (as it is now explained) has in some circumstances declined from its *original purity* ! It has run long in muddy streams, and as it were, under ground : But notwithstanding the great rust it may have contracted, and the forbidding light it is placed in by the *Dissector*, there is (if I judge right) much of the *old fabric* still remaining ; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones, by length of time, be disjointed. And therefore, as the Busto of an *old HERO* is of great value among the curious, though it has lost an eye, the nose, or the right hand ; so MASONRY with all its blemishes and misfortunes, instead of appearing ridiculous, ought (in my humble opinion) to be received with some candour and esteem, from a veneration to its *antiquity*."

Chap. 4. of the "*Defence*" furnishes copious extracts of ancient books, to show that the superstitions of the Greeks, Romans and Druids were similar to, and as absurd as, the rites of Freemasonry ; which we admit without a drawback.*

The manner of treating "*Masonry Dissected*" in chap. 1, is the pattern of much ribaldry uttered by the masons at this day. They laugh to scorn the disclosures of Morgan, and then assume, if they by any possibility can be true, they are nevertheless harmless !

The end and object of masonry is described to be the subjection of the passions, and the promotion of charity ; but it is contrary to eternal truth that passion should be subdued in the dark recesses of the lodge room, in the very chambers of imagery ; or that charity should be promoted by giving a sworn preference to *men*, rather than to women ; and to the sign, grip, and word rather than to any point of worth even in the men.

* Another mode of public defence used by the Fraternity was the wide circulation of a spurious edition of *Masonry Dissected*. An edition printed at *Leipsia*, 1768, and translated for us, boldly charges the common *Masonry Dissected* with being spurious, and claims itself to be the real *Simon Pure*. It introduces many texts of Scripture, falsifies every sign, and token and word, and greatly improves the dialogue. "*The Handmaid*" has also published a spurious edition of *Morgan's Illustrations of Masonry*.

The author of the "Defence" neither admits nor denies being himself *a mason*. The inference is, that he was a mason. Then his acknowledgment that the *scheme of masonry* seems liable to objections, is all that could be expected of him; and likening it to the disfigured bust of an old hero, is the easiest way to confess that it is a *hideous* and *deformed* system: but standing as he did within seven years of the first masonic publication ever issued to the world, he should in candor have confessed that the *antiquity* for which it is so venerable, was of a very few years' growth.

We have here exhibited, in a small compass, what Freemasonry was thirteen years after the first organization of its first Grand Lodge; what reasons were offered by seceding members for disregarding its obligations; and what defence it made and put on record in its book of Constitutions. The review affords no encouragement to hope that Freemasonry will ever die of itself.

The institution could not then truly boast of any crowned head; of any permanent funds; of kindred lodges in all christendom; of stately halls; and of mighty power and influence; and yet it survived and triumphed. The English government did not think it worth killing; the people disregarded the contemptible thing; and thus it was left to grow and spread, to take root and strengthen, to lift up itself and boast, until it has inveigled in its toils the best names of the past age; it has established connexions in all parts of the earth, has taken a place among chartered and privileged companies, has accumulated real estate, and invested thousands in the public stocks; it has multiplied its oaths, and greatly increased the number of its points of obligation; it has exalted itself upon the throne, it sits in the chair of the national executive, it exerts a direct influence upon the removals and appointments in one most powerful branch of the cabinet at Washington, and now it is high time to crush, not its head only, but all its bones.

An Inquiry into the nature and tendency of Speculative Freemasonry, with an appendix. To which is added PLAIN TRUTH: A DIALOGUE; and the AUTHOR'S REASONS. By JOHN G. STEARNS, Minister of the Gospel, Paris, N. Y. Fifth Edition, revised and corrected; published for the Author. Utica. 1829. Duodecimo. 211 pp.

It is our purpose to examine and bring to view publications on both sides of the Masonic controversy. *Dalcho, Pratt, and Knapp*, among masons, have furnished our pages with the doctrines of Masonry; it gives us pleasure to introduce Mr. *Stearns* among seceders.

Our author was made a mason of three degrees in Champion Lodge, No. 146, N. Y., and walked with the fraternity a year, when he forsook the lodge and joined the church. He entered the ministry with literary and theological study at Hamilton College, where he was interrogated in 1819, whether he was a mason; and being charged while there to abstain from masonic associations, he replied that he had made up his mind, to have nothing more to do with masonry.

His first publication against the vain and false pretensions of the order, has the date of its copy right, 21st July, 1826: (Morgan was kidnapped in the following September.) This is "an Inquiry into the Nature and Tendency of Speculative Freemasonry." It is carried through in the spirit of a Christian minister, with the masonic writings of Town, Bradley, Preston, Hutchinson, and others before him, and a knowledge of the rites of the lodges in his breast. This inquiry led him where it must lead every Christian inquirer, deeply to distrust, abhor, and denounce the mystical beast, that assumes the robe of righteousness, the mantle of charity, and the name and office of the handmaid of religion.

It is natural to inquire what caused Mr. Stearns at that period critically to examine a system which other men received upon trust, or neglected without examination? The answer is honorable to him, and satisfactory to the inquirer: he had a *mason* deacon with whom the church dealt for irregularity. The deacon stood out; the matter of difference had no apparent connexion with Masonry, until the connexion discovered itself in the support the deacon received from his masonic brethren in the church.

and the ministry around. Mr. Stearns himself was pressed to give way from the strict path of church discipline, in consideration of his *masonic obligations* to the worshipful brother mason deacon! Councils were called, censures were passed, and divisions were made, which Mr. Stearns imputed solely to the "*Handmaid*," and her mistaken children. This led him to search and see for himself the parish records and title deeds of her birth and pretensions; and what he found her, he published her, *a system of self righteousness*. "The masonic Society is an unjustifiable combination acting with supreme regard to its own interests, and this combination includes a part of the church.—Masonry pretends to be a system of religion; and it makes the same pretensions, as the Bible, even to save men, and fit them for the society and the enjoyments of heaven. Will churches of our Lord be indifferent to this? Will they plead for it, and call it a good thing? Are they willing that their ministers and leading members should take an active part in propagating this false system, and seducing men to believe it? Those who are in connexion with the institution, are contributing their influence to support a system, which is no less false, absurd, and deceptive, than the system of Mahomet. Masonry cannot live in the church of God; this is not its element; there must ultimately be a separation."

The manner in which his Inquiry was received by the masons, and in which he was treated by the brethren for publishing it, next demands our notice.

Mr. Stearns was assailed in a spirit, of which the present day furnishes no example disconnected with Freemasonry. He was slandered with the epithets "*liar, impostor, moral perjurer, scoundrel*, &c. both in public and in private; in conversation, in anonymous letters through the post office, and in public prints. The spirit, character, and doom of "*Tom Paine*" were charged upon his honest effort for the churches; and his own brethren, masons in the ministry, in some instances, abused his good name without shame or mercy. Yet the work was read and did good. In the summer of 1827 it fell into the hands of the writer, and strengthened them greatly. When in the following year he passed from Albany west on the Cherry Valley road, Saturday night brought him near a church within ten miles of Paris. He attended its services on the Sabbath, with interest and with profit. Learning that the preacher was both a Baptist and a ma-

son, he called upon him, in the evening and in the morning, and the interest he felt in Mr. Stearns led quick to the inquiry after his health and prosperity. Such a tissue of calumny and slander as came from him, (whose preaching that day had edified me,) to the reproach of his brother Baptist preacher, Mr. Stearns, these ears have rarely heard, on any occasion. Any attempt to mollify the accusing spirit, by putting in a leading remark of kindness to Mr. Stearns, which a reader of his Inquiry could not fail to do, was steadily met with firmer asseverations, and backbitings more enlarged, until we parted.

Were this a peculiar case, it still deserves notice; but it is not peculiar. The spirit which went forth to deceive the prophets of *Ahab*, that he might go up and fall at *Ramoth Gilead*, was not more a lying spirit, than the spirit of Freemasonry. It does possess the sons of the prophets, and fill the mouths of Christian ministers and of Christian members with bitter speeches of falsehood against their Christian brethren: it leads them, and persuades them to prophesy good to *Ahab* and to his mother *Jezebel*, and to prophesy reproach against the bold witness of the Lord and of the truth. Hearken, fellow citizens, to this truth; and were there not another to be spoken to the confusion of Freemasonry, this is enough to make it a duty to be separate from the society. It is insufferable that brethren should say all manner of evil of each other masonically, and commune together religiously. Let the worshippers of *Baal* serve him; put a rope round their necks and follow him; but let others be separate.

The Lodge took Mr. Stearns in hand in this style—

“*Brother John G. Stearns—*

There has been certain charges laid before Champion Lodge against you, for a late publication entitled an “Inquiry into the nature and tendency of Speculative Freemasonry,” wherein are contained many assertions untrue, and calculated generally to bring the craft into disrepute; and as you are considered a member of said lodge, it was therefore resolved, that you be summoned to attend our next regular meeting, to show cause why you should not be expelled. Agreeable to said resolution you are hereby *summoned* to appear at our next regular (if consistent) if not, the next but one, to show cause, if any you have, why you should not be expelled. Champion, March 19, 1827. By order of the Champion Lodge, No. 146.

SAMUEL DEAN, Sec’y.”

Reb. 1827

Extract of Mr. Stearns' reply :—

“ I cannot acknowledge any body of masons on earth, whatever powers they may assume, as a tribunal authorized to call me to an account for the use which I make of the liberties of the press, or for any other conduct. In the book referred to, I have freely, and I leave the public to judge if I have not candidly, advanced my sentiments on the subject of masonry. Had I not a right so to do ? Is not this privilege secured to me by the laws of God and of my country ? What class of men then are authorized to organize themselves as a tribunal, and to summon me to appear before them and answer for this ? It is an outrage upon the liberties of the press, and upon the rights of man. *I am an American !—I am a free-born citizen of this happy Republic !*—As such, I am equally entitled, with the rest of my countrymen, to those liberties which heaven has bequeathed us, and which have been purchased at the expense of the sufferings and blood of our venerable fathers. True, masons have imposed oaths on me which are designed to deprive me of these liberties. But they are such oaths as I never understandingly consented to take. I was deluded, deceived, and imposed upon. I was told that they would not affect my religion nor my politics. Every person may here plainly discover that they seriously affect both. They are therefore null and void. The press is as free for Champion Lodge, or for any other lodge as it is for me ; and if, in their judgment, I have published a book which is not true, they need apprehend no danger that it will “ *bring the craft into disrepute.* ”

‘ He adds, if in publishing said book, I have violated the laws of my country, I will cheerfully appear before her tribunal, and answer in due form ; as a Christian, if I have violated the laws of God, with reverence will I appear and answer before the tribunal of the church : but other tribunals this side of that which the Lord Jesus Christ will erect amidst the solemnities of the last day, I acknowledge none.’

What steps Champion Lodge further took in the premises, neither Mr. Stearns nor the public know.

The excitement which these steps with Morgan's abduction united to create, soon raised a demand for Stearns' Inquiry, that required a second edition of the work. The author accompanied this with an appendix proving the truth of Morgan's book by collateral extracts from approved masonic manuals. Antimasons affirm, and Freemasons deny, the truth of the disclosures. In this case,

more evidence is requisite for the public, and that which Mr. Stearns draws against Freemasons from their standard authors, is of irresistible force, and of the most satisfactory kind.

The public are further indebted to Mr. Stearns for his vindication of Antimasonry in a treatise entitled "*Plain Truth.*" The first chapter shows with clearness that "*Masonic laws require the taking of human life.*" The second chapter treats of some among the obnoxious points in the oaths of the higher degrees. Chapter III. "*Masonry pollutes the character of the Church of Christ.*"

"It is true," he says, "masonry is going into disrepute in many places. But how is it going into disrepute? I answer, by the efforts of the people. *Pussy* these efforts, and then would it be said, masonry is going into disrepute? Had these efforts never been put forth, would it now be said, masonry is going into disrepute? What has been done, is but the commencement of a great work. Look at the numerous profane temples of masonry scattered over the face of the land! How many lodges and chapters in every state? A grand lodge, a grand royal arch chapter, a grand encampment of knights of each state—a general grand royal arch chapter, a general grand encampment of the United States! Have these numerous and powerful grand and general grand bodies fallen into disrepute? Will they fall without the most vigilant exertions on the part of the people? Here is much to be done; and a great share of it must be done by the American churches."

Chapter IV. treats of the ministry, and *the objects to be gained by being at peace with the Masonic Institution.* In this chapter sentiments are uttered, which begin to be felt; and they deserve to be echoed, until they are universally adopted. His charge upon masonic ministers is, indeed, plain truth.

"Apparently pious and useful ministers, have done more than any other men, either in the church or out of it, to introduce masonry into the church, and to bring upon her all the afflictions which she now suffers, or ever will suffer, on this subject. They have been leaders in these things. They have joined the institution, have recommended it as a "*good thing*," and have even extolled it as "*divine*." Their brethren have supposed, that it must be what they have recommended it to be; have followed their example, and have fallen into the same sin. If such has been their influence over members of churches, how much more

powerful and extensive has it been over unconverted men—especially the unwary youth! How many thousands of this class, have they, by their example and influence, lured into those secret chambers; many of whom, no doubt, will go down to perdition, under the guilt of masonic oaths! Had these ministers stood where they ought to have stood, as pillars in the house of God—had they kept clear from this unscriptural union—had they borne testimony against these unfruitful works of darkness, and these shameful secrets; masonry could never have found its way into the church—the door would have been effectually closed against it. But they have opened the door, and have helped in the evil with their own hands; and many of them appear determined that it shall not be removed.

“It is high time that people were awake—that churches should see that those ministers who are masons, however high they may stand, can err, and do err, on this subject. We must not believe what they say concerning masonry, so long as they adhere to it, and acknowledge its obligations binding; for they will not only quibble, but in some instances deny plain facts.—

“Far be it from me to make any remarks, which shall tend to weaken the confidence of people in ministers, who are deserving it; but I wish them to see that ministers are not infallible—are not to be followed as guides any further than they follow the footsteps of Christ. I wish them to see the mighty influence which this class of men have had, in rendering masonry a popular thing, in uniting it with the church; and the influence which they now have over thousands, in preventing them from taking any active part against it. If people would do as these ministers and those who are under their influence, and believe what they say, would have them, they would be as mute as a chord untouched.—What a wound have these men inflicted upon the precious cause of the Saviour! What reproach have they brought upon the ministry!—How much occasion have they given to say, christianity is a fable, and those who profess it, even its ministers, are no better than others! The only course these ministers can take, which will do away the disgrace they have already brought upon the cause; is to renounce, in the true spirit of the gospel, their connexion with that institution, and confess their wrong. This, and nothing but this, will heal the wound, and restore them to their former standing in the public mind: and they have no time to lose in doing this.”

After this just rebuke and admonition of the clerical masons, our author addresses another class, in the following strain:—

“Why is it that so many men of influence who are not masons, keep on the back ground, and are unwilling to have it

known on which side they stand ? Should these men come forward and show themselves on the Lord's side, as they are bound to by all that is dear to Zion, the struggle would soon be at an end. But the course which they take protracts it, and renders it more unpleasant. Are these men afraid of losing their good name, their popular influence among masons ? Is this the reason why they will not oppose what they know and acknowledge to be an abomination ? Perhaps they have been told, and sincerely believe, that should they oppose the institution, it would be a serious injury to them ?—Have ministers of Christ any thing to lose ? If they have, let them relinquish their hold of it ; If they have any thing but the precious cause of their divine Master, let them cast it away, it is only a dead weight. If they have a name or a character which can be destroyed, let it go ; it is certainly worth nothing. Those who sustain the christian character, and pursue the path of christian duty, and with the great apostle to the Gentiles, have *suffered the loss of all things that they may win Christ*, have nothing to lose—no popular name nor delicate character ; nor have they any thing to gain but Christ. But when we see men clinging to their popularity, refusing to come out boldly in defence of what they know to be the truth, for fear they will lose this, what unfavorable conclusion must we draw ?”

Our author remarks forcibly upon the pleading for *peace* with Freemasonry, when there is no peace between truth and falsehood, between light and darkness, between sin and holiness ; and there can be none between the **Angel** of the churches and the spirit of the lodges. Many masons belong to the various benevolent institutions of the day, Bible, Tract, Missionary, Education, and other societies, and subscribe to newspapers : if members and churches should renounce and disfellowship Freemasonry, these establishments might feel the loss. Does not this have an influence over some, especially leading members ? “ Is it not one grand reason why they do not act on this subject ?—If so, what is the object to be gained ?—It is *money* !—Look at it christian reader, it is *money* !—Are christians to pursue that course with masonry, or with any other corrupt institution in existence, by which they may obtain the most money ? Tell it not in Gath !”

“ What would be the consequence in respect to our benevolent institutions, if Freemasonry were disfellowshipped by the churches, is a question with which we have nothing to do. This is the question which interests us—*Is masonry corrupt* ? This is not to be determined by the

quantity of money we can obtain to aid the cause of Christ ; but by an investigation of its principles, oaths, ceremonies, writings, and practice. If on such an investigation, the institution shall appear to be Antichristian, the duty is plain, to withdraw from it, disfellowship it, and overthrow it, utterly regardless of consequences : the great God, the wise disposer of all events, will take care of the consequences."

This is the faithful spirit of JOHN G. STEARNS, minister of the Gospel, Paris, Oneida county, N. Y. It is discovered in all his writings upon Masonry, and deserves to be considered by all the doubting, halting dependents of the lodges. Let them take once more his correcting hand.

" Seeing there are so many men of high rank, who in heart are Antimasonic, and who by the fireside, and in private circles, freely express their Antimasonic views, yet for fear of sacrificing the honors of the world, of losing their popularity, or some other object, will not lift a finger to put down the institution ; and seeing they influence hundreds of others, who dare not think, nor speak, nor act for themselves, to take the same ground as they do, there remains the more to be done by the people. *The people must do the work* And whatever may be the opposition of these *great ones*, and of our would-be lords and task-masters, the voice of the people, like a mighty, irresistible torrent, will bear it away."

The fear of Freemasonry has fallen upon the great men of the earth. The noble, the rich, the learned, the mighty, have excuses, with some honorable exceptions, for keeping aloof from this controversy. They are unwilling to provoke the storm of masonic vengeance. Help has sprung up from the people, from men whose names were not known to the public before this combat ; from men who would have lived and died unknown beyond a small circle, had not the force of the masonic empire urged them to occupy a station on the bulwarks of freedom, that they would gladly have seen defended by abler hands. Among the boldest, earliest, and best, the most consistent, charitable, and just, whose writings have made him known to the public in the cause of Antimasonry, our author stands conspicuous. He was the first American Freemason to publish his convictions and the reasons of them, to the shame of false Freemasonry ; and he is the most thorough to require all the members not

only to leave, but also to renounce the deceitful system. The last of his works is "*A Dialogue showing the impropriety of pretending to leave Freemasonry without renouncing its obligations.*" The argument is managed with great ability, and the doubter is brought to confess that the church mason cannot be allowed to leave the lodge in a sly way. He is a mason, holds to masonic principles, counts one, and his influence supports the institution. If he will continue to be one of the number, if he will not renounce those abominable oaths, if he will not confess that he has sinned in taking them, he must leave the church. This conclusion is just and unavoidable, and all that can be asked our author concedes. "Be cautious how you move; treat the offender tenderly as a brother in CHRIST JESUS; labour in meekness to show him his wrong; but heal him of his leprosy, or shut him without the walls of the city."

We heartily recommend *Stearns on Masonry* to all inquirers after truth, especially of the religious class. The fearless and just preacher of righteousness, the judicious critic, and the logical reasoner, appears on every page: no man can rise from the perusal of this volume indifferent to the success of Antimasonry, or doubtful of the hypocrisy and dangerous falsehood of the lodge-going fraternity.

Abstract of the proceedings of the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, of the State of New York, at the Annual Communication held at the Grand Lodge Room, in the city of New York, on Wednesday, the 2d June, and the special meeting on the 24th June, A. L. 5830. Pamphlet, 25 pp.

This pamphlet is furnished with a print representing the Ark of the Covenant having the Cherubim overspreading the mercy seat, &c. beneath which is a scroll inscribed, HOLINESS TO THE LORD.

The proceedings give the names of the grand officers present, and of the lodges represented by their officers

and those represented by proxy. Deputy Grand Master *Mordecai Myers* acted as Grand Master, a Jew, suitable to preside over the Antichristian Mystery. The whole number of lodges present was seventy-seven, when the whole number in the State exceeds five hundred: one seventh part for the whole! which shows the true condition of Freemasonry in New York, where Antimasonry has been so long "*dying away*."

The Grand Master appointed the following committees for the ensuing year:—On Credentials, on Grievances, on Warrants, on Charity, to audit accounts of Delegates, and on correspondence from other Grand Lodges.

The *Right Worshipful* Mr. Myers informed the members, that the *Most Worshipful* Stephen Van Rensselaer declined a re-election to the office of Grand Master. "*Robin's alive*," and yet Mr. Van Rensselaer is fairly "*saddle bagg'd*" with Freemasonry, while *Most Worshipful* Brother Major General *Morgan Lewis* has borne off the grand honors.

The report of the Finance Committee, appointed the year before, was read and accepted. It contains some interesting information. *The permanent fund* of the Grand Lodge, 2d March, 1825, was \$16,236 76, and 1st of June, 1830, it was \$9,589 33. Upon this result the Report adds:

"By the above statement, it will be seen that since 1825, the expenditure of the Grand Lodge has encroached on the Permanent Fund \$6,647 43, all which has been expended in addition to the income of the Grand Lodge, derived from its various sources of revenue.

"By proceeding in the same course of expenditure for a few years longer, the whole amount of the Permanent Fund will be scattered, and the fruits of the long toil and economy of the Fathers of this Grand Lodge expended.

"The Finance Committee consider that every social institution, whether it is a family, a Lodge, a Grand Lodge, or a Nation, should keep its expenses within the limits of its income, except in some extraordinary cases. They therefore *recommend*, that no further appropriations should be made from the Permanent Fund. But that such a reduction be made in the salaries of Officers, and pay of Representatives, as may leave a balance for the purposes of Charity, out of the income of the current year.

"There has been a diminution of the income of the Grand Lodge, for several years, as will be seen by a reference to the accounts of the Grand Secretary, and Grand Treasurer, herewith appended."

The *permanent fund*, in the light of the "*Western sufferers*," proves like a March snow in the sun; it melts away at *high twelve*, and quickly changes its *permanent* shape into a gladly flowing stream. Six thousand six hundred and forty-seven dollars wasted out of sixteen thousand two hundred and thirty-six, in short of three years! The dilapidation does not appear to have commenced until October, 1827; for the committee, after declaring *how* the fund stood in March, April, and May, 1825, add—"The *Permanent fund continued in the same state, until October, 1827, with the exception*" which they make of a part of the *United States 6 per cent. stock*. Then came a breaking up of the fund in time to meet the exigencies of the trials of the kidnappers, &c., together with expenses at the Western elections, absolutely necessary to destroy political Antimasonry, and thus to save the life of the Most Worshipful Grand Lodge, and to preserve the remnant of its funds.

From June, 1827, to June, 1828, it appears that, besides the interest, \$2049 49 were drawn from the Permanent Fund; and \$1049 49 of this went to pay "*E. Irving's bill for swords!*" The use they made of these swords is not mentioned. From June, 1828, to June, 1829, the fund paid, besides interest, \$1815 45½. From 27th May, 1829, to 26th May, 1830, \$1871 20. Total, \$5735 94½, which leaves \$912 deficit in the permanent fund, that has no precise date or year affixed to its departure. It is to be observed, that this expenditure was made in addition to the disbursement of the *entire revenues* of the Grand Lodge, which amount annually to some thousands: a revenue sufficient to pay all current expenses *in time of peace*, and leave a balance to increase the permanent fund.

"The Committee on grievances, to whom was referred the petitions of a number of Lodges subordinate to the Grand Lodge of the State of New York, pray leave to report:—That they have examined the said petitions, all of which pray a remission of dues, some for a longer, and some for a shorter period of time, but all for similar reasons.—The committee having considered the subject, and presuming that a number of the other

subordinate lodges are similarly situated with the said petitioners, they recommend that some general provision be adopted by the Grand Lodge embracing the interests of all the subordinate Lodges, who may desire to avail themselves of such provisions.

"All which is respectfully submitted."

The grievance upon which the committee reports, is of this sort. Every lodge in the state holds its power to make nincompoops by a parchment, under seal of the Grand Lodge. This they call a warrant, or charter, and are well paid for. Every subordinate lodge exacts of each member, in addition to his fees of initiation, a small sum *quarterly*, (fifty cents per quarter,) and also pays a small sum quarterly, or annually, to the Grand Lodge, say eight dollars per annum. These are supposed to be the "*dues*," which the lodges pray to have remitted. If they pay not annually, they forfeit their *charters* and *jewels*. In these dull times, the members of lodges do not pay *quarterages* with their usual promptness, so the lodges are backward with their dues; and since all the lodges which pray for a remission, desire it "*for similar reasons*," and "the committee having considered the subject," presume "that a number of other subordinate lodges are similarly situated with the said petitioners," we are left to infer that the cause of their prayer is *the low state of masonry*. Some lodges have not met at all, others have only assembled to elect their officers; to pay dues for *this* privilege, is more than they can bear; they pray to have them remitted. While the permanent fund holds out, this prayer may be granted, but no longer. When the fund is exhausted, and the lodges fail to pay dues, the Grand Lodge must starve out.

"*The Committee of Charity*" is one from which we may expect great things. Being the almoners of this benevolent fraternity, whose revenues are several thousands annually, we look for many proofs of misery relieved, and distress comforted, in this day, when all eyes are waiting for the evidence of masonic almsgiving. The published proceedings show three petitions for alms *presented*, and four *acted upon*. The first three were granted; \$10 to the widow *Sarah Johnson*; \$15 to Brother *Simon Dakin*, and \$30 to Brother *Ambrose Eggleston*, who had been previously elected and installed *Worshipful Grand Chaplain*. Were it not in the power of the Grand Lodge to dub many Rev. Gentlemen with this worshipful title *scot*

free, it might be suspected that Worshipful Brother Eggleston was led, like one by the High Priests of old, to prize his Master at Judas' standard, *thirty pieces of silver*. It was a round sum. The *Widow*, as the least needy of the three, receives least; the Rev. Brother, as most worthy, receives most.

The remaining petition is that of Brother *Edward Doyle*, which was "referred to the Grand Stewards Lodge." Who is Brother Edward Doyle? The same who kept a warehouse in Rochester, in 1826; who received *Daniel Johns*, the mason from Canada, and helped him to the copartnership with Miller and Morgan, in hopes of filching the manuscripts; who followed the carriage bearing off Morgan, from Rochester to Hanford's landing, and returned on the Ridge road, mounted upon Ezra Platt's black mare, on the morning of September 13th; who refused to testify in this matter before the Grand Jury, on the plea that his answers would subject him to a criminal prosecution; who refused to attend the summons of the court, as a witness in the *Morgan* trials; and who, finding the *persecution* of masons grow hot in the West, suddenly removed in 1827 or 8 to this city, where his earnest and repeated petitions for charity have made him distinguished, as one of the "*Western sufferers*." Probably the Committee of Charity had doubts about the propriety of granting "*Brother Ed. Doyle's*" petition, else they would not have referred it to the Grand Stewards. It is a very plain case; they ought to deprive him of the epithet "*brother*," or to give him a pension for the risk and suffering he has incurred on account of that relationship. To *brother* him, and let him want, under the sacrifices he has made to the fraternity, is insufferable, while any of the permanent fund remains. "*Brother Doyle*" must feel it to be so; the *cable tow* cannot sustain the weight of such neglect; it must break, and then *Iago's* story will make all Venice tremble. He knows more than some dream of; and it would be the height of charity and duty in the Grand Lodge to grant him his request.

Any mistakes we shall cheerfully correct.

Next follows a list of about one hundred names of members *suspended* for non-payment of their *lodge dues*, or quarterages. These men are wrong; they ought faithfully to obey the Handmaid; or openly to renounce her authority.

THE INSTALLATION.

The Most Worshipful Brother Major General Morgan Lewis, Grand Master elect, was installed on the 24th of June, in Masonic Hall, New York, by Most Worshipful Past Grand Master Elisha W. King.

"The particular ceremonies having been performed, which are not to be described in writing, the M. W. Bro. King addressed the new Grand Master as follows :

"*Most Worshipful Brother,*

"I congratulate you on your elevation to the highest honor which Masonry can bestow. In this exalted station it will be in your power not only to guard this most ancient and honorable society from innovations, but also to extend the blessings of its influence.

"Freemasonry can now enrol on her list of patrons, another soldier of the Revolution, and whilst the most important offices in this Institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehension and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals belonging to the order, will, ere long be dissipated, and the benign influence of Freemasonry again be exercised without interruption."

"This most ancient and honorable society" sounds quite old fashioned. M. W. Brother King is behind the times. "It will be not only in your power to guard it from *innovation*."—Does the brother mean that General Lewis ought to prevent the introduction of a new test, to supply the place of L O S ? or that it would be an "*innovation*" to make a change in the body of masonry, similar to that which followed the publication of Prichard's book ?—It is an insult to the public for any gentleman gravely to speak, on a public and solemn occasion, of "*extending*" the blessings of the influence of that depraved mystery, which is correctly delineated in the disclosures of seceding masons. Freemasonry may boast over Morgan Lewis, that she now enrols on her list of patrons, another soldier of the Revolution ; but she cannot boast over the truth : that is the word of the Eternal, and it will triumph. The thing unveiled in Morgan's book has no shadow of a blessing to shield it from the fiery indignation of the people. It is much more impious and dan-

gerous, and somewhat less silly, than the mystery as revealed by Prichard; but no license of poetry, no stretch of imagination, no creation of fancy, may be allowed to rejoice in extending the blessings of the influence of this hypocritical brotherhood.

Most Worshipful Brother King speaks of the kidnappers, as "*a few obscure and wicked individuals.*" He should know better; he should know that our country rarely furnishes men of fairer character, men further removed from obscurity, men more honored, than many of the kidnappers were, before their connexion with the Morgan conspiracy. It is worse than in vain to talk of *obscure* individuals, who are generals and colonels in the militia and in the regular service, high sheriffs of counties, settled ministers of the gospel, and members of the New York legislature. Few men are better known than such men, and such men are the *indicted*, and in some instances the *convicted* individuals, designated by E. W. King: the number of the convicted would be increased, if the obligations of masonry did not close the mouths of witnesses.

That these men were "wicked" above others in the same sphere of life, was never charged or considered, until the abduction of a Freeman proved them to be so. The Grand Master calls them "*a few worthless individuals,*" but truth forbids us to believe it; they have borne, and in some instances still bear, the highest honors in the lodges, as well as in the community where they reside, and they are in no sense more *worthless*, than the other members of the fraternity, who uphold them in their rebellion against the laws.

The Grand Master's reply furnishes the following sentiment:

"If masonry, a humane institution, is to be anathematized for having furnished a few, a very few enthusiasts and fanatics, what shall we say to those deemed of divine origin? Has not every religion which History records, been obnoxious to similar objections? and among them none perhaps has shed more blood than that which we profess. Shall we therefore discard it? Shall we deprive suffering humanity of its best, its surest consolation, under the chastening afflictions of divine dispensations? I say, God forbid.

"But we have been told (as falsely as insiduously) that masonry has a certain aptitude to demoralization. Might not the same be said with equal justice of the sacred writings? Has not

the religious fanatic, as well under the Jewish as Christian dispensation, invariably justified his lawless shedding of blood, on those revealed, but misconceived Truths, we hold divine.

"But we have our mysteries, so has our holy religion. The writings of our patron saint, are full of them; we shall not therefore, I trust, discard the one or the other."

From the Most Worshipful's remarks, it is to be inferred, that if masonry is not quite so good, neither is quite so bad as our holy religion; where that has slain one, this has slain a thousand; where that is said to be demoralizing, the same may be said, "*with equal justice of the sacred writings!*" "WE HAVE MYSTERIES; so has our holy religion!!" Truly the Most Worshipful is an adept in the science of masonry; he does every way better than a Jew in "Solomon's chair." The same sentiments uttered by the Right Worshipful M. Myers would alarm the public. That a great society exalts itself above the Christian church should excite fear; a just fear that the deluded members themselves are cheated and cheating, in the dearest privileges and hopes of men; but coming from General Lewis, the sentiments are not suspected, even while they stab.

Such are "the proceedings of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York." A. D. 1830, sent forth by the hand of the Grand Secretary, under the wings of the cherubim, and "HOLINESS TO THE LORD."

THE LOCKPORT TRIALS.

The recent trials of the kidnappers at Lockport, are full of instruction into the nature and tendency of masonic obligations. On the trial of Ezekiel Jewett, *Nathaniel Newman*, was rejected by Judge Marcy, *as trier*, from the pannel of the jury, 'because he was hampered by his masonic oath.' Orsamus Turner, Deputy Marshal of New York, being sworn as a witness, refused to answer three questions, lest he *might be indicted for murder*. But the Court fined him \$250, with 90 days imprisonment in the county jail. Eli Bruce and John Whitney, being called as witnesses, refused to be sworn, and were sentenced to fine and imprisonment. W. P. Daniels, being sworn as a witness, refused to answer a question, because the answer *would* expose him to an indictment for MURDER, and he was excused by the Court. We hardly need say, Jewett was acquitted.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE ABDUCTION TRIALS.

*Niagara Special Circuit. Judge MARCY, presiding.
Lockport, (N. Y.) 14th June, 1830.*

The recent trials at Lockport, furnish interesting points. We notice two; the case of the Masonic jurors; and the refusal of Masons to be sworn, or to testify.—It is impossible to convict a criminal, where the testimony of his guilt lies in the keeping of Royal Arch oaths, and Masonic penalties: in the keeping of men sworn to conceal each other's secrets, "*murder and treason not excepted.*"

Judge *Marcy*, in making up the jury, was selected by the parties to act instead of *triers*. *Jonathan Ayre*, and *Elliot Lewis*, were challenged as Masons, and admitted by the judge; while *Nathaniel Newman* was challenged on the same ground, as a Mason, and rejected from the same jury, by the same Judge! The difference was here:—The three agreed to the principal points of the Master's oath, as given by Morgan, and sworn to upon this trial by M. W. Hopkins; (the higher oaths were not mentioned in either of the three cases;) but *Ayre* and *Lewis*, professed that they never *understood* their oath to require any thing contrary to strict justice between man and man; whereas *Newman* thinks the hailing sign obligatory, where the distress is real, and professes that he is bound by it on a trial by jury. He does not know that he is bound to shew a Mason any favour on trial, any more than any

other person ; but he is bound to show him as much favour as he *consistently* can ; thinks, however, that he is not bound to violate the laws, is not quite certain ; *thinks* he *should* not !

The three, Ayre, Lewis, and Newman, agree in the words of their Masonic oath ; but they differ in the interpretation ; and Judge MARCY admitted and rejected them, according to their several interpretations of the oath, and not according to its literal interpretation. He says :—

“ That the oaths taken by Masons, are wholly extra-judicial, and, regarded in a legal point of view, are not binding on the person to whom they are administered. If, by fair construction, they enjoined partiality to a brother Mason in the relation of juror and party, the engagement would not be strictly legally obligatory. It would not, therefore, be a principal cause of challenge to a juror, that he had taken such obligations. But if, by the fair construction of the Masonic obligations, and the juror’s understanding of them, he had engaged to extend favour to a brother Mason, when that favour would be an act contrary to law, or in any respect a departure from his duty as a juror, the having come under such obligation, will constitute a good ground of challenge for favour ; and, being substituted by consent of parties for the triers, I should feel it my duty to set aside a juror on such a challenge, if it was sustained.”

Can a man be permitted, in any case, except Freemasonry, to swear *without any evasion, qualification, or mental reservation*, that, at a concerted signal, he will fly, at the hazard of his life, to the relief of his fellow, and yet be accounted *indifferent* to his fellow in distress ? Can a man, in any case but Freemasonry, be allowed to swear without any evasion, &c. that he will help a companion so far as to get him out of his difficulty, whether he be right or wrong, under penalty of death ; and yet be accounted an impartial juror, to decide between his country, and such a companion indicted ? No ; there is no sophistry, no mystery, no infatuation, in this ; the case is a perfectly plain one, abating only Freemasonry. And what has Freemasonry to entitle it to be an exception to the common principles of law and justice ? Is it divine ? is it

charitable? is it venerable? is it loyal? is it true?—These questions must be answered in the negative: Freemasonry has no claim to give its language an unusual meaning, or to exempt its pupils from the just decisions and plain rules of common prudence.

‘Masonic oaths are not legally binding. It is not, therefore, *principal* cause of challenge to a juror, that he has taken such obligations; but it may constitute a good ground of challenge for favor.’—So far, we agree; but in the mode of ascertaining whether the ground of challenge for favour is good in a particular case, as in that of *Ayre* or *Newman*, we humbly differ with the learned judge. He takes the words of the Masonic oath, and inquires of the juror—“How did you understand this?” *Ayre* replies: “*It requires me to be impartial;*” *Newman* replies, “*It requires me to favor;*” and the judge rejected *Newman*, and accepted *Ayre*, each from the testimony of his own mouth. This is not safe; we cannot think any thing but Freemasonry would ask or receive this treatment. A conspiracy is discovered; the oath of the members is presented; and the judge asks, “How did you understand this?”—“As binding me to love my country,” one replies; “As binding me to the objects of the conspiracy,” replies another. The words of the oath plainly express the dangerous objects of the conspiracy; and the confessor of his guilt, is probably the more honest man of the two; the judge should not, therefore, receive and reject them according to the testimony of their own lips.

Any plain man in the country, called to act where Judge Marcy did, as trier, would examine the import of the Masonic oath for himself, and, if he found it of no importance, he would pay it no attention; but, if it was of importance, he would say: “*Mr. Ayre, or Mr. Newman, did you take this oath? And do you consider it obligatory?*”—If *Ayre* replied “*obligatory,*” and *Newman* “*obligatory,*” that is all he would ask of them. Their *understanding* would be nothing to him; it is for him to understand the oath, and for them only to say whether they are

bound by it.—Who does not see, that, by leaving the matter to the *understanding* of the juror, free scope is given to Masonic partiality? Who does not see, that opportunity is afforded to favor a brother “*consistently*,” and that affection may overcome the brother’s *understanding*, and rob justice of its due? *which is said* to have been the case with this same *Ayre*.

The judge confessed, that he could not reject *Ayre*, “*without setting a precedent, which would subject to a challenge for favor, every Mason in the State, in those cases where any of the fraternity are one of the parties.*” We are in no haste for this result; we are rather pleased, that the learned judge could stay it for a season; but it must eventually come; adhering Masons may be disqualified, by their oaths, from doing impartial justice on a jury, when Masons are one of the parties, and every lawyer must, ere long, be made sensible of it.

We come now to the case of the witnesses. The trial was that of *Ezekiel Jewett*; and the first witness called was *Orsamus Turner*, Deputy Marshal of the United States. He applied for counsel! The Court, at first, refused it; but, on the second day of the trial, we find his counsel, White, contending for him, that he should not answer “whether the Defendant was one of the persons consulted with, in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book, concerning the secret of Freemasonry?” The first objection was, that the answer might subject the witness to a criminal prosecution. The Court denied, saying, the offence of kidnapping is outlawed. Witness, *by his counsel*, then objects that his answer would have a tendency to render him *infamous*, or disgraced. The Court replied, if no other ground of refusal exists, the witness must answer. Then the witness objects, that his answer *might* render him liable to an indictment for *murder*. But the Court remarked, that the witness must be satisfied, it *would* so render him liable, before he could, without perjury, claim the privilege of not

answering. Witness persisted. *Court.* "You must answer." *Witness.* "I will not answer." The Court entered the facts, and a sentence of \$250 fine, and 30 days imprisonment in Niagara county jail.

The examination proceeded. *Question.* "Do you know that the defendant, Ezekiel Jewett, consented, or agreed to prepare the magazine at Fort Niagara, for the reception and confinement of William Morgan?"

The witness objected to answer, that "it may involve him in an indictment for murder." The Judge reasoned with him, and varied the question twice, but without effect.

"The Court then proceeds to pass sentence on witness for a contempt, and directs the Clerk to enter the following record :

"The Counsel for the people, in the trial of the people against Ezekiel Jewett, asked Orsamus Turner, while on the stand, the following question :—'Do you know that the defendant, Ezekiel Jewett, was applied to for a place in or about Fort Niagara, for the purpose of confining William Morgan?'—The witness claimed his privilege of refusing to answer the said question, upon the ground, that the answer might have a tendency to involve him in a prosecution for the murder of Morgan. The Court decide, that in its opinion, the answer to the question could not furnish evidence, directly or indirectly, to implicate him, the witness, in such a prosecution, and overrule his claim of privilege, and direct him to answer the question. The witness refusing to answer the same, the Court adjudge such a refusal to be a contempt, committed in open Court, and sentence him, therefor, to imprisonment in the jail of the county of Niagara for thirty days."

["The Court finding that witness was possessed of no property, omitted imposing a fine."]

Examination resumed. Witness was asked : "Were you ever present when the subject of preparing a place at Fort Niagara, or at any other place within the county of Niagara, for the confinement of Morgan, was discussed in presence of the defendant?" Witness again refused, and was again sentenced as above.

Thus did this witness brave the laws of his country, and the High Court of the State of New-York! Thus did the Deputy Marshal, by paramount obedience to his Masonic oath, despise the oath of justice! By taking

upon himself the slight punishment for a contempt of Court, he rescued his brother Mason out of difficulty, "*right or wrong*;" and entitled himself to the praise of the Fraternity. They have interceded for him—and, after *thirty days* imprisonment, Orsamus Turner was released, and escorted from jail in a coach-and-four, with a train of Masons, whose shouts were, with difficulty, suppressed.

We copy again from the Niagara Courier, to which paper we are indebted for the report of this trial.

"*Eli Bruce* put on the stand.—Witness refuses to be sworn, "I was once before sworn and examined, and no good can come of it."

"*Record of Court.* "Eli Bruce being called by the prosecutor for the people to testify as a witness in the cause of *The People vs. Ezekiel Jewett*, and having contumaciously refused to be sworn as such witness, the court adjudged him guilty of contempt in open court, and sentenced him to imprisonment for the space of thirty days in the jail of the county of Ontario, he being a prisoner now in the custody of the sheriff of that county, brought here on a writ of *habeas corpus* to testify in this cause.

"*John Whitney*—also refuses to be sworn. The court sentences him to a like imprisonment as in the case of Bruce, and to pay a fine of \$250.

Thus did these two convicts fulfil their masonic obligations. Bruce was once before brought from Ontario jail, to testify in the case of a brother kidnapper, and, refusing to be sworn, he was returned to jail with the benefit of the airing. This time refusing he is punished; but the *Craftsman*, and the *Masonic Record*, both acknowledged organs of the fraternity in the state of New York, praise him for his virtue and constancy, and absolutely cheer him for his sufferings as a martyr to the persecuting spirit of Antimasonry!

This is not all: these brothers in good standing, (while Rev. MOSES THACHER, of Massachusetts, J. G. STEARNS, of New York, HENRY JONES, of Vermont, and many more, are expelled for *unmasonic* conduct,) are fed from the charity of the lodges, and Bruce's family is currently re-

ported to be supported by his masonic brethren, on the score of their masonic relationship.

This may seem a small thing to complain of, but it has important bearings. The institution of Freemasonry pretends to be innocent of the violence done to William Morgan; yet it directly maintains the agents of that crime, who are suffering the penalty of the offended laws. It supports these men in their transgression; it speaks through them to all its followers, "*Break the laws of the land in your obedience to the laws of Freemasonry, and the powerful order will do its utmost to see you harmless; but, if perchance you should be overtaken by the officers of justice, the fraternity will praise your name, will cheer you with fat things, and will provide for your destitute family.*"

We are clearly of opinion that any government on earth should maintain its *faithful* servants in the same manner: that is *to the utmost of its ability*. Freemasonry is a government, which is sworn to protect and cherish those who are sworn to obey it. The order does not, and cannot, until the last extremity, cast off its servants for their *fidelity*, however mistaken their operations may be; but it does, and it must cast off those who wilfully despise its authority, however their conduct may be governed by patriotism or piety. This is the natural and inevitable result of the existence of the masonic government. No reformation of the constitutions of the order, no regeneration of its laws or principles or members can cure this evil; it is inherent in the government itself. Let Freemasons expel Bruce, Whitney, Turner, and others, and the knife is put to the throat of the system; for in that day it is declared, "We despise your labor of love; we abandon you to the enemies your labor has made:" and in that same day the kidnappers and murderers will take their defence into their own hands, and save themselves by a full development of facts. Thus the order of Freemasonry is compelled to cherish the transgressors of our laws, even *murderers*, or to change its nature; this last it will not do

willingly, it will do it only in the agony of final dissolution, which the people are hastening on.

" *William P. Daniels.*—Witness is asked, whether he was at Solomon C. Wright's, on the evening of the installation? He refuses to answer, on the ground that his answer might involve him in an indictment for a crime more serious than a misdemeanor, *an indictment for the murder of Morgan, as an accessory before the fact.*

" The court explained the law, witness could not be indicted for any criminal offence other than the *murder of William Morgan.* He must have better evidence of Morgan's death than mere belief, or an impression of that fact; something more than is made public.

" Witness claims privilege for reasons above stated—therefore the court decided he need not answer the question.

" Examination continued. To the question, Was *Jeremiah Brown* at *Wright's* tavern at *that* time? the witness declines answering, for reasons previously offered.

" The court remarked, that unless witness was altogether certain from evidence other than that generally known, that murder was committed, and that he would be in danger of being indicted for it, upon the key afforded by his answer, he was guilty of perjury in claiming the privilege. " It is therefore," continued the court, " a question of perjury, or not, with you,—and, remember, if the laws of man cannot catch you, the laws of God will.—Witness says he claims his privilege *only and directly upon the ground, that his answer will, as he believes, implicate him in the murder of William Morgan.* This he answers under oath, and with an understanding of the question.—Question is waived by the court."

" The law is nice as a new laid egg." *Turner* refused to answer the question of the court, because it *might* involve him in an indictment for murder, and the court sentenced him to fine and imprisonment. *Daniels* refused, because it *would* implicate him in the death of William Morgan, and the court excused him. Thus, by the oath of a kidnapper, accepted by the first judge of the Supreme Court of New York, the fact of the murder of William Morgan is fully established. Masons in good standing in the lodge, unblushingly avow this solemn truth, *to cover the PART they had in the guilt.* They denied it with effrontery, while a denial would serve; but now they confess the main fact, in order to save themselves from troublesome questions

about the particulars ! The Hon. D. D. BARNARD, counsel for the defendant, put a finishing hand to this testimony, by remarking to the court, in justification of *John Jackson*, who, also, declined answering in view of the consequences, that "*Every man in the community believes a murder has been committed.*"

Let every reader be assured that the members of the fraternity generally, in the state of New York, at least, were as well assured of Morgan's death two and three years ago, as he himself is now after reading the testimony of *Turner*, *Jackson*, and *Daniels* ; and also *Barnard's* admission, in the name of the whole community ; and then consider what manner of spirit infests the lodges and the breasts of those who not only fight for the murderous system, but cease not with tongues set on fire of hell, to vilify the motives, and calumniate the character, and slander the good name of any who secede from the bloody brotherhood, and refuse even, by their silence, to maintain its iniquitous and falling battle ! Consider with what boldness these sworn brethren have declared that the death of Morgan was the trick of speculation, of disappointed ambition, of political knavery, or of Antimasonic malice ; that it had no existence in fact ; that he was peddling, or hunting, or drinking coffee, while the Antimasons wished to make something out of the excitement springing from his supposed death ! These things fall back with a mountain's weight upon the head of the fraternity. The endless falsehoods that have been circulated to protect the institution from the charge of blood, are blown to the wind. The guilt is confessed, not only in "*the probable*" but in the *downright* murder of a freeman, by the hands of his brethren, obedient to the laws which guard the life of Freemasonry.

It is now a matter settled by the oaths of Freemasons on the witnesses stand in open court, that William Morgan was arrested on the malicious suit of Nich. G. Chesebro, Master of Canandaigua lodge, and thrown into jail ; that he was enticed out of jail by Loton Lawson, a mason, and

violently thrust into a carriage by Chesebro, Sawyer, and Lawson, masons, and borne to Niagara, with relays of horses, furnished by masons, and driven and escorted by Royal Arch masons; that he was lodged in the powder magazine of a national fortress in the keeping of masons, and illegally confined there several days in the charge of masons; and finally MURDERED, by masons; yet all these masons are in good fellowship with the lodges, which lodges help them to cry *punish the guilty*; and help them moreover to counsel, and countenance, and money, to escape from the consequences of their guilt.

Other trials are yet to come. That which awaits the order at the polls in November next is the one to reach the root of the evil, and is the only one capable of hurling the masonic power prostrate to the earth. Let every freeman act well his part; virtue and truth, patriotism and religion oppose Freemasonry. The widow and the orphans send up their cry; the blood of the secretly slain lifts up its voice; "the indignation of the people thunders in the mountains: The murderer is taken!—Be the yoke and the sceptre of his power broken! Let his name perish!"

THE MASONIC PARTIES OF MEXICO.

"Like an arch well cemented together,

"So firmly cemented we stand;

"And lovingly drink to each other,

"With plumb-line and level in hand."

Athman Rezon.

The political condition of Mexico is peculiar. Since the expulsion of Emperor *Iturbide*, and the establishment of the present constitution, in 1824, the State has undergone three violent revolutions. Strangers cannot account for it, while the natives feel the coils of a serpent, which they have not learned how to strangle. They flattered themselves that the head of the hydra was crushed, when our late ambassador to Mexico, the present Deputy Grand

High Priest of this *Republic*, was recalled ; but the body remains, and rears a new head to puzzle their philosophy, and produces a new revolution to distract their national policy.

Mexico is our nearest independent neighbour. Its constitution of government, conforms closely to our own. Its peace is intimately connected with our commercial prosperity, and our social relations. It is torn with incalculable dissensions ; it is the ball of two political parties, tossed to and fro ; it is the sport of Freemasonry, the game of the knights of Charity, and the theatre of the company, whose priests avowedly officiate without any religion, and whose kings, and grand kings, rule independent of politics. This is a mystery, so are the politics of Mexico ; this is *masonic*, so are the parties of Mexico. Define the duties of a high priest, who never worships at the altar ; the duties of a crowned head, that never assumes public cares ; or the duties of a sir knight, that does not wear side arms ; and this will give a true key to the inexplicable politics of Mexico. When boys play the mimic warrior ; when they mount a wooden sword, and paper helmet, the captain gives the word, and the company march, halt, or wheel, accordingly ; can it appear strange, that the grand captain of masonry, orders his followers, and that they yield similar obedience ? It is Freemasonry that involves the history, and the hopes of Mexico, in the mantle of her own mystery. The plans and orders of the Fraternity, are alike guarded by death and perjury from the scrutiny of the public : it is natural, that their operations upon a national theatre, should fill the world with surprise.

The secret order is every where *political* ; but in Mexico, it is specially so ; there this strong feature of its arch character is openly avowed, is set in the forefront, is plain as the nose on the human face. In its birth-place, England, Freemasonry has been circumscribed by law, besides being placed under the watch of the heirs of the kingdom ; it has thus been kept from opposition to the government ; but no sensible man can well assign any *worthy* motive to

the late George IV, for joining the order, except a political motive. He was neither moralist nor idiot, but he was Grand Master Mason. The *Most Worshipful* title was no object to him; the mystical secret he could not have desired, and yet have escaped those feelings of indignation, on the receiving of it, which must have for ever barred him from yielding to its support his own name, as its highest officer. The hope of any thing good in the gift of Freemasonry, except *personal influence and political sway*, is so completely disappointed in its embrace, that intelligent gentlemen of any country, cannot long remain in attendance upon its lodges, with any other than personal or political designs.

The principal leaders, and most ignominious tools of the French revolution, from the Grand Master, the infamous Duke of Orleans, down to Cagliostro, the prince of low villains, were active Freemasons. The Masons of France made no controversy with the government of the Corsican; with Joseph Bonaparte their Grand Master, they only sought to enjoy the emoluments of public office; and they made it clear, that to attain the appointment of judge, magistrate, or officer, the readiest way lies by the lodge-room door.

German and French politics were as obscure, distracted, and mysterious to the world, thirty-five years ago, as the politics of Mexico are now, and owing much to the same causes. Unhallowed ambition sought for power, through the aid of secret clubs, professing to be charitable societies. When the secret combinations had usurped the reins of government, they began to strive with each other; and their victories and defeats, their changes and revolutions, defied the scrutiny of man. This is the very nature of Freemasonry, especially in the higher degrees, where kings, and priests, and commanders, are tickled with rattling titles, and swollen with the vanity of mysterious power.

The Masonic parties of Mexico, are called *Escoceses*, and *Yorkino*: or Scotch and York. The explanation of these names, will throw new light upon the origin, history, and character of the Order.

After the organization of the London Grand Lodge, in 1717, the Order began to spread, and embrace different men of different countries, and, among others, the secret friends of the dethroned Stuarts. These fled to the Continent, and used their Freemasonry to forward their plans. (*Robison.*) The Chevalier, A. M. Ramsay, a Scotch gentleman, of great accomplishments, was among the foremost; and, in order to please the nobles, and to have in Masonry, distinctions according with lords and commons, he appears to have begun the addition of new degrees to the first three, A. D. 1730 to 40. (*Robison, Laurens, and others.*) This made confusion; the London masons assumed pre-eminence over all others, but stuck fast to the original plan, while Ramsay's Masons became knights after they were masters, and kings after they were knights, leaving the first three degrees to their own insignificance, with the name of *Blue*, and calling themselves by the name of *Scotch Masons*, in compliment to Ramsay and Scotland. This new and loftier kind of Freemasonry, soon became the more fashionable in France and Germany; it was reduced to a system at Paris, 27th August, A. D. 1761, by the Grand Consistory of Anti-Christians, who commissioned *Stephen Morin* to be Deputy Sovereign Inspector General, for all the new world; and it was comprised in thirty-three degrees, with their number and name appended.*

Wherever French influence prevailed *Scotch* masonry was in the highest favor, and masons of this order were taught to believe that the true key stone of King Solomon's temple, and the pure mysteries of the order, were safely concealed in the caves of old Aberdeen, and in the fastnesses of Scotland. *Scotch* masonry became known to the Spaniards by the more intimate relations of Spain

* See *Hermes ou Archives Maconiques*, and, also, *Annales Mac.*, both published at Paris; and *Esprit Du Dogme de la Franche Mac.*, published at Amsterdam. The original system of Ramsay, embraced but three degrees. The first taught the moral virtues, the second, the heroic virtues, and the third, the Christian virtues. These were a pattern for inventors, and many systems of *Scotch* Masonry have been since cherished in France. The Ancient and Accepted of thirty-three degrees, and the Order of *Scotch* Heredom, of twenty-five degrees, appear to be the most celebrated.

with France, and thus the *Escoces*, or Scotch rite, was naturally introduced into the Spanish colony, Mexico. It made no figure in the history of Mexico, until it served to organize the party which overthrew *Iturbide*. The aristocracy of the country, the higher orders of the clergy, the wealthy, enterprising and ambitious spirits easily rallied to the clandestine lodge for the ostensible purpose of charity, but for the true purpose of generating a rebellion; and so well did they use this tremendous engine of political power, that they overset the empire of *Iturbide*, and banished him from America without a struggle.—See *North American and American Quarterly Reviews* of 1830.

The principal men of Mexico, having freed the state by the use of masonry, and adopted a republican constitution of government, distributed the offices to each other, according to ancient rites and ceremonies. Besides the fraternity, it was not easy for men to obtain possession of any important post under the government. A complete oligarchy was established, whose meetings were ostensibly charitable conventicles, under guard of that well known officer of mercy, the *tyler* at the lodge-room door. The people found they had exchanged one tyrant for many, and they now sought for a way of escape from this new enemy of their liberties. In pursuit of this they assumed that *Freemasonry is political*, and resolved to introduce a new *rite*, and a new Grand Lodge, solely with the political view to countermine and blow up the *Escoceses*. This is avowed in the following terms, by the *American Quarterly Review*, No. 11, p. 457.

“The popular party, finding that the President, Victoria, who owed his election to their efforts, considered himself safer in the hands of the aristocracy, and placed no confidence in them, murmured against his administration, and, at one time, entertained thoughts of overturning it by force. Better counsels fortunately prevailed; and they determined to organize their party after the model of the *Escoceses*.”

There is reason to believe that the “better counsels” came by the hand of our Ambassador.—The American

Quarterly adds: "The popular party believed that the principal strength of their adversaries consisted in their organization into secret societies, and attributed all the early success of the aristocratic party to this cause alone." On the other hand, when the elections were gained by the popular party, or *York masons*, the Escoceses saw in it the mysterious workings of secret political societies, and "were firmly persuaded that Mr. Poinsett, the envoy from our government, had marshalled against them the popular forces,* and directed all their movements,—a belief which gave rise to a series of extraordinary circumstances, unprecedented in the history of diplomacy."—*Idem*, p. 458.

Our Ambassador certainly lent them his aid. He is said to have sent to the city of New York, and procured the masonic charter for instituting the Grand Lodge of *Ancient York Masons*, and he presided at the installation, so far at least as to bear the principal honor, and incur a large share of the responsibility of that day's service. He must have known that the object was political, and not charitable. With the installation of the new Grand Lodge, the organization of the popular party was complete. Then came the tug of war, when mason met mason, in firm and unbroken phalanx, to dash out the hopes of the country, in mutual strife for political supremacy.

York masonry is no more or less than *three degree masonry*, or at the outside *four*, composed of Apprentice, Fellow Craft, Master, and Royal Arch. It takes its name from the city of York, England. The following account of it is given in *The History and Description of the ancient city of York*. By Wm. Hargrove. York, 1818. Vol. 3. p. 275. Among the buildings of the city, the *Masonic Coffee House* is described. "This tavern was originally the Roman Catholic Chapel.—It was purchased by the members of the York Union Lodge of Freemasons, in February, 1806, (after the Catholics had built a new chapel.) This leads us to a brief notice of the history of

* That is, the *York lodges*

the several lodges of Freemasons that have existed in York.

"In searching the archives of masonry, we find the first lodge was instituted in this city at a very early period. It was termed "*The most Ancient Grand Lodge of all England*," and was instituted at York by King Edwin, as appears by the following curious extract from the ancient records of the fraternity."

We omit the extract: it tells of *King Edwin's* holding a Grand Lodge, A. D. 926, at York; but it is much less particular in the relation, than the traditions are respecting King Solomon's lodge in the year of the world 3000. Those who wish to examine it, will find it with slight variations, in masonic books treating of *Athelstane and Edwin*.

We continue our extract from *Hargrove's History, &c.* "The Grand Lodge of *all* England, thus instituted at York, acknowledged no superior, paid homage to none: existed in its own right, and granted constitutions, certificates, &c.*

"The seal of this lodge, affixed to its constitutions and certificates, was represented as below. [Seal omitted.]

"This lodge, which had flourished during more than forty years in the eighteenth century, was, from causes, which are not at present known, discontinued for a length of time; but on the 17th March, 1761, it was renewed by six surviving members.—About the year 1787, the meetings of this lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member for many years, and being Grand Secretary, all the books and papers which belonged to the lodge are still in his possession."—See *Hargrove's History and Description of York. Vol. 3. page 275.*

* [Note of Mr. Hargrove's.—The Grand Lodge of England held in London, had its constitution granted by this Grand Lodge in 1799, being only for that part of England which lies south of Trent.] This was probably the Grand Lodge of *Ancient* London masons.

This is the origin of the *York* masons ; and happy they who can call on the Grand Secretary, Mr. Blanchard, and see the *archives* and records from the time of Edwin to this day. That this royal fraternity should not have had a Hall until 1806, is wonderful ; that it flourished forty years in the eighteenth century, and then decayed to the number of only six members, by whom it was revived, A. D. 1761, deserves notice ; that so early as A. D. 1787, the meetings were discontinued until now the Grand Secretary stands by the archives and records alone, is most mysterious, seeing that in 1806 they contrived to purchase the Masonic Coffee House ; and that *Edwin* was *king*, is a thing for which we are indebted to the masonic archives : history makes him a royal prince, but never a king.

The Ancient *York* was the Grand Lodge of ALL England. This is proof enough that it sprung up after the Grand Lodge of England, that is, after A. D. 1717 ; for that word "*all*" expresses the existence of another lodge, which was the Grand Lodge constituted in the *Apple tree tavern* ; neither masons nor freemen give an account of any other, on better authority than masonic tradition, or counterfeit *archives*.

The *seal* given by Hargrove, at first may seem to be a monument of the antiquity of masonry. It may be considered so, when it is proved to be so : but the date, A. D. 926, is not proof. It may be no older than the Masonic Coffee House itself, or than the revival of the lodge, A. D. 1761. If masonry can show any paper or parchment, bearing date earlier than 1717, stamped with this seal, or any other purely masonic emblem, it will be satisfactory.

Prichard's disclosure made the Grand Lodge in London introduce those great innovations which appear on contrasting *Jachin and Boaz* with *Prichard's Masonry Dissected*. The innovations made a line of dissension, on one side of which the *Ancients* were ranked, and on the other the *Moderns*. The *Moderns* held the staff of

office, and the Ancients raised the standard of York, and received its constitution it seems. This grew into a hot fight between the legitimate sons of Hiram Abiff, which was settled December, 1813, in England, by a union of the two opposing bodies, under the name of the "*United Grand Lodge of Ancient Freemasons of England.*"

The settlement of the Mexican government in 1824, had secured to the natives of Spain, who were then residents of Mexico, constitutional guaranties of liberty, citizenship, and protection. But these men were obnoxious to the populace for their wealth and pride, and their excessive attachments, real and supposed, to their native country. Their familiar name is *Gachupines*, and their extirpation from Mexico has been a favorite measure with the Yorkino or popular party. The First President of Mexico, *Victoria*, and the Vice President, *Bravo*, with the Escocese party, stoutly maintained the constitutional guaranty made to this peaceable class of men. At length clamor and the new Grand Lodge prevailed over right and the old Grand Lodge, by the aid of a mad act of rebellion on the part of *Arenas*, a Spanish priest, supported by a small band of followers. *Arenas* was taken, and on the 27th June, 1827, was shot. Arrests followed, which fed suspicion, and increased the popular antipathy against the Spanish residents, until it was impossible to stem the violence of the tide. They were first declared ineligible to office, and soon after banished from the country, with confiscation of their goods, contrary to the solemn compact made before the adoption of the constitution, and contrary to the provisions of the constitution.

The number of exiles was great. Neither age nor poverty afforded an exemption from the rigorous law, which was executed with the zealous spirit of a triumphant party. Many fled to the United States, and New Orleans exhibited scenes of fearful suffering among the unhappy exiles.

This unmerciful and iniquitous treatment of the resident

Spaniards aroused the indignation and the fears of the Escoceses. The Vice President, *Bravo*, was their leader ; General *Guerrero* led the York party. The last week in December, 1827, *Colonel Montano* raised the standard of rebellion at Otumba, a village near Mexico, and issued a manifesto, requiring *the suppression of secret societies, a change of ministers, the delivery of passports to Mr. Poinsett, our ambassador, and the religious enforcement of the provisions of the constitution and laws.*—See North American Review, No. 68. July, 1830.

Little notice was at first taken of this : but shortly it appeared that the Escocese leaders were in the secret, as the party generally advocated these sentiments. General *Bravo* and others joined *Montano*. The President issued his proclamation, requiring the aid of all good citizens ; and despatched General *Guerrero* to quell the mischief. *Bravo* was taken and banished, and the whole movement quashed, to the great glory of the York party.

In September, 1828, came the second election of a chief magistrate. *Bravo* and *Guerrero* had been the respective candidates of the Scotch and York lodges ; and, now that *Bravo* had disgraced his party, and had been exiled, the York lodge were sanguine of the success of their favourite. Probably they would not have been mistaken, but for the *wonder-working* handmaid's interference. *Gomez Pedraza*, Secretary at War, a *York mason*, second to *Guerrero* in popularity with his party, was taken up by the Scotch lodge, and, behold, on counting the votes, he had ten states, where *Guerrero* had eight ! The disappointment was insupportable. General *St. Ana*, Lieutenant Governor of *Vera Cruz*, immediately rebelled. President *Victoria*, issued proclamation, and sent an armed force to stop this new attempt to defeat the constitution and laws. While *St. Ana* was besieged, *Don Lorenzo de Zavala*, Governor of Mexico, the most active of the York leaders, was arrested, on the charge of abetting *St. Ana's* treason. Whether RELIEF, TRUTH, and BROTHERLY LOVE, governed

him, or a just sense of his Royal Arch obligations to help his companion out of difficulty, right or wrong, does not appear. He escaped, and concealed himself. During the month of November, 1828, undefined, but positive fears of approaching calamity, reigned in the metropolis. On the night of the 30th November, the flag of rebellion was raised at the *Acordada*, or Artillery barracks, in the outskirts of Mexico, and Guerrero, Zavala, and other Most Worshipful Brothers of the York lodge, gathered to it. For three days a violent and sanguinary combat continued in the principal streets of the city,—the Palace, and the *Acordada*, being the respective head quarters of the government forces, and the rebels. On the 4th day of December, the Government capitulated; Pedraza fled, Congress dissolved, and President Victoria went over to the quarters of the insurgents, and signed the capitulation. The insurgent army had other prospects before them: to win the fight for their leaders, entitled the soldiers to plunder for themselves. During two days, Mexico was the victim of a licentious soldiery. The *Parian*, or large bazaar, where the retail stock of the city is principally deposited, and where there was, at that time, property to the amount of several millions, was the main object of their attack. There the Spanish merchants had generally resided, and there the Yorkino party could find, at once, the richest and most welcome plunder. A wanton destruction of property ensued: cloths, plate, and jewelry, were scattered about the city, and sold by the plunderers for almost nothing. The third day brought this lodge of *Past-Masters* to order; the gavel of the Most Worshipful was once more obeyed, and the city restored to peace.—*See North American Review.*

The President is elected in Mexico, eight months before he is inaugurated. Victoria, yet in the chair of the executive, was forced to appoint a new cabinet; Congress was re-assembled, and Guerrero was declared to be chosen President, and General Bustamente, an active Yorkino,

Vice President. Zavala was mercifully acquitted of the charges made against him, and rewarded with the seal of the treasury; and St. Ana, whom we left a besieged outlaw, was charitably promoted to the head of the war department. This was getting things well fixed among the York Masons.

The Grand Lodge of York was now like the Temple in its glory: the three principal pillars, *wisdom*, *strength*, and *beauty*, emblematically represented by the treasury, the army, and the presidency, were in the hands of their most devoted partizans, and distinguished citizens. The wounds and breaches made by the insurrection, were all closed, moreover, by the Spanish invasion of Barrados, at Tampico, in the summer of 1829. All hearts and hands united against the common enemy; Guerrero was invested with dictatorial power; victory crowned his efforts, and Barrados surrendered to the Mexican generals, giving increased glory and strength to the dominant party.

Upon such a tide of popularity and success, no eye could see, no heart could suspect the risings of successful rebellion: even the York lodge seemed to slumber in that state of delightful composure, which overcomes the Anaconda when he has gorged a rabbit. The Dictator was slow to resign his extraordinary power; his enemies seized upon the fact with avidity; slight acts of rebellion were committed in several states; and, on the 4th of December, 1829, on the return of that very day, when President Victoria, and the government, surrendered to Guerrero and the Acordada rebels of the Grand Lodge of York, General Bustamente, Vice President of the Republic, put himself at the head of the army of reserve, in the State of Vera Cruz, issued a proclamation denouncing the usurpations and abuses of the President, and commenced his march on the capital, to enforce the desired reform. Upon this, Guerrero resigned his extraordinary powers, convoked the Congress, and went forth to quell the insurrection; but no sooner had he left the capital, than a complete and bloodless revolution was effected there. Whereupon, Guerrero

abdicated the presidency, resigned the Master's gavel, and retired to his estate: the other Acordada chiefs followed him into retirement. The victorious party, compounded of York and Scotch Masons, formed a provisional government, with General Bustamente at its head, and tranquillity is once more restored. But, while the State is overrun with secret societies, order will not long continue.—Conspiracies will be formed, and treason will be nurtured in the Lodges, so long as the tyler keeps the door, and as the fraternity keep their profane oaths.

In all this, we see the natural fruit of secret societies; the quiet of the State broken, and the government of the country humbled, by the machinations of the lodge-room, under the name of charity. Here we see patriots and wise men, soldiers of the Revolution, and brave men, strangely arrayed against each other, and against the constitution which they themselves formed, and sealed with their own blood. We see *Bravo* the Escoces, rise in arms against secret societies, and, when he is exiled, *Guerrero*, the Yorkino, take up arms to destroy the labour of those secret societies, which labour had wrought the entire derangement of the plans of his partizans; and when *Guerrero* had triumphed, after one short year, we behold him deposed by his Lieutenant, his master of the horse, his own Deputy Grand Master, Vice President *Bustamente*!

These troubles fairly began with the organization of the *York Grand Lodge*, and they pause nearly with the recall of our Ambassador. We doubt not, that the part he took in the masonic politics of Mexico, recommended him to the notice of our Royal Arch Republicans, when on his return, they made him, in September last, the Deputy Grand High Priest of Freemasons in the United States. He is an experienced man, fit to lead the party in these dangerous times. The intimate knowledge which he possesses of the characters and events connected with three political Masonic revolutions, and the mortification he has suffered, in being disgracefully noticed for his Freemasonry, in the several Legislatures, and, also, in the

Congress of Mexico, owing to which he was called home, all point him out as a man to be relied on for an organ and head of the Masonic party in the United States.

The maxims and aim of Bravo prove him to have been *Antimason*; but he erroneously took the sword, instead of the ballot box, for redress. The consequences were most disastrous to himself and to his country.

The revolutions which have followed, read more like events of the period of Rome's decline and fall, than of a youthful republic in the nineteenth century. And the history of Mexico unites with that of France to warn all nations, to beware of secret associations and affiliated orders, under whatsoever plausible character. "Freemasonry is the same all over the world,"—in the United States, and in Mexico.

Our warfare is not limited to this hemisphere. The order of Freemasons once banished from the respectful consideration of freemen, may be restored from the old continent, by some imitator of Genet and Poinsett. We shall not be safe against its wiles, until it is laid bare to all Christendom, and degraded in all the earth. Political Antimasonry is suited honorably to accomplish this work at home, and to carry it effectually abroad. Our government and its national representatives will soon be of a character to teach every civilized nation the justice, frankness, truth, and power of American Antimasonry.

MASONIC BALLADS, OR SONGS OF THE AHIMAN REZON.

"Let masons be merry each night when they meet,
And always each other most lovingly greet,—
Let all the world gaze on our art with surprise,
They're all in the dark till we open their eyes."—*Ahiman Rezon*.

The proverb, *Let me make the ballads of a nation, and I care not who makes the laws*, is applicable to any government. The tone of morals expressed by the poet, is enforced upon the heart in the standard songs of the peo-

ple. By the doctrines of its favorite ballads, the character of Freemasonry receives additional light, without the slightest change of color. The voluptuary cannot sing with a hymn book, nor can a chaste man sing with the *Ahiman Rezon*. The airs commonly performed in the lodges, unequivocally express the varied immorality of Freemasonry. *In vino veritas*—the order at the table throw off the mask, and utter all their heart.

One of the most convincing proofs to show that Freemasonry had no being earlier than the 18th century, is that it neither finds a place for so much as its name in song, before that era ; nor furnishes any poet with a subject for his muse. The first book of Masonry, *Anderson's Constitutions*, published in 1723, we have never seen : but the second edition of that book lies before us, published in 1738. It gives "Some of the usual Freemason's Songs," beginning with the Master's song, 3d part, by Anderson himself, which treats of Masonry *operative*, except when it terms it *Royal* and *Divine*, and speaks of its having secrets.

"Who can unfold the *Royal Art*,
Or show its *secrets* in a song?"

Speaking of Solomon's time, he says : (the italics are his.)

"The *Royal Art* was then *Divine*."

By the *licentiousness* of poetry, many of the absurd and impious pretensions of Freemasonry were introduced into the lodges. This license first teaches us in the book of *Constitutions*, that

—————"The *celestial lodge* above
Shall be each brother's station :
But death, the *level*, time, the line,
And *plumb* of justice, must combine
To fit us for that bliss divine :
Then shall we, happy be,
Toward the East we'll bow the knee,
To our GRAND MASTER MASON."

It is a favorite notion with the poets, philosophers, priests, and lawgivers of Freemasonry, that a careful obedience to the laws of the order, will conduct them to the bliss of heaven.

"We hope with good conscience to heaven to climb,
And give *Peter* the password, the token and sign.
Saint Peter he opens, and so we pass in,
To a place that's prepared for all those free from sin ;
To that heavenly *lodge*, which is *tyled* most secure,
A place that's prepared for all masons who are pure."

Ahiman Rezon of N. Y. p. 150.

It is in vain to say *such ballads have no influence* ; they may not influence a professor of the Gospel : but they do possess the imagination of the poet, and the heart also of the lodge chorus, in the hall of refreshment, after the minister and others have retired.

In the third edition of the Constitutions, published in 1756, the poets become bolder. In p. 324, one sets off in these now *familiar* lines.

"Hail Masonry ! Thou *craft* divine !
Glory of earth, from Heaven revealed !
Which doth with *jewels* precious shine,
From all but *masons'* eyes concealed.

CHORUS.—Thy praises due, who can rehearse,
In nervous *prose*, or flowing verse.

"As men from brutes distinguished are,
A *mason* other men excels ;
For what's in knowledge choice or rare,
But in his breast securely dwell ?

CHORUS.—His silent *breast*, and faithful *heart*,
Preserve the *secrets* of our art."

These ravings of the poet came at length to be regarded as sober truth, by many masons, and were adopted in the orations and conversations, and even *sermons* of the brethren, after they began to have sermons.*

Sermons became necessary to offset charges to which the Fraternity was liable, for songs of the following character :

"Come let us prepare,
We brothers that are,
Assembled on merry occasion ;
Let's drink, laugh, and sing,
Our wine has a spring,
Here's a health to an accepted mason."

Constitutions of Masonry, 3d Ed. p. 326.

Vain boasting inspired their earlier lays, and to this at length all other evil things were added. The poetry and the sentiment of the following *chorus*, found in both the 2d and 3d editions of the Constitutions, are worthy of each other, and of the subject :

"Sing, then, my muse to *Masons'* glory ;
Your names are so revered in story,
That all the admiring world do now adore ye !"

But the treasure house of masonic poetry, is the *Ahiman Rezon* : that first published by *L. Dermott*, and since re-

* The first masonic sermon on record, with which we are acquainted, was delivered at Christ's Church, Boston, 27th Dec. 1749, by the Rev. Charles Brockwell, A. M., his Majesty's chaplain at Boston, New-England. It may be found in the *Pocket Companion, or History of Freemasons*, London, A. D. 1754.

published in several of these States, is stored with ballads of a bad character ; and they have been gloriously sung in many of the American lodges.

We have examples of grave men at public dinners listening to the strains which praise the gods of wine and of love ; and also joining both in the shout and in the bumper which followed. This heathenish practice is justly charged upon Freemasonry for its wide diffusion at the present day, and it is fast departing with the order.—Those songs which are poured forth while the *tyler* is at the door, belong to a class which may not be named here, but the roar of applause with which they are received, may be sometimes heard far beyond the walls of the lodge-room.

“ Let every man take glass in hand,

“ Drink bumpers to our Master Grand,

“ As long as he can sit or stand,

“ With decency.”—*Ahiman Rezon, or Book of Constitutions of New York, Edition 1805, p. 153.*

The spirit of a debauchee is most familiar to the poets and ballads of Masonry ; as in the following lines taken from the last mentioned volume, p. 144.

“ The world is all in darkness,

About us they conjecture,

But little think, a song and drink,

Succeeds a mason's lecture.”

“ Then, landlord, bring a hogshead,” &c.

There is a song in the *Ahiman Rezon* of *Dermott*, and in that of Penn, p. 117, and in the above mentioned *Ahiman Rezon*, of New York, p. 165, and in other authorised works of Freemasonry, which gives, in doggerel rhymes, to the tune of *Derry down, down, down Derry down*, an impious account of the creation by “ the Sovereign Mason,” and the history of the old world, containing these and similar lines :

“ But Satan met Eve, when she was a gadding,
And set her, (as since all her daughters) a madding ;
To find out the secrets of Freemasonry,
She eat of the fruit of the forbidden tree.”

Whereupon Adam,

“ Now you have done this thing, Madam, said he,
For your sake no woman Freemason shall be.”

This song has been a great favorite, and we give some account from it burlesquing the deluge, to the credit of Freemasonry, and its various books of Constitutions.

“ Sure ne'er was beheld so dreadful a sight,
As the old world in such a very odd plight ;
For there were to be seen all animals swimming,
Men, monkeys, priests, lawyers, cats, lapdogs, and women.

There floated a debtor away from his duns,
 And next, father grey beard, stark naked 'midst nuns;
 Likewise a poor husband, not minding his life,
 Contented in drowning, to shake off his wife."

This licentious and profane spirit, this contempt of the female sex, and of the married state, and of the sacred records, is found not in the song of the Book of Masonic Constitutions alone, but in the rites and ceremonies, and laws and oaths of the order.

Enough is given to shew the impious, vain-glorious, and bacchanalian character of Freemasonry ; we will look at its murderous spirit in the garb of poetry. The oath of the mason consigns the transgressor to the tomb, and the ballads of the books of Constitutions more than once inculcate the same doctrine. Take the following from the above mentioned *Ahiman Rezon*, and authorised book of Masonic Constitutions for the state of New-York, p. 152. It may be found in other books by the first line :

"From the depths let us raise."

Verse xiii is here entire :

"But if any so mean, through avarice or gain,
 Should debase himself in this high station ; *
 That person so mean, for such cursed gain,
 Should be slain by the hand of a mason."

It seems, therefore, that the Masons of this State, under sanction of the Grand Lodge, have sung of murder in their lodges, and in their book of Constitutions, twenty years before they perpetrated the crime upon William Morgan ! The same song and words are found in the *Freemason's Vocal Assistant*, Charleston, S. C. 1807, p. 81 ; *Ahiman Rezon*, Belfast, 1782, p. 119.

The human skull from which the Knight Templar, in the encampment, drinks the libation of eternal curses, is familiarly called "*Old Simon*" by the Templars ; as in these lines taken from the *Freemason's Library*, or book of Constitutions of Maryland, 1826, p. 362. They are descriptive of the ceremonies of Masonry :

"Enter'd, pass'd, rais'd, and arch'd,
 And then like princes march'd
 Thro' rugged ways ;
 At length great lights we view,
 And poor *Old Simon* too,
 Also the word so true,
 Glory and praise."

* The context refers "*this high station*" to the rank of a free and an accepted Mason : "*Should debase himself*" means, should violate his masonic oath.

The first line bespeaks the 1st, 2d, 3d, and 7th degrees of Masonry ; the 2d and 3d lines refer to the Knighthood ; the 4th to the 12 tapers representing the 12 Apostles, and the 5th to the human skull resting upon a coffin in the midst of the candles, which is afterward taken for the drinking cup, and the 6th to the Templar's word of recognition, GOLGOTHA ; that is, *the place of a skull*, referring to the coffin on which their *Old Simon*, or skull, rests.—This makes good sense of the stanza, especially of that line—

“Also, the word, so true.”

How *so true*, except it be that the word, Golgotha, exactly expresses the *place of Old Simon*, mentioned in the preceding line ? Golgotha does that, and Golgotha is the word *so true*. Much of the poetry of the book of Constitutions, contains ideas concealed from all but masons' eyes ; and the reader of Bernard's *Light on Masonry* will find cogent proof of the correctness of the disclosures, in their perfect illustration of the poetic allusions of Masonry. Consider the following stanza of the same *Knight Templar's Song*, published in the book of Masonic Constitutions of Maryland, as above mentioned :

“Twelve once were highly loved,
But one a Judas proved,
Put out his fire.
May Simon haunt all fools
That vary from our rules ;
May the heads of such tools
Rest high on spires.”

The first two lines explain themselves ; the third alludes to that part of the ceremony of initiation, where the candidate is required to extinguish one of the twelve tapers before him, “as a perpetual memorial of the apostacy of *Judas Iscariot* ;” and to remind the candidate, that “he who can basely violate his masonic vow, is worthy of no better fate than *Judas Iscariot*.” The Templar understands all this, and therefore, to him the words are very significant :

“Put out his fire :”

that is, in plain prose : kill the traitor to Masonry. This horrible idea is enlarged upon in the remaining lines :

“May Simon haunt all fools
Who vary from our rules ;”—

that is, in prose : may the death emblematically signified by the human skull upon the coffin, and also the damnation, drank from that skull in penalty of the least wilful

violation of the masonic oaths, forever haunt the fool, or knave, or honest man, who fails to keep the whole law of Freemasonry!

"May the heads of such tools
Rest high on spires."

This significant allusion to the penalty of the first oath of a Knight Templar, is well understood by all the brethren of that degree; and it concludes the masonic stanza with a keen and pointed exhortation, to take off the heads of seceding masons.*

Perhaps the most moving exhibition of the masonic character remains to be noticed. The *penalties* of the order concern those who have become subject to the order; its wickedness falls upon those who join it; its falsehood chiefly injures those who are deceived by it; but its corruption of justice alarms all ranks of men.

It is not easy to weave the doctrine of *the grand hailing of distress* into rhymes, and boldly to apply it for saving a man on the gallows; but this has been done in *Wellins Calcott's "Candid Disquisition of the Principles and Practices of the Most Ancient and Honorable Society of Free and Accepted Masons;"* an English work, re-printed at Boston, N. E. 1772.

"A mason one time,
Was cast for a crime,
Which malice had put a bad face on;
And then, without thought,
To a gibbet was brought
A free and accepted mason.

"And when he came there,
He put up his prayer,
For heaven to pity his case on;
His king he espied,
(Who in progress did ride,)
Was a free and accepted mason.

"Then out a sign flew,
Which the Grand Master knew,
Who rode up to know the occasion;
Asked who had condemned
So worthy a friend,
As a free and accepted mason.

"He tried the cause,
And found out the flaws,
According to justice and reason;
He tucked up the judge,
And all that bore grudge
To the free and accepted mason.

CHORUS.—He tucked up the judge, &c.

* The candidate of this degree is bound to have his head struck off, and placed upon the highest spire in Christendom, should he ever knowingly or wilfully violate any part of his Templar's obligation.

"Though ignorant pride
Our secrets deride,
Or foolish conjectures occasion;
They ne'er shall divine
The word or the sign
Of a free and accepted mason."

This gives the charm of poetry to the obligation of a mason, and plainly teaches the duty of a brother to rescue his fellow in distress from the stern grasp of justice; and also to punish those who dare to condemn so worthy a man as a free and accepted mason. The Grand Master of the imagination,

— "Tucked up the judge
And all that bore grudge
To a free and accepted mason."

This article can be greatly extended by those who are pleased to discover the laws and doctrines of Freemasonry familiarly illustrated in its ballads; but enough is exhibited to prove that the odious character of the false mystery is portrayed by the minstrels of the order, in exact conformity with its spirit and letter, its laws and constitutions, its rites and ceremonies, its debauchery, corruption, penalties, and oaths.

Good men belong to this sinful order; good men think this fraternity whose minstrelsy we are examining, is a charitable society; and that those who expose it are actuated by a spirit of self-seeking: but they are freemasons, bound by oaths, and inspired by songs, that corrupt justice.

"Nor is there one amongst them all,
Who, on a summons or a call,
Would not with resolution fall
Defending a Freemason."

Ahiman Rezon of Belfast, Ireland, 1784, p. 186.

AN ADDRESS TO THE PEOPLE OF PLYMOUTH COUNTY, MASS.

An Address to the People of Plymouth County, Mass. on Political Antimasonry, adopted at a Meeting, held July 5th, 1830, by the citizens of Bridgewater. Pamphlet 20 p.p.

This address pays respect to Political Antimasonry. Instead of sneers and calumny, contempt and neglect of our cause, the inhabitants of Bridgewater coolly reason upon it. Their conclusions are very different from ours; but that is chiefly owing

to a difference in their premises. Into these we will look with them.

At the outset, they claim their freemen's right to speak of any matter concerning the public, and so to speak of Antimasonry. Granted. They go on to say: "Most of us have never had any connexion with the Masonic society, and feel no interest in its concerns. *We do not know that it has ever done us or our country, enough either of good or of evil, to create in our hearts any strong feeling of either approbation or censure.*" There lies the whole difference, Gentlemen of Bridgewater, between you and Antimasons—when you *know* the evil which Freemasonry has done, and is doing in this country, you will oppose it, you will be Antimasons. You have stepped off with the wrong foot first, and although you keep steady step through the march, you are invariably out of time, for that single mistake.

This is the answer to all who do not know of any evil in Freemasonry; especially to those who with you do not pretend to know how far the disclosures of Masonry are true. You must learn. The charges and the evidence, the disclosures and the witnesses are all before that public which you have addressed. Inform yourselves gentlemen, and then if you publish an Address against Political Antimasonry, you will do it understandingly; now ye have done it ignorantly, by your own confession.

"We know not how we could lay any claim to the name of republican, should we deny to any portion of our fellow-citizens, the right which we claim for ourselves, the right of forming their own opinions, and of managing their own affairs in their own way, so long as they interfere not with our privileges, and the welfare of the state." The gentlemen do not consider, that this same right, *the right of forming their own opinions, and managing their own affairs in their own way*, is common to Antimasons, as well as to Freemasons. The right to estimate the character of Freemasonry, and also to proceed by lawful and constitutional means to act upon that estimate, is perfectly clear. Antimasons neither claim nor exercise more. The exercise of this their right cannot interfere with the right of another, as of a mason to hold an office, because no man has a right to office, except to whom the majority and the law give it. When Antimasons defeat the majority, and break the laws, they will be, and they ought to be served, as they now serve the Freemasons. *As to the welfare of the state*, we think it depends upon the dissolution of the Masonic Fraternity, while Masons think it depends on our letting them alone. This is a mere difference of opinion, which time must settle.

"Another odious feature in this proscriptive system, is that the same measure of punishment is dealt out to the most guilty, and to those who, according to its own admissions, are comparatively innocent."

This is a common mistake. It is pitiful. "The same measure of *punishment*!"—If it be punishment to refuse one freeman an office by conferring that office upon another freeman, the *freemasons* have punished the *freemen* long enough: it is time to turn the tables.

Our distrust of Freemasons must have a rule of application. We cannot act with effect against the affiliated order, unless by a joint and systematic effort. The line of distinction must be drawn some where between the freemen and the bondmen; between the candidates for office trammelled by masonic oaths, and those who owe no allegiance save to God and our country.—The rule which excludes all freemasons from our support to office, like every other general rule, has both hard cases and exceptions: but the exceptions are of a minor character, and the hard cases must be borne, like the shower in harvest which waters the parched earth, and injures the half cured sheaves.—This is not an "*odious*," but an unavoidable feature of all great concerns.

To say that "whatever censure may be attached to several of the higher degrees, masons in this state (Mss.) have no connexion with them, and are in no manner responsible for them," is a great mistake. It is common for Blue masons to screen themselves from the reproach of the higher degrees by the plea of ignorance. So let them, but this does not clear the institution. The Royal Arch is blasphemous, although the Blue or three degree Masons are ignorant of it. Let them learn. Freemasonry is an oligarchy. The commons are the Blue lodges; the privileged orders are the Arch and the Knighthood. The commons maintain the privileged classes; they are responsible for the acts of their privileged classes. It would be as wise in a breach of our rights by a British nobleman, to hold only the nobles responsible, as to hold Arch masons alone accountable for the murder of William Morgan. Not they only who made the breach, but their aiders and abettors; not the captains only but the companies; not the government alone but the whole people, *every subject* of the government is held to answer for the crime, or for the criminals.

The profanity of the *sublime* degrees, rests with the degrees themselves, upon the heads of the Entered Apprentices. One mason, in the upper stories of the temple, can employ several hod-carriers, and work them hard too. The poor fellows patiently carry their burdens without the prospect of lodge benefits, or a dip at the charity fund. Their disinterestedness is manifest: they set out confessing their ignorance of the lodges, and then they fall on those who knowing Freemasonry, reprobate it, because they do know it,—because they have seen and felt that it is a great evil, an intolerable evil, an evil no longer to be borne.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

HISTORY OF FREEMASONRY IN FRANCE.

ENGLAND has the credit of giving birth to the lodges ; but France eclipses in the glory of introducing the higher orders. We have seen how the mystery started from the taverns of London, A. D. 1717, and ran over the earth : we will next examine how it grew up from the humble rhymes of Prichard, to the pride of giving cordons of knighthood, and imperial crowns. This will appear in a faithful history of the order in France, which history, with the help of a recent importation of masonic books, we are now able to give with confidence in the leading facts. Loose materials for a narrative of French masonry, we have long had on hand in great variety. An acquaintance with these enables us to judge of the accuracy of the *Precis Historique*, a masonic work of 1829, from the Paris press ; and we find it such as we could wish, a work according with its title, furnishing dates and names and places for the interesting items, which lie scattered through volumes of French Freemasonry.

We draw the historical facts of the order from the books of the order, for this good reason, that no other books furnish them ; and we have this rule to govern at all times in the selection, viz. that statements made of facts anterior to the organization of the first Grand Lodge, are worth no more than the claims of the order to an interest in the Statute of Laborers, 25th Ed. III, and the Statute of

Henry VI, enforcing the Statute of Laborers. The historical accounts of Freemasonry, anterior to 1717, are mere fustian; since that era the order has kept some account for the public, which we receive with satisfaction, and from which we compile the following particulars.

In the year 1725, (it was probably 1728,) some Englishmen of distinction, among whom Lord Derwent Water, the Chevalier Maskelyne, and Mons. d'Heguetty, are named, established an Anglo-French lodge at the house of one *Hurc*, a cook or taverner, in the street *des Boucheries*, Paris, in the fashion of the English lodges held in the taverns in London. They practised only the three degrees, Apprentice, Fellow, and Master, and followed the Grand Lodge of England, which alone existed at that time, and from which they afterward received a charter, with the name of *St. Thomas*, dated 7th May, 1729. They kept no records, and have left nothing to posterity, but the certainty of their existence.*

Derwent Water was a friend to the Stuarts. He fled from the royal house of Brunswick, and lived abroad until 1735, when he returned to London. He was hung for rebellion, 19th December, 1746.†

In 1728 nearly, the Chevalier Andrew Michael Ramsay, a distinguished Scotch gentleman of great learning, and of an ardent attachment to the Stuarts, attempted at Paris to make a reformation in the interior of Freemasonry. To this end he prepared three higher degrees, called the *Scotch degree*, the *Novice*, and the *Knight of the Temple*. This was the beginning of the higher degrees. Although the amendment was rejected by the Grand Lodge of England and its dependents, many adopted it, naturally preferring the sword of a knight to the apron of a mason. Ramsay also first put in motion the story of Freemasonry's beginning at the time of the crusades, whether to help his knights of the Temple to credit, the reader will judge.‡

* *Precis Historique.*

† *Smollet.*

‡ *Esprit du Dogme de la Franche Maconnerie. Annales Maconniques.*

In 1736 Lord *Harnouester*, an Englishman, resident in Paris, presided over the lodges of that city, which then were held, one with *Goustard*, an English stone cutter, another with *Lebreton*, a taverner, at the sign of *Louis D'Argent*, and a third with *Landelle*, a taverner, in the street *de Bussy*, which received its charter from London, A. D. 1732.* Dr. Andrew Michael Ramsay performed the duty of orator, in honor of Harnouester's election. The history of the order hitherto in France is not aided by records or public documents. The mystery was chiefly in the keeping of foreigners, and its proceedings were in general suitable to the character of social adventurers.

Lord Harnouester returned home in 1737, at which time Freemasonry had sufficiently overspread France to attract the notice, to awaken the fears, and to call forth the energies of the government. The honors of the court were forbidden to the Freemason lords, and the commons were subjected to imprisonment. The arrest of many, during the celebration of the feast of the order in 1738,† and their subsequent imprisonment, accompanied by the denunciation of the society, in the celebrated Bull of Pope Benedict XIV,‡ had the effect to silence the masons for some years. They claim a Grand Master during the seven years following the departure and resignation of Lord Harnouester, in the person of the Duke *D'Antin*, but seeing that he died in 1736, one year before Harnouester resigned, there must be a fatal mistake in the claim. It is probable that they had no Grand Master, for this officer is more important in public, than in the lodge; and, at this time, Freemasons were not ambitious of public notice in France. They appear, however, to have made great progress in private, if we may believe their assertion, that they had twenty-two lodges in Paris, and more than two hundred in France, in 1742.†

* Anderson's Constitutions.

† *Precis Historique*.

‡ Smith's Freemasonry.

In 1743 Ramsay died at *St. Germain-en-Laye*. Some of his partizans at *Lyons* contrived the degree of *Kadosch Templar*, or holy Templar, which is the Knight Templar, in imitation of his knights of the temple. From the *Kadosch Templar*, sometimes called *Petit élu*, has sprung the *Elect of Nine*, or of *Perpignan*, *Elect of Fifteen*, *Illustrious Master*, *Grand Inquisitor*, *Grand Elect*, and the *Commander of the Temple*.* These, with the first innovation of Ramsay in 1728, afforded materials for the superstructure of Freemasonry. The fashion of inventing being introduced, new degrees were quite the rage; three degrees and a knighthood constituted an order, and the orders were multiplied, so long as dupes were found to purchase them. To make them sell, they were decorated with the loftiest pretensions to antiquity, nobility, and grandeur. The intelligent understood the matter, in that day, as well as boys now do the proverb of *Pindar's razors*. But succeeding generations have ungardedly taken the vain glory of the ignoble orders for sacred truth. Children have been accustomed to hear of the beauty, the honor, and the mystery of ancient Freemasonry; they have seen its decorations; they have pondered over its enigmatical titles; and, on coming to manhood, they have eagerly sought for its boasted gifts, and its favoring protection. It offers to youth much that is most desirable in life, and a tolerable hope even in death, without exacting holiness of heart in return, but only a decent morality, and a trifle of money. They have early embraced it, oftentimes for an experiment only, and while they were proving it, weighty cares, or conquering death, have cut off their opportunity of satisfying themselves, as to its precise and definitive character. Reluctant absolutely to condemn, what they were conscious they did not perfectly understand, they have left their names to grace the roll, and to bolster the pretensions of false Freemasonry.

The object of inventing these degrees was not altogether vanity, if we may trust to the inspection of the

* *Precis Historique*.

oaths. Freemasonry was made felony by law, and the brethren required the strictest obedience to the precepts and oaths of secrecy, or they fell into the hands of the civil authorities. Treachery to the order was punishable with death,* by the penalty of the first obligation; but for an *executioner* the mystery had hitherto trusted to the devotion of her favorite sons, without providing any specific officer. This state of things is well considered in the earliest amendments to the original or blue degrees, as the reader of their rites in Bernard's *Light on Masonry*, will abundantly find. These rites are, however, softened by time, and by our gentler institutions: taken in the original state, as found in a work, entitled "*The most Secret Mysteries of the High Degrees of Masonry disclosed*," printed "*at Jerusalem, 1766*," the very first degree is without coloring. The title is *Perfect Mason Elect*, the word is VENGEANCE. The trial of the candidate consists in giving him a poignard, and making him, in a dark room, kill and behead a supposed traitor; and the oath requires him not only to keep the secrets, but also "to sacrifice to the *manes* of Hiram the perjured brethren who may have betrayed any of our secrets to the *Profane*:" that is, the uninitiated. Since the establishment of that degree, Freemasonry has never been without her legal and authorised executioners. The title of the degree has been often changed, but the principal ceremonies never. They may be found in the Elected Knights of Nine of *Light on Masonry*.

At this era the masonic history makes the Grand Master, Duke d'Antin, die; and the Duke of Bourbon, Count of Clermont, take his place; and adds, that the lodges of Paris declared "*the Grand Lodge shall take the title of the Grand English Lodge of France*." The latter part may be taken for truth; but not the former. It is by no means probable that a prince of the blood consented in that day, to be Grand Master of contemptible Freemasonry. Indeed, the masonic historians agree to do him

* Prichard.

this justice, viz: that he paid no attention to the "art of wonderworking," but gave the Grand Lodge one year to M. Baure, a banker, but after that, into the keeping of *Lacorne*, his dancing master, "*the obliging agent of the Prince's secret affairs.*" This high honor *Lacorne* gloriously bore until 1762, when we shall find him in trouble with his subjects of a newly created empire. The condition of "*the Most Ancient and Honorable Fraternity,*" in France was truly humble, during these eighteen years in which its destinies were committed to the pander of a royal duke.

ORIGIN OF THE HOLY ROYAL ARCH CHAPTER.

Charles Edward Stuart, son of *Chevalier George*, after his defeat at *Culloden*, in Scotland, A. D. 1746, and his hair breadth escape from the multitude of his pursuers,* came to *Arras*, near Calais, in France, poor, destitute, and forsaken. The friends of the Stuarts, in all their dispersions, had used Freemasonry for a tie of friendship, and the means of subsistence.† The Freemasons took a deep interest in the misfortunes of the young prince, and furnished him with pecuniary aid. Willing to return their kindness, he granted them a charter of institution, A. D. 1747, for THE FIRST MASONIC CHAPTER, by the name of *L'Ecosse Jacobite*, the Scotch Jacobin, and gave the offices to the principal men of the village, among whom were *Messrs. Lagneau* and *Robespierre*, barristers. This was the origin of the *Chapitre d'Arras*, afterward removed to Paris, where it is believed to have become the infamous *Jacobin* club of the Revolution, with this *Robespierre's* son at its head. It is astounding that the first constituted Chapter of Masons, the progenitor of all the *Holy Royal Arch Chapters* of masonry, was entrusted, with others, to the father of *Robespierre the Destroyer*, that in the hands of the son it was removed, for political purposes, from Ar-

* Smollet. † Prof. Robison.

ras to Paris, about the year 1786, where it embodied Robespierre, Danton, Marat, and company, and is believed to have become the head quarters of a faction, that helped each other out of all difficulties, "right or wrong;" that kept each others secrets without any exception; that cleft skulls in the very spirit of the Royal Arch oath, which leaves "the brains exposed to the scorching rays of the sun;" and that deluged France with blood, and filled the civilized world with astonishment and horror.

So grave assertions ought not to be put forth without good authority. We have enough to carry conviction to our own minds; let every reader weigh the subject for himself. In the first place the desperate situation of *Stuart*, and the infidel and sanguinary acts of *Robespierre*, perfectly agree with the spirit of Royal Arch masonry.

2. The writers on masonry, of a date earlier than 1747, make no mention of any *Chapters* of masons, or of Priests, or Kings, or Scribes of masonry.

3. The French masonic works, *Esprit du Dogme de la Franche Maconnerie*, *Precis Historique*, and others, call this Chapter of Arras THE PRIMORDIAL CHAPTER, and since that chapter was instituted, others are named in all quarters of Christendom.

4. Robespierre, the Destroyer, was the son of a barrister of Arras, the same we suppose to whom *Stuart* gave his chapter of masonic honor. Young Robespierre was the head of the Jacobin Club; which club, Robison says, sprung from a lodge of Freemasons.—*Proofs of a Conspiracy*. p. 45.—New York edition.

5. We suppose the name *Jacobin* came from Stuart's masonic Chapter of Jacobites, or Jacobins, more probably than from the convent of Jacobin friars in Paris, as Baruel supposes. The club possessed, in an eminent degree, the property of extension and ramification so peculiar to Freemasonry. Its members are charged with many acts of treason, by the *Annual Register*, in full illustration of the Royal Arch oath, which encourages both murder and treason.

6. The life of Robespierre shows that he began to figure in the political circles of Paris, from 1785 to 89, and the *Precis Historique* informs us, that about this time the Chapter of Scotch Jacobins was removed from Arras to Paris; that it ceased from its labors in the exhaustion of the Revolution, and was revived again at Paris in union with the Grand Orient, A. D. 1801. The union was celebrated by a great feast, in which upwards of 500 brethren participated. These things are searched out; and we think they show that the Jacobin Club of France and Royal Arch masonry, are the twin offspring of the masonic Chapter of Scotch Jacobins, instituted by Ch. Ed. Stuart, at Arras, A. D. 1747.

In this connexion contemplate upon the Royal Arch High Priest, installed after the order of Melchisedeck, clad in the robes of Aaron, with the ephod and mitre and HOLINESS TO THE LORD on his front: Recollect the word and password of a Royal Arch mason, I AM THAT I AM; also the grand *omnific* word, which the heart refuses to indite in the varied blasphemy of Royal Arch masonry; also, the scene on Mount Horeb, where a mortal assumes to speak in the personification of the great *JEHOVAH*.* Think of the journey from Babylon to Jerusalem, in which Royal Arch masonry makes a rugged way for her chosen ones, and then causes them repeatedly to kneel and pray for deliverance from her own stumbling blocks. Remember the Royal Arch oath to espouse the cause of a brother right or wrong, to keep his secrets in all cases whatsoever, not excepting murder and treason! Be certain this monster of immorality has come into notice within the last eighty years past, and then say, judicious reader, whether the origin and connexions assigned to it by history, do not comport with the character of the chapter itself, as revealed by the Le Roy convention! The origin of the chapter, in 1747, is sure; the disclosure of its mysteries, at Le Roy, in 1828, is certain.

* Every master of a lodge, in bringing a candidate to light, acts a fearful scene of similar blasphemy.

We return to the history of the order in France.

In 1751 a travelling mason, whose name is unknown, founded at Marseilles a *mother lodge*, by the name of St. John of Scotland. After the revolution it took the name of the Mother Scotch Lodge of France; but it is not to be confounded with the Lodge *de St. Alexander d'Ecosse et du contrat social reunis*, which, while it lasted, took also the name of *La Mere Loge Ecossaise de France*.*

In 1754 a public order from the *Sorbonne* forbade all persons entering or remaining in the Society of Freemasons. The Chevalier de Bonneville instituted a chapter of the high degrees, and adopted the system of the Templars, invented by the masons of Lyons, in 1743, for the rites of his new chapter. Hence the celebrated Baron Hinde took the system of the *Strictz Observantz*, which he soon after introduced into Germany. *Martinez Pascalis*, a Jew, invented the rite of the *Elect Cohens*, or PRIESTS, which was adopted by the lodges of Marseilles, Toulouse, and Bordeaux. This rite was common in Paris so early as 1768, but its complete organization took place in 1775. It was propagated by *Louis Claude de St. Martin*, an officer in the regiment *de Foix*, from whom its followers were called *Martinists*: a numerous body of whimsical and extravagant Freemasons, who taught and believed the most contradictory and superstitious absurdities, and made their name famous in the works leading in the French Revolution.*

Here is the first mention of a *priest* of Freemasonry within our knowledge, A. D. 1754. *Chapters* were invented seven years before, but were not then, and are not now, in France, governed by High Priests. The cypher and key of the Royal Arch mason, was a part of the Master's secret in the days of French Freemasonry, before the invention of Chapters. We have a French volume, *Amsterdam*, A. D. 1766,† which discloses this cypher among the mysteries of a common lodge; and *Dermott*, Deputy Grand Master of Ancient Masons in England, boasts that

* *Precis Historique*.

† *L'ordre des Freres Macons T-ni*.

they can converse with a square and compasses in the presence of a MODERN mason, A. D. 1773, and not expose their thoughts to him. This may be done by using the square to represent the angles, and the compasses to mark the dots of the cypher.

These facts corroborate the account of the origin of Royal Arch Chapters ; to which we add one more, viz : that in the French system the Royal Arch is sometimes the twelfth, and sometimes the *fourteenth* degree of masonry, instead of the *seventh*, as in America ; and it is no degree at all in the British system. This confusion in the ancient landmarks is more like the babel of falsehood than like the harmonious work of truth.

In 1756 the Grand *English* Lodge of France dropped the term *English* from its title, which term it had adopted A. D. 1743, in gratitude to the land of its birth, and henceforth it was called the Grand Lodge of France. Chapters, councils, tribunals, &c. were every where multiplied, the history of which it is impossible to trace, the Grand Lodge itself not having kept any record of its proceedings.*

In 1758 a new birth of Sublime degrees is dated. The masons of Lyons had invented or arranged the order of the *Templars* in 1743. Ch. Ed. Stuart had instituted the *Primordial Chapter* in 1747. De Bonneville had established a chapter of the high degrees, with a view to bring order out of confusion, in 1754 ; and in 1758 *Lacorne*, a dancing master, and *Pirlet*, a tailor of Paris, brought out the "*Council of Emperors of the East and West, sovereign princes, masons, with their five and twenty degrees !*" Simple Apprentices, Fellows, and Masters ! what are you in comparison of the Emperors of the East and the West ; the sovereign princes, masons ? Break your trowels ; throw down your hods ; come to the capital "*beneath the canopy of the zenith*," and prostrate yourselves before the Sublime Sovereigns of the East and West ! Your square and compasses, your plumbline and level, are ridiculous in

* *Precis Historique.*

royal courts! Hide your heads and your white aprons in the presence of the princes of the blood, the worthy descendants and heirs of Lacorne and Pirlet!—*Precis Hist.*

August 27, 1761, their high mightinesses assembled in Grand Consistory, at Paris, and gave to their fellow, *Stephen Morin*, a Jew, whose commercial affairs called him to America, a patent to dispense the blessings of their dominion over the new world.* As this is the undoubted origin of all the degrees in this country above that of a Master mason, the following extracts of his commission will be interesting.

“ To the glory of the Grand Architect of the universe, &c., by leave of the S. A. S. the most illustrious brother Louis de Bourbon, Count Clermont, prince of the blood, *Grand Master* and protector of all the lodges, at the *Orient*, &c., the 27th August, 1761 : † *Lux ex tenebris, unitas, concordia Fratrum.* We, the undersigned, Substitutes General of the royal art, Grand Inspectors of the grand and sovereign Lodge of St. John of Jerusalem, established at the *Orient* of Paris : and we, Sov. Grand Masters of the Grand Council of the lodges of France, under the protection of the Sovereign Grand Lodge, &c., certify, that we being assembled by order of the Substitute General, president of the Grand Council, (*Pirlet*.) a request presented by Brother Lacorne, substitute of our most illustrious Grand Master, was read in the meeting, that our dear brother, Stephen Morin, Grand Elect, Perfect and Ancient Sublime Master of all the orders of Masonry of Perfection, member of the Royal Lodge of the Trinity, &c., being about to embark for America, and desiring power to work regularly, &c., should it please the Supreme Grand Council and Grand Lodge to grant him letters patent for constitutions, &c. Therefore, we give full and complete power to our said brother, to form and establish a lodge, to receive and multiply the royal art of Freemasons in all the perfect and sublime degrees, &c., to rule and govern all the members which shall compose the said lodges which he may establish in the four quarters of the world, where he may come or settle, by the name of the Lodge of St. John, and surnamed *Perfect Harmony*. We give him power to choose such officers to aid him in the government of the lodge, as he shall judge good. We depute him, in the quality of our Grand Inspector in all parts of the new world,

* Dalcho's Orations. Hermes ou Archives Maconniques. *Precis Historique. Annales Maconniques.*

† Light from darkness ; the unity and fellowship of the brethren.

to reform the observance of our laws in general. We constitute him our Grand Master Inspector. We give him full and complete power to create inspectors in all places, where the sublime degrees shall not be already established.

"In testimony of which we have delivered him these presents, signed by the Substitute General of the order, Grand Commander of the White and Black Eagle, Sublime Sovereign, Prince of the Royal Secret, and Chief of the eminent degree of the Royal Art, &c. &c."

Half a page of titles and names, all found in the first volume of this Review and Magazine, p. 130. Chaillou de Joinville was Substitute General; Pirlet, we suppose, was President of the Council, and Lacorne was substitute for the Grand Master, Clermont. For the original document, see Biography of S. MORIN, 2d vol. of *Precis Historique*.

Lacorne became at length obnoxious to some of the brethren, or disobliging to his noble master; he was displaced from the office of substitute, and Chaillou de Joinville appointed in his stead. Lacorne's partizans made rebellion, and, with the Emperor dancing master himself in company, were together expelled from his late dominions, A. D. 1762. Thus fell the Vizier, Lacorne, after governing the Grand Lodge of France eighteen successive years; but his fall was not without glory; it was followed by a vigorous struggle on his part, which, after ten years, raised the Grand Orient of France to eclipse, and finally to swallow up the Grand Lodge.

In this same year, A. D. 1762, a convention, composed of nine delegates from the Grand Lodges of Paris and of Bourdeaux, was held at Paris, to arrange and settle the order of the multiplied degrees of Freemasonry. They fixed on the number twenty-five, and divided them into seven classes.

In 1766 the Council of Emperors of the East and West placed Pirlet at its head. A breach ensued; Pirlet broke off, and founded the *Council of the Knights of the East*, which became a masonic power of much celebrity. Baron Tschoudy, the author of *Etoile Flamboyante*, was connected with this council.

In 1767 at the celebration of the feast by the Grand Lodge, the expelled brothers came in numbers, and took a violent part in the proceedings. The following day brought a government order to the Grand Lodge to cease from their labors. They obeyed. But the expelled brethren, unknown to the authorities, assembled clandestinely, and exercised all the functions of the Grand Lodge. They contrived to draw the Duke of Montmorency into the relation of Protector; they caused the revocation of the act of expulsion against Lacorne and his followers, and induced the Duke of Chatres, afterward of Orleans, to accept the office of Grand Master, 21st June, 1771. Clermont died, and Chatres took the gavel of the Grand Master of the *Grand Orient of France*, a new name, in 1772. By this time the party of Lacorne had gained a complete victory. The Grand Lodge was heavy, and the Grand Orient outstripped it in the favor of masons. The order of *Emperors*, and also, Pirlet's new order of knight-hood, were both with the Grand Orient. The Grand Lodge appointed eight commissioners to treat with the usurpers. Their commissioners betrayed the Grand Lodge, signed its dissolution in solemn form, and replaced it by the new National Grand Lodge, called the *Grand Orient of France*. The Duke of Chatres was installed in 1773, and the triumphant party took strong measures against the old Grand Lodge for retaining the seals, stamps, archives, &c. The Grand Lodge declared the Grand Orient a schismatic and an usurper, and denounced the eight commissioners who had surrendered its just rights. While the struggle continued between these grand bodies, several men of letters took an active part in the lodges. *Boettiers de Monteleau* founded the lodge *de l'Amitie*, in 1773. *Savalette de Langes*, *Count de Gebelin*, and others, founded the lodges *des Amis Reunis*,* of the rite *Philalethes*, or searchers of truth. The Lodge *Neuf Soeurs*, was founded in 1776. Franklin, the Abbe Corderai, St. Firmin,

* The founders of this lodge began anew in 1785, in a lodge of literati, by the name of *Convent Philosophique*.

Boucher, and Lalande, gathered here ; here, also, Voltaire was made a freemason, at the age of eighty, and with the triumph of a conqueror.*

Voltaire had proposed, in a letter to D'Alembert, dated 1761, to form an academy of his own principles on the plan of the Freemasons.† The Grand Consistory, which commissioned Stephen Morin, were men of this stamp, and may have been influenced by his advice. The course of Freemasonry in France was certainly that which was agreeable both to the doctrines and to the heart of Voltaire ; but whether that course was taken so much from his advice, as from the natural tendency of the masonic order, to destroy every sound principle in society, may be doubted. This, however, is certain, that Voltaire was a Freemason, and that the mystery delighted in the glory of possessing so worthy a son. He was initiated 7th June, 1778, and died 28th November following.

A. D. 1777 is the date assigned for the origin of the *semestral* word, or countersign, issued anew every six months, by the Grand Orient, and disseminated over France: a most powerful spring to action, still common to the Grand Orient.‡

The formation of new rites, and of new lodges, distinguished in the political strife which now began to agitate France, is the only point of importance connected with the history of Freemasonry from this time to the revolution, found in the records of the order. Cagliostro, the inventor of the Egyptian masonry, began to flourish in 1785. His Egyptian sisters, and masonic morals, make his name infamous among the most worthless of an age fruitful in crimes.

The Lodge *Du Centre des Amis*, and its Chapter *Des Gaules*, were instituted or confirmed by the Grand Orient 1789. This Chapter assumed the year 1721 for its origin, which strange date the Grand Orient politely ratified with its grand seal.

* Barruel. *Precis Historique*.

† Barruel. *Voltaire's Works*. Vol. 68, p. 163. Letter 85.

‡ *Precis Historique*. Vol. 1, p. 65.

The pressure of the revolution was such as to draw off attention from every thing but politics. "The Most Respectable Grand Lodge, the Ancient and only Orient of France," paused in its labors; the Most Serene Grand Master of the other Orient, the *Grand Orient of France*, by a letter in the Journal of Paris, 24th February, 1793, renounced the order. The Grand Orient declared the Mastership vacant, and ordered the sword of the Grand Master, *Louis Phillip Joseph Orleans*, to be broken, and thrown into the midst of the Hall. This was severe for the offence, which is contained in the following lines: "At a time when surely no person foresaw our revolution, I became connected with Freemasonry, which offered a sort of image of liberty. I have already quit the phantom for the reality. As I know not the manner in which the Grand Orient is composed, and as I also think there should be no mystery, no secret society, in a republic, above all at its commencement, I wish no longer to engage in the affairs of the Grand Orient, or to mingle in the assemblies of the Freemasons."*

He had indeed forsaken the phantom of liberty, when he voted in the preceding month for the hardest death of his cousin, the king: he realized what he had taken for liberty, when the people led him, on the 6th November following, unpitied and despised, to public execution upon the scaffold.

From this point we turn back to notice the origin of the lady lodges, and the progress of the Scotch rite. We despatch the former in few words. The Duke of Chartres and Bourbon was first prince of the blood, and by his wealth and his birth stood at the head of the lords of the court; his duchess was the most noble of the court ladies. Masonry had become fashionable in the person of the duke, in 1772; it was suitable for a gallant people to offer the fashion of the "*Handmaid*" to the ladies. The Marquis of *Saisseval* and others, in 1777, instituted the female Lodge of *Candor*, with a warrant from the Grand

* Biography of Chartres in *Precis Historique*.

Orient, and initiated many of the first ladies of the court. This fashion of fraternity is called a *lodge of adoption*; and over the lodges of Adoption, the Duchess of Orleans was chosen to preside, with the title of Grand Mistress. This thriving business was stopped after three years, by an order of court; it was openly revived in 1808.

We have seen the origin of the first Scotch degrees with Ramsay, in 1728, and of the first Mother Lodge of the Scotch rite, at Marseilles, in 1751. A constitution was granted in 1766 to the lodge of St. Lazarus, and renewed in 1772 by the Grand Lodge. This was confirmed by the Grand Orient in 1775. In the preceding year, three *Directories* of the Scotch rite, reformed at Dresden, were established at Lyons, Bourdeaux, and Strasburg; they founded lodges, and chose the Duke de Boillon for their Grand Master. With these *Directories* the Grand Orient formed a treaty of alliance, in which the several bodies preserved their independence and union.*

The Lodge of *St. John d'Ecosse du Contrat Social, Mere Loge Ecossaise*, installed under this latter title by the Grand Scotch Lodge of the county of Venaissou, addressed to the Grand Orient a copy of its constitutions in 1776, by the name of the *Mother Lodge of the Scotch rite*. The Grand Orient refused to accord to it this title, of *Mother Lodge*, and, in the quarrel, at length, erased the name of the lodge from the list of the order.*

In 1780 a power of high degree exhibited itself, called "The Sovereign Council, Sublime Mother Scotch Lodge of the great circle of France;" and since it is called, "Sovereign Council, Sublime Mother Lodge of Excellence;" it claims the rights of the Ancient Grand Lodge of France, which it has received into its bosom. By a decree, dated 9th March, 1780, this power expressed itself in the following sensible manner.

"Having considered the denunciation made of many dangerous, factious, and illusory degrees, which have been introduced either by ambition, ignorance, or cupidity, into the order of ma-

* *Precis Historique.*

sonry, and having discovered that the Little Elect, the Elect of Nine, or de Perpignan, the Elect of Fifteen, the Illustrious Master, the Knight of the Anchor, or of Hope, are grades only of a reprehensible moral, which lead to the frightful degree of Grand Inspector General, or Knights Kadosch, or Knight Elect, or Knight of the Black Eagle, surmounted by illusory and hungry generalships; as well in the degree of Sovereign Commander of the Temple, as in that of the Scotch St. Andrew, devised and brought to Paris by the late Baron T., [Tschoudy,] which are renewed at this day in the Scotch Directory of Dresden, adopted at Lyons, Strasburg, and Bourdeaux :—&c. &c. &c.—therefore decreed, that the aforesaid degrees shall be suppressed and proscribed in all the lodges where the true light shines, &c.”*

These orders were more welcome to the Grand Orient. That body having, in 1774, received the aforesaid Directories of Lyons, Strasburg, and Bourdeaux into alliance, in 1781 admitted the Scotch Directory of Montpellier to the same favor. In the following year some partizans of the Scotch system obtained of the Grand Orient the erection in its bosom of a chamber of the high degrees. In 1786 the system of the Grand Orient was composed of eighteen degrees, divided into the symbolic or blue degrees, and four orders of knighthood. The orders of knighthood were called the Elect, the Scotch, the Knight of the East, and the Sovereign Prince Rosy Cross.†

At the same time the old Grand Lodge was working Scotch masonry in the name of *St. Alexander d'Ecosse, et du Contrat social Reunis*. *Mons. Thory* has detailed its labors in a volume, entitled “*Acta Latomorum*,” and exalted it to a level with the Grand Orient, but his work we are not able to obtain, and drawing our information from the members of the Grand Orient, we have not a clear idea of the confused state to which the different rites of masonry had by this time arrived. There seems to

* *Precls Historique*.

† *The Elect* avenges the death of the Grand Master, and inflicts death upon all traitors: *The Scotch* meditates upon the character of the Divinity which is philosophy: *The Knight of the East* protects his brethren from the sword, and sets free the prisoners: and *the Rosy Cross* becomes a Christian man, and a masonic philosopher, or *atheist*. The simple deism of the first three degrees runs into blank atheism in the course of the following thirty.

have been a Scotch rite of the Orient of Dresden in alliance with the Grand Orient, besides the Scotch chamber in the Grand Orient. Then the Mother Scotch Lodge St. Alexander d'Ecosse, &c., containing twenty-five degrees, and the Ancient and Accepted Scotch rite, containing thirty-three degrees. These were each Grand Orient, or Mother Lodges, and between them there was a difference all the way scattered over with masonic lodges and lovers. They all went to ruin together in the revolution, and have been since swallowed up in two systems, the Grand Orient, and the Ancient and Accepted Scotch rite.

HISTORY OF FREEMASONRY IN FRANCE AFTER THE REVOLUTION.

In 1796 the lodges began to pick themselves up, and adhere again. The first step was to unite all differences which existed before the revolution. To that end a perfect fusion of the old systems was proclaimed; the old Grand Lodge and Grand Orient not only shook hands, but joined hearts. They issued a paper to their subordinate lodges, containing the following sentiments.

“For more than thirty years two Grand Orient have existed at the Orient of Paris.* They have each created lodges and worked by distinct titles. They each have pretended to the supremacy; the masons of one were not admitted into the other. The porch of the Temple, instead of being the porch of concord, became that of discord. The brethren in vain invoked the natural principle of the order: *that every mason is every where a mason*. In vain many officers of both Orient had tried in 1773 to unite and form one. Discord shook her torch over our heads; the benevolent Genii of the two Grand Orient were armed against each other. You will surely see with the same sensation as ourselves the union which has been made this month, (June, 1799.)

* Orient is the French for *East*. In the lodge the Master's place is in the East; and at whatever point of the compass he sits, that is East. In masonry the seat of power is the East; and where the Grand Lodge sits that is the *Grand East*; so that the Grand Lodge itself in France takes the name of *Grand East*.

between the two Grand Orients ; hereafter they form only one. Every sentiment of priority, supremacy, and little distinction has disappeared," &c. &c.—*Precis Historique*.—p. 102.

This union was final. Alexander Louis Boettiers de Montaleau took the supremacy, by the name of Grand *Vénérable*, modestly refusing that of Grand Master.

Yet some masons of the Scotch rite melted not down into the mass of the fraternity, either in the fire of the political revolution, or in the more genial heat of the masonic union abovementioned. They began to renew their fallen power in opposition to the Grand Orient ; and that body, in 1802, declared it would throw over the pale of brotherhood every mason who should adopt strange rites, unknown to the legitimate authorities of masonry in France. This rallied the *Ecossaises* to battle. They mustered, formed in battalion, and then offered, like men conscious of the instability of fortune, to form a treaty of peace, friendship, and alliance with the Grand Orient. The conditions were accepted, and in view of the universal reconciliation, our historian exclaims, "*C'était le beau temps de la maçonnerie*," this was the happy era of masonry. It did not last. The union was made 3d December, 1804.* In the following year the *Ecossaises* complained that the ordinances of 5th December, 1804, were not observed by the Grand Orient ; that a *union* had been intended, and not the *annihilation* of the Scotch powers ; and finally they withdrew and separated themselves from the jurisdiction of the Grand Orient, and took the name of the Supreme Council of France, Ancient and Accepted Scotch masons.

In the year 1805, Freemasonry publicly took a political form in France. It had, since the installation of Chatres, Grand Master, A. D. 1773, a decidedly political bearing. It was by Chatres himself adopted for its semblance to liberty ; it was freely used by the revolutionists to carry their doctrines of equality to all the people. This might

* *Hermes*. Vol. 1, p. 280.

be safe, were it checked with the gentle restraints of the light of day; but the liberty which embraces darkness for a covering will be sure to bring forth confusion. Licensiveness grew, where freedom had been planted, because the training and culture were chiefly applied by lodge light, and not by the true light of liberty. La Fayette was a mason of integrity, and by men of his mind the gavel of the order was advantageously used to knock off the prejudices of a corrupted church, and a despotic government. Robespierre was a mason, and, with his brother Jacobins, freely used the same gavel of masonry, to knock away the semblance of propriety and order in the community, and finally to prostrate the brethren. In all this, Freemasonry was political, sometimes to a good purpose, and sometimes bad; but however used, it was always a bad instrument, destructive both to the government, and to the people.

One single feature first adopted by the Grand Orient of France in 1777, is enough to betray the political power of Freemasonry, when exerted; and the distress of the order at this time in our own country, seems to require of them the adoption of a similar measure, in order to save their sinking cause; this was, to issue from the Grand Master, every six months, a new word for all the lodges of the Orient, without which no mason could enter a strange lodge. The facility with which, in this way, the masons could give currency to any sentiment whatever, which might go forth from the lips of the Most Worshipful, is greater, especially in an excited state of public feeling, than could be gained by almost any other means. Men catch at an enigma from the great, and pore over it with intense interest, until it comes, like a difficult passage in an old poet, under the hands of the commentators of many generations, to be read in the most opposite senses. Each one interprets it according to his own desires. So it was with those famous words of the late General Grand High Priest of the United States, addressed to the western masons, in September, 1826, "CAUTION, SECRECY, AND SI-

LENCE.”* Some wickedly applied them to govern the villains in their murderous-work ; while others understood them to be a direction with authority to the young men of the West, to go away, and let Morgan’s Illustrations alone. No doubt the true sense is with the latter.

The part which the French Freemasons took in politics was the side of the people. Few royalists of the old family interested themselves in the lodges. When the Imperial government became settled upon Bonaparte, in 1804, the people and the fraternity were with him ; but he well knew that when the people began to forsake him, it would be first discovered in the secret movements of the lodges. In 1805 he placed his brother *Joseph*, afterward king of Spain, in the chair of Solomon, and gave him Prince *Cambaceres* and *Joachim Murat*, afterward king of Naples, for his assistants or wardens. Who can contemplate this fact, and hesitate to say, that Freemasonry is a system of a political character, deserving the watch of the government ? Napoleon did not put his brothers over the order of masons, to learn them how to wear the diadems which they afterward received at his hands, but he placed them in that responsible situation, in order to secure his own crown ; in order to watch at the avenues of treason, for the signs of rebellion, and the tokens of treachery, that he might nip them in the lodge. They were his most trusty friends ; and their selection for this duty shows that he attached importance to it. Prince *Cambaceres* became Grand Master, when *Joseph* left France, and continued in that office until the restoration of the Bourbons.

Cambaceres, also, took the office of Grand Master and Protector of the Ancient and Accepted Scotch masons, who persevered in their hostility and opposition to the Grand Orient. He was also honorary Grand Master of the Scotch rite of Heredom, Grand Master of the Primitive rite, Grand Master of the rite of the Knights of Benevolence, of the holy city, (system *rectified*,) which title was

* See Knapp’s oration upon the death of Clinton. Washington city, 1828.

offered him by the Directory of Auvergne, and also Grand Master of the system of the Directory *de Septimanie* of Montpellier. We mention these things to enumerate the different independent grand rites of masonry in France, A. D. 1810.

In 1808 the lodge of *Mount Tabor* was established, and with it a *lodgess* after the fashion of the old lodge of *Can-dor*, which was suppressed by the court in 1780.*

In 1812 some members of the Scotch rite of thirty-three degrees, which they said they had received in America, formed at Paris, under the title of *Council of America*, a rival authority to the *Supreme Council of France*, which existed independent of the Grand Orient. This council was jealous of the new council of America, and after proper warning and delay, pronounced it from the judgment seat, illegal. The Council of America considered this bad judgment, and labored as before. But the controversy, which at length became serious, gave way for the abdication of Bonaparte, and the restoration of the Bourbons, in 1814 and 15.

Nothing can better illustrate the deceitfulness of Freemasonry, than the controversies of the order. We will examine one between the French lodges more critically. In August, 1761, the Grand Consistory of Paris sent *Sublime masonry*, by the hand of Stephen Morin, to the new world. It was not until the following year that they reduced and classified the various degrees into distinct orders. They fixed the whole number at twenty-five. De Grasse Tilly, the founder of the *Supreme Council of France*, brought with him from Charleston, S. C., thirty-three degrees; and on the breach between the Grand Orient and the Scotch masons, in 1805, the Scotch claimed superiority, on the score of their eight degrees above the highest in the Grand Orient; while the Grand Orient insisted

* Their sisterly proceedings occupy a distinguished place in the *Hermes ou Archives Maconniques*. The Grand Mistress, the lady orators, and the sister dames, like brother masons, give bread to their needy. "They first relieve the distressed, and comfort them afterward; they preserve them from the abandonment of principle, and from the horrors of despair." This is pleasing in the letter, but the spirit of benevolence should not seek the protection of the tyler's sword, even when animating the bosom of the gentler sex.

that only twenty-five degrees were first sent to America, and the additional eight were illegitimate. As the real controversy was for power, arguments were of no avail, and each party stood firm by its own name and authority.

The Supreme Council of France succeeded in the assertion of its independence, chiefly by the power it derived from the Sovereigns of South Carolina. In vain the Grand Orient plead that *Count de Grasse-Tilly* received his masonry from *Isaac Long*, of Charleston, S. C., who received his of *Moses Cohen*, of Philadelphia, Pa., who received his of — *Spitzer*, of Charleston, S. C., who received his of *Moses M. Hayes*, of Boston, Ms., who received his of *Henry Andrew Franken*, of Jamaica, W. I., who received his of *Stephen Morin*, of Paris;* that *Count de Grasse-Tilly* could not bring back eight degrees of ancient masonry, in 1804, more than *Stephen Morin* carried out in 1761.* In vain they appealed to Morin's patent, which authorized him to open Sublime Lodges of Perfection *only in those places where they did not previously exist*; in vain they urged that Morin's successors could derive no right from his patent, which Morin himself might not have exercised, and that the erection of an independent council in Paris, under his patent, was contrary to the very letter of the patent; the Supreme Council persisted, and maintained their authority.

Then arose the Council of America, A. D. 1812, to be a thorn in the side of the *Supreme Council*. That which could make one council in France, could make another also; the reasoning with which the Supreme Council defended itself against the Grand Orient, sufficed the Council of America to defend itself against the Supreme Council. The fee for the highest honors of masonry was no contemptible sum, and the Grand Council of America did a large business, and yielded not a penny of its income to any coffers but its own. How this controversy ended we are not sure, and, indeed, the whole subject is involved in the delightful obscurity common to Freemasonry. We do not perfectly understand it: whether the contending coun-

* *Hermes*. Vol. 1. p. 304. Also, *Precis Historique*. Vol. 1, p. 293.

cils made a treaty of peace and amity, or were both swallowed up in the political revolution that restored the Bourbons in 1815, we leave to the imagination of the courteous reader to supply.

Louis 18th refused to permit any of the royal family to be members of a secret society. This honest expression of disapprobation he at length yielded so far to the necessity of the case, as to sanction the nomination of *Marshal Macdonald*, Duke of Tarentum, for Grand Master, with *Marshal Bournonville* and *General Valence*, Grand Wardens. The Grand Orient have had no trouble since, except with the *Scotch* masons. It has a fund, numerous manuscripts, *bureaux* ably conducted, and an active correspondence at home connected with extensive relations abroad, the Grand Lodges of England, Switzerland, Sweden, Hayti, &c. &c. The *Venerables*, or Masters of lodges, the *Tres-sages*, or High Priests of Chapters, and the Presidents of Councils, are, of right, members of the Grand Orient, and have a voice in the general affairs of the order. These are denominated. representatives *born*, because their representative capacity is inherent in their official dignity. Besides these, the lodges are represented by deputies *elect*, who have equal rights with the deputies *born*, except the right to vote when the *born* deputies are in their seats: this is to prevent any lodge from having two votes on any question. From the number of the *elect*, the officers of the Grand Orient are chosen; but no deputy can act in behalf of more than three lodges.

For the expedition of business, the Grand Orient is divided into many chambers; one of Correspondence and Finance; one of the Symbolic lodges, which takes cognizance of their disputes, appeals, claims. &c. &c.; one Supreme Council, that takes cognizance of all that relates to the higher degrees; one Chamber of Counsel and of Appeal, which, as its name indicates, judges in supreme court all the questions which are submitted to it by the chambers, and all affairs, whether of lodges, or of individual masons who put in an appeal from a decision made with respect to them. The Grand Orient, in *Grand*

Orient, unites all the chambers to decide, in the last resort, upon the business prepared by the several chambers. There is also a grand *lecturing* college of all the rites, composed of as many sections, as there are professed orders of masonry. The sections united, deliberate upon the rituals of the high degrees. The Grand College alone confers the thirty-third degree, the highest of the Scotch ritual, *the degree of Sovereign Inspector General*.

Common business is prepared by committees, which report to the chambers. There are two standing committees, one of finance, and the other of the secretary's books; these meet as often as business requires, and always twice in a month.—*Precis Historique*, p. 204.

In 1826 another serious effort was made to unite the Grand Orient and the Supreme Council. Five commissioners on each side were appointed. They opened their negotiations; they professed their mutual respect for each other, and their great regard for Freemasonry. But all would not do; after long debate, the Scotch masons broke off, and the hopes of the masonic patriots in both governments, failed: the reasons assigned by the Supreme Council are three.

1. That the existence of the Ancient and Accepted Scotch rite prior to that of the Grand Orient, establishes it, independent of the persons who now constitute the *Supreme Council*.

2. The propositions of the Grand Orient tend only to the dissolution of the Ancient and Accepted Scotch rite, of which rite the Supreme Council are only the depository.

3. The Supreme Council never intended more than to unite the two rites under one chief, by a compact, preserving to each rite its independence.

Resolved, That the negotiations opened with the Grand Orient are closed, and that our commission transmit a copy of this resolve to the commissioners of the Grand Orient.

DUKE DE CHOISEUL,
Supreme Grand Commander.

Paris, 8th April, 1827.

Thus ended the attempt to unite the Grand Orient and the Supreme Council of France.

It is astonishing how much research and logic has been spent by the Grand Orient, since A. D. 1805, to prove that the diploma, brought to Paris early in 1804, by "*Brother Hacquet*," under the seal of the masonic principedom of the state of *New York*, N. A., constituting and appointing said Hacquet Grand Inspector General of the order; and a second diploma, appointing him Deputy Grand Master Metropolitan d'Herodom, and, by consequence, authorising him to constitute Grand *Chapters d'Herodom*, are not sufficient to warrant *Brother Hacquet* and his coadjutors in opening a lodge in France independent of the Grand Orient:* and, also, to prove, that the diploma of "*Brother de Grasse-Tilly*," brought by him to Paris, three months after *Hacquet's* arrival, under the seal of the "Supreme Council of thirty-three degrees of Charleston, S. C., dated 21st February, 1802, signed by Dalcho, Borven, Dieben, Abraham Alexander, and De la Hogue, giving said *De Grasse-Tilly* power to constitute Supreme Councils of the thirty-third degree of masonry, was not sufficient to authorise him to erect such councils under the very throne of the Grand Orient, not only because the South Carolina princes are legal heirs of *Lacorne* and *Pirlet* in the line of *Stephen Morin* alone, and not in the line of the Grand Orient of France; but, also, because it is not clear to the Grand Orient, that the *Supreme and Sublime Sovereignty* of the thirty-three degrees has existence in South Carolina! The Grand Lodge of that state, neither in its correspondence with the Grand Orient up to this date, A. D. 1829,† nor in its Ahiman Rezon, makes mention of the Supreme Council of the thirty-three degrees, which it should have done, if such a masonic authority exists within its precincts.

Such is Freemasonry in France; a *Lilliputian* power with *Brobdingnag* titles, that has wrought in folly, and

* *Precis Historique*. Vol. 1, p. 291.

† *Precis Historique*. Vol. 1, p. 303.

in all sorts of wickedness, and has yet been instrumental of good, in diffusing secretly those principles of liberty, which, after much tribulation, begin to adorn and bless the French. The practice of annual elections in the baby house play of the lodges, has undoubtedly been a lesson of infancy to French politicians, which will be useful to their manhood ; but under the most favorable aspect, the time spent in masonic trifles might be better employed, and the works of falsehood and deceit, equally despicable every where, are most of all dangerous to virtue and to equal rights in a country, where the citizens are by birth all entitled to the same political distinctions, to liberty of conscience, and to the utmost protection of the laws.

UNITED STATES CONVENTION, SEPTEMBER 11, 1830.

One hundred and eleven Delegates, from ten States and one Territory, comprising more than one half of the population of this republic, assembled at the District Court room, in Philadelphia, 12 o'clock, meridian, 11th September last, the fourth anniversary of the violation of all rights, liberties, and even life itself, committed by exalted Freemasons upon the person of WILLIAM MORGAN. They chose FRANCIS GRANGER, of New York, President ; JOSEPH RITNER, of Pennsylvania, ABNER PHELPS, of Massachusetts, SAMUEL W. DEXTER, of Michigan, and ROBERT HANNA, of Ohio, Vice Presidents, and JOHN CLARKE, of Pennsylvania, and NOBLE D. STRONG, of Connecticut, Secretaries.

Reports were presented by Frederic Whittlesey, of New York, upon the facts connected with Morgan's destruction, and the trials of his destroyers ; by the Editor, upon the Origin of Freemasonry ; by Stephen Oliver, of Massachusetts, upon the pretensions of Freemasonry ; by John C. Morris, of New York, upon the truth of the dis-

closures of Freemasonry ; by Samuel M. Hopkins, of New York, upon the moral and religious obligation of masonic oaths ; by Amasa Walker, of Massachusetts, upon the interference of the masonic oaths with the impartial discharge of public duty ; by Henry W. Taylor, of New York, upon the state of the public press ; by Moses Thacher, of Massachusetts, upon the spirit of Antimasonry ; by William H. Seward, of New York, upon the present condition of Antimasonry ; by William H. Maynard, of New York, upon the effect of Freemasonry upon the Christian religion ; by Amos Ellmaker, of Pennsylvania, upon resolutions ; by James Todd, of Pennsylvania, upon a national correspondence : Samuel M. Hopkins, of New York, Chairman of the Publishing Committee, a brief outline of Freemasonry by all the seceding masons present ; and the Address to the people of the United States, by Myron Holley, of New York.

A stereotype edition of the proceedings, debates, and reports of the Convention, is in press, and will soon be published. An intelligent public cannot fail to be struck with the importance of the facts, the clearness of the deductions, and the mildness of the spirit exhibited in the labors of the Convention. Incalculable benefits were expected to be derived from this assemblage of congenial souls from the various states of the union ; and truly the most zealous Antimasons were not too high in their expectations. Harmony distinguished their deliberations, and wisdom guided their counsels. They published their doctrines at full length, and left the public a year to examine them, to compare them with the eternal rule of truth and justice. At the end of a year, they called a new convention, with a fixed purpose of carrying their doctrines into practice: they appointed a meeting of delegates from the different states opposed to secret societies, to meet in the city of Baltimore, September 27, 1831, for the express purpose of nominating a President and Vice President of the United States, purely on the principles of political Antimasonry.

This is honorable ; this is fair ; no mystery is required by the righteous ; no darkness is affected by those who seek their country's good, and not their own. Antimasonry dispenses with the tyler's sword, and the brother's

grip ; it convenes in a public hall of a populous city, and stereotypes its proceedings. Shame on those who suffer not a word to be spoken above the breath, who communicate on mystical points of fellowship, who use an alphabetical cypher, and who swear dreadful oaths of secrecy for charity's sake !

The Convention adjourned on Friday evening, 18th September, having finished its work in a manner satisfactory to the best friends of the cause, and fearful only to its adversaries. For the purpose of concentrating and diffusing information, a Committee of National Correspondence was appointed, consisting of three gentlemen in the city of New York and the Chairmen of the several State Committees. The three in New York city we name, for the convenience of the Antimasonic public.

HENRY DANA WARD,
SAMUEL ST. JOHN,
HENRY COTHEAL.

Time would fail us to speak of the character of the reports ; they are drawn generally with a powerful hand, and altogether compose a work highly creditable to the learning and urbanity of the age. When upon earth before has a body of men been assembled, from many hundred miles around, smarting under insults and oppression, their *sole object* to prostrate a tyrannical power, and to annihilate a social and political evil of the greatest enormity, and their *only measures*, moral suasion, tending at a distant day to political action ?—It is an era in controversy,—the dawning of a more glorious day in humanity, when the injured seek redress without harm to their oppressors ; when provoked man calmly passes by his calumniator and foe, to take cognizance of the causes only which poison the heart of his fellow man. So let it be ever more. The Convention sought no man either to honor or to dishonor ; Antimasonry never will seek men ; the system of Freemasonry it opposes for being contrary both to the love of God our Father and of our brother man. What says the commandment ? “Thou shalt love the Lord thy God with all thy heart and soul and mind ; and thy neighbor, as thyself.” But what says Freemasonry ? Thou shalt profanely promise and swear to prefer a brother mason before others ; a Royal Arch mason before a Master mason ; a Knight Templar before an Arch brother ; and so on.” Instead of commanding to love “*thy neighbor as thyself*,” it

makes a wide distinction among neighbors in favor of the fraternity and then endless distinctions among the fraternity, in favor of the higher orders ; thus establishing a singular aristocracy of neighborly love, nearly allied to the meanest selfishness.

We cannot forbear calling the attention of our respected friends among the Freemasons, to the report on the obligatory nature of the oaths, and to the report of the seceding masons. And Christian ministers of the mystic tie will do well to peruse the report upon the effect of Freemasonry on the religion they teach, and to ponder upon the question : How can you address your people in the reproof of profanity, deceit, and blasphemy ; and escape the response from every heart, *Physician, heal thyself?* The time was when the mystery of Freemasonry was not publicly known to be a work of sinful darkness ; but that time has passed ; once its honors inspired no doubt of religious integrity, but that time has also passed. The ministry of reconciliation is debased with the profanations of the lodge room ; the ministry of truth is brought into discredit by an open fellowship with the falsehood of masonic traditions. The very men who act the part of slain Hiram in the lodge, and of Moses, on Mount Horeb, in the Chapter, also present the holy symbols of the broken body and atoning blood of Christ Jesus in the church. The rites of the lodge and of the Chapter they confess to be spurious ; what evidence do they give, that in their hearts they think the rites of the church any better ? Is it stronger evidence they give for the gospel, than they give to blinded candidates, of their belief in the truth of masonic traditions ; enough stronger to escape being accredited to their love of ministerial emoluments ? The ministry is corrupted, the church is defiled, Christianity is supplanted in the affections and confidence of this generation, by the arts of Freemasonry.

MASONIC PENALTIES.

A pamphlet of fifty-two pages, bearing this title, was recently published at Castleton, Vt. It comes from the hand of Wm. Slade, a gentleman distinguished in the profession of the law, known extensively through the country, and equally beloved and respected in private life, a resident of Middlebury, Vt. Having ventured to look

into the controversy growing out of the abduction and murder of Wm. Morgan, he was little satisfied with the peculiar aspect of the masonic penalties : he said so in the columns of the Vermont American, under the name of **COMMON SENSE** ; and the masonic influence was sufficient to exclude him from that paper, after the publication of the third number. A reply in three numbers was published in the same paper by *Common Sense of the Old School* ; and the editor having thus balanced the sides of the account, closed his columns, and soon after closed his paper.

Not willing to dismiss the subject so, Mr. Slade pursued it by re-publishing both sides, and a rejoinder to C. S. of the *Old School*, in this pamphlet, under his own signature. Altogether, it is a most interesting view of the character of Freemasonry, exhibited in the best spirit towards the members of the institution. He proved the spirit of the masons toward those who dare to question the value of the mystic system, and with surprise found it such as often despises the relations of friendship, confirmed by the established interchange of kind offices for many years. The language of their conduct is : *the institution of Freemasonry must not be examined*. The man who arraigns it at the public bar, is in their eyes not innocent, and they take special care to make him appear so, on suitable occasions. It is not in the spirit of a freeman patiently to bear this, and thus one after another has been brought, by the virulence of the fraternity, openly to contend with the mystery. Among this number, Mr. Slade is a new and a welcome brother.

Mr. Slade regards the penalties of masonry as the root of the controversy. *The exercise of a power over the life of the humblest citizen, is the prerogative of SOVEREIGNTY alone. Freemasonry assumes this prerogative ; therefore its very existence is TREASON AGAINST THE STATE.*

His proof that Freemasonry assumes this prerogative is predicated upon the terms of the oaths publicly disclosed, and never publicly in terms denied, and upon the express understanding of those terms by the masonic fraternity at large, clearly implied in the widely extended combination of their exalted brethren, to take the liberty, and finally the life of Wm. Morgan ; and, also, in the more widely extended combination of the fraternity, to sustain and defend the masonic executive officers against the executive and judicial authorities of the state. The lodges of which

the destroyers are members, have not expelled them, because they are not amenable to masonic law, for faithfully executing the penalties of that law. On the contrary, they deserve well of the lodges for their devotion to the mystery; therefore they have been visited, comforted, supplied, and applauded by the members of lodges, as *brethren suffering for righteousness' sake*. The convicted criminals, the confessedly guilty witnesses, and the well known conspirators, when suffering the mild operation of the public law for the conviction and punishment of crimes, have been represented as persecuted for their virtue and constancy, and as martyrs to a holy cause. They have not been ejected from the body for their unworthiness in making a wife a widow, and infant children fatherless; but they have been, and they *ARE caressed* for their fidelity and for their sufferings in the cause of Freemasonry. Even the convict, Eli Bruce, at the late court, when he refused to take the oath of a witness for his country in open court, was waited upon at his lodgings by crowds of respectful brethren: and when Orsamus Turner, in jail, was expiating the contempt of the court in refusing to answer its questions, for justice' sake, the sympathy of the maiden daughters of the fraternity at Lockport, led them in choirs to his cell!

These things are facts, and they speak a language which even the deaf must hear, and the most stupid cannot fail to understand. The heart sickens at the sight of good men defending this hypocritical society; gentlemen ranking themselves under the sway of masonic penalties; lowly disciples of heavenly truth serving in bondage to this proud offspring of falsehood. No man can prosper in it, no party can support it; guilt is in its heart, blood is upon its hands; its members to be true to their country must betray it; those who would desperately contend for its life know this full well, and never more can one among them safely trust another. They may this night agree to cover up both murder and treason; the morning light will show one his error, and the only atonement he can make, exposes the crime. The craft is ruined, the goddess is despised, the fabric totters to its fall.

We commend "Masonic Penalties," to the attentive perusal of all who would learn the true secrets of Freemasonry.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

THE CHURCH AND THE LODGE.

MEN of old tried to serve two masters. To love one, and not hate the other ; to obey one, and not despise the other ; but the True Light reproved them ; *Ye cannot serve God and Mammon.*

In times of sore perplexity, we throw up speculation, and return to first principles. When opinions vary, and good men disagree, we turn "*to the law, and to the testimony*, conscious that *if they speak not according to these, it is because there is no light in them.*"

Freemasonry is an evil, which very few will deny ; it is an evil which nine out of ten would rejoice to banish from society ; but the moment a man declares it a religious evil which should be expelled from the church, the greatest disorder ensues ; or that it is a political evil, which ought to be voted down, the same confusion follows ; or that it is a moral evil, intolerable in a well regulated community, the opinion is allowed, but any practice under the influence of it, is strictly forbidden upon pain of the most violent dissensions. "You may think me what you please ; arbitrary, cruel, false, unconstitutional, impious, if you will ; but *treat me so*, and you shall feel the weight of my displeasure." So said Charles X. ; so says Freemasonry ; so might a pirate himself say. "Regard as you will my impressing your seamen, but if you *do* aught about it, then we will fight." Such was the British argument prior to the late war : such is ever the argument of the oppressor.

What is our *thought* to a felon, or a hypocrite? If he may be allowed quietly to pursue his game, and to consort with good company, he will ever be satisfied; but attempt to bring him to justice, or to expel him from the church, and he will exert himself to make difficulty.

The Antimasons have taken Freemasonry in hand politically with great success, and are treated for it with unmingled abuse. It becomes a serious question, whether this society can be tolerated by the church. The order was once secret, it is now uncovered. Formerly but few could estimate its profanity; now all readers see and understand it. If a pastor or a brother resorts to houses of ill fame; if he swear with blasphemers, and enter into covenant with traitors, he cannot be passed by unrebuked. If he do these things unconsciously, let him plead his excuse, and be restored in love; but let him not trespass, and continue in his trespass, because to admonish him would make a difficulty, a breach in the society. This should rather urge upon us the sacred duty and necessity of arresting the portentous and awful transgression. When hand joins in hand to sustain offenders against both human and divine law, it is time for the upright to awake to their situation, and for every honest man to clear his own skirts, not with violence, but with love.

A union of church and state is feared by some, and imputed to many. While we examine the propriety of dealing with Freemasonry, both as a religious evil, and a political evil, we avow a most decided and unequivocal hostility to an unholy union of religion and politics. If it ever comes to this, that religious zeal seeks to control temporal honors and emoluments, religious purity will shrink from political power, as from corruption. If mistaken devotion should aim to exalt spiritual men to offices merely secular, true devotion will certainly lead spiritual men to avoid the honor. The affairs of this world are best governed by its people; it being always true, that the most faithful to the Searcher of hearts is also most faithful to himself and to his country; but it is not true, that

the most zealous in word are surely the most faithful in deed.

Political evils, such as heresies in government, sworn fealty to hostile constitutions and authorities, combinations to obtain power, the delinquencies of magistrates, &c., are cognizable at the tribunal of the elections.

Legal and moral evils, such as profane swearing, the corruption of jurors, the refusal to bear witness for truth and justice, the defrauding of men under false pretences, the association of individuals to conceal each others' crimes, &c. are cognizable before our legal tribunals.

Religious evils, such as the contempt of the name of Almighty God, the theatrical mockery of prayer, the degradation of the most solemn passages of scripture to hallow a scenic misrepresentation of the creation of light, of the death and resurrection of the body, of the bush that burned and consumed not, and of the crucifixion and ascension of the Lord, are transgressions, in the person of its members, cognizable before the church.

Freemasonry unites in its hideous form, evils political, legal, and religious. The friends of the government do not wait for the decision of the courts, and the judges do not delay for the movement of the churches; but each tribunal proceeds according to the evidence before it. The culprit in view of swift justice, cries "proscription, faggots, and a union of church and state!" This should neither surprise nor daunt the guardians of our civil and religious institutions. It is but the cry, "stop thief!" raised by the detected felon to cover his escape.

As the mystery was ready to begin the battle at the polls, so also it has ever been ready to contend in the churches. When *Elder Stearns*, of Oneida county, N. Y., first withdrew from the order, several of his brother ministers withdrew from Christian fellowship with him. When the Rev. Lebbeus Armstrong, of Saratoga county, N. Y. renounced Freemasonry, the doors of his church were unceremoniously locked against him, and from that time the pulpits of many around have been *tyled* with the spirit of

Freemasonry, to shut him out of the sacred desk, where the clergymen themselves have no objection, but would be glad, to admit him. So, in his religious intercourse in the ministry, it has been with the Rev. Moses Thacher, of Norfolk county, Mass. It is the same spirit of Freemasonry every where, which proceeds without form of trial or show of church discipline, to treat a brother Christian in good standing, as if he were a heathen, and piteously to cry at the same time, "Persecution ! Persecution !"

We were led to these remarks, by the perusal of a pamphlet, containing "*The proceedings of the Congregational Association of Montpelier, Vt. in reply to HENRY JONES, one of that body, in relation to the influence of Freemasonry in the churches.*" Cabot, July 7, 1830." Mr. Jones' case is a fair sample of many, and it deserves consideration. He was a Royal Arch Mason : in 1828 he saw the iniquity of the institution, and felt it his duty to renounce and forsake it, if he might do so without giving just offence to his Christian brethren, who still adhered to the institution. In this emergency he applied to the Association for advice, saying, what shall I do ? "Having been a member of the institution (of Freemasonry) for many years, I have of late become fully convinced that it is contrary to the profession of a Christian for me any longer to support it,—that it is not only useless in our land, but a hindrance to the progress of religion ; that some of its principles are at variance with the Gospel of Christ ;—that its obligations of perpetual secrecy are not binding on its members, and *that it would be offensive to God for me any longer to pretend, or insinuate, that the secrets of masonry are not substantially before the world.*"

The Association being not masons, replied, that of the correctness of Mr. Jones' views they were incapable of judging ; but if his views were correct, no doubt he ought to make them public.

With this advice he complied, assuming the responsibility of his opinions in relation to Freemasonry in ten printed letters. For the sentiments published in them, he

has never been challenged before any tribunal of the church; but many brethren have proceeded against him as condemned already. They have reviled him to his face and behind his back, have slandered and calumniated his good name, have closed against him the avenues to the usual ministerial intercourse, so that there is scarcely a church with a settled pastor in the vicinity, where he considers it prudent to propose laboring under the commission of the Gospel. He has remonstrated with the offenders, and sought their proof, and their judicial correctives, but in vain; their reply is, that the church has nothing to do with the subject; it belongs to the dominion of Freemasonry.

Feeling aggrieved by eighteen month's suffering in this furnace, he, in January last, appealed to the association for advice. By following their judgment on the former occasion, he found himself greatly embarrassed, and again he put the question in view of the facts: What shall I do? "It is not my duty any longer to acquiesce in silence, thus practically maintaining fellowship with the corruption in the church, which has been the procuring cause of all these evils.—With my present views of the subject, unless I can ere long see some door of hope opening, whereby these evils may be disfellowshipped by the churches, and whereby myself and a multitude of others in the same circumstances, may be judged by the laws of Christ, rather than by those which are at open war with the Gospel, I see not how I can maintain fellowship with such a church as shall continue to permit such violations of its own blessed rules; for at present, I am as much deprived of church discipline in relation to this heavy burden, as though I were legally excluded from church fellowship."

The Association referred the subject for its importance to their next meeting, from January 20th to June 17th, 1830, making it in the mean time, by their records, "a subject of deep humiliation and fervent prayer to God, that they may be directed."

Their reply begins with a statement of Mr. Jones' complaint. Some preliminary resolutions follow :

1. Desiring that the offended brethren would proceed against Mr. Jones according to the directions of our Lord, recorded in 18th Matthew.

2. Declaring that this law is so plain, and so explicit, that it is difficult to imagine a case in which a departure from it can be justified.

3. That a departure from this law, and not any thing in the nature of the masonic controversy is the cause of the present distressed condition of many churches. "We can see no reason," they say, "why a difference of opinion in regard to this subject, more than any other, or a full and frank expression of that opinion, ought to produce alienation and discord among brethren : but when the spirit of the time discards the law of the Redeemer, and substitutes a law which he knew not, and which neither came into his mind ; when brother openly accuses brother of most unchristian conduct, without being held responsible for the truth, or being obliged to prove his allegations ; when brethren publicly treat each other as excommunicated, without even the form of a trial, then may we justly exclaim, "How has the gold become dim, and the most fine gold changed ;—and this, alas, to an alarming extent, seems now to be the case."

This exclamation is not equal to the emergency ; a case so alarming requires a stern corrective.

They disclaim any intention to prejudge a case which may yet come before them in the regular discipline of the churches. "Least of all," say they, "would we object to the exercise of private opinion. But that brethren under the influence of private pique, or prejudice ; or of opinion founded on evidence of which the church are ignorant, have a right to treat a minister of the Gospel as deposed, and a brother in covenant as excommunicated, without granting him the privilege of a trial ; thus by implication casting reproach and scandal on the church or association which still retain him as a member, is a doctrine which we

have yet to learn from the oracles of God. Brethren who do this, (and this we say without reference to any individual or party in the church,) take a course which we cannot approve, and which we dare not follow."

This censure is too light for the flagrant breach of Christian charity and of Gospel law to which it is applied.

They allow much for the existing excitement, and pertinently ask: "Is excitement to apologize for every thing? Has the kingdom of our Lord fallen so far behind the kingdoms of this world, that excitement is to excuse a total dereliction of his laws? a total disregard of his authority?"

"We, therefore, consider it our duty to recommend to Brother Jones, in the spirit of Christian love, to take the regular steps of Gospel discipline with such brethren, as he is able to prove guilty of the unchristian conduct stated in his communication.

"C. WRIGHT, *Register*."

It is proper to state here that the church of the Reverend Henry Jones, of Cabot, Vt., have unanimously approved of his renunciation of Freemasonry, by a resolution, dated October 8, 1828, to which the few members who were prevented from attending the meeting afterward individually gave their formal assent.

We understand Mr. Jones declines to prefer charges against his brethren for their calumnies. He chooses to leave that disagreeable service to brethren who have equal interest in the honor of the church, and not the same personal interest in the masonic controversy. It is not common, however, for men to take up each other's slumbering disputes, and go forward in pursuit of redress; they think they do well to back their friends, and support each other. Whether the generous spirit of a private murderer which leads him to send or to accept a deadly challenge for his insulted friend, might not be sometimes advantageously copied by a Christian who has less to sacrifice in case the wrong should prevail in the battle, we will not decide. But for the aid of Mr. Jones, we relate the following, as it has been related to us.

In South Reading, Middlesex county, Ms. in the Baptist church is a man of wealth, influence, and piety. Many of his brethren are Freemasons. He industriously procured judicious and authentic publications of masons and others, showing the abominations of the mystery, and gave them to such as would read. He soon became the subject of masonic calumny, and that too from the mouths of his brethren in the church. He then absented himself for a season from the regular ordinances of the church. They appointed a committee to visit and reprove delinquents. That committee waited, among others, upon him. He confessed, but claimed the right to make his excuse before the church. Fearing the consequences, the committee opposed; but he insisted, and prevailed. There he stood in his place, and declared, that "he could not commune with a church which holds fellowship with Freemasonry; that the mystery must be evangelically censured, or he must; the church might take its own course." This was unexpected. They had looked for the impeachment of three strong and violent masons in the church, whose tongues had not spared Brother E.; and when he passed them by, and took up their goddess, he greatly surprised them all. The church, of whose members many were masons, knew not what to do. Mr. E. could not be reproached, except for his neglect of the ordinances; and for that neglect he laid the blame wholly on the church; he made it the guilty, and stood in his place the accuser. He was excused, the church wiped the spot from its robes, Freemasonry was at length censured, and peace we hope and harmony are once more restored.

We apprehend that the course recommended by the respectable association to Mr. Jones, will fail to cure the evil, because it strikes not its root. Better adopt the resolution of the Baptist church in Swanton, Vt. "That after proper information has been given, we will hold no communion in Gospel ordinances, with those churches, ministers, or brethren, who do not, in principle and practice, disown and condemn speculative Freemasonry."—*September 15, 1830.*

Freemasonry has a spirit to inspire calumny and to sustain the calumniators. They are innocent in their own eyes, while they defame. To punish them would be ineffectual, but banish the iniquity of Freemasonry from the fellowship of the churches, and the trouble ceases, as when a mighty flame is extinguished instantly in air deprived of its oxygen.

NO MAN CAN SERVE TWO MASTERS.

No man can swear to obey the law and constitutions of two several *distinct* and *independent* governments at the same time, and escape the charge of perjury. No man can consistently bow at the altar of masonry, and at the altar of the church; the two rituals are as opposite as truth and falsehood, as light and darkness; he that attempts in his own person and character to unite them, attempts what is impossible: it will yet appear that he loves the one and hates the other, that he holds to the one and despises the other. Men cannot love the *Gospel* which preaches the name of JESUS, and also love the *Ahiman Rezon* which denies the name of JESUS. Men cannot love the church, where salvation is preached through Christ the Mediator, and also love the lodge, where the name of the only Mediator is excluded by the common practice, and by the authorised books of constitutions.

In view of the present state of the American churches, we call to mind the message of the Lord himself to the Angel of the church in Thyatira.—“ I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first; notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to *break my covenant*, and to eat things sacrificed to idols.” Those Christians, especially those who are members of the masonic institution, who think these words well applied in the present instance, have a duty to perform, even to refuse their permission to this Jezebel, “ which calls herself

a prophetess," longer to teach and to seduce the covenant disciples of the Lord.

Since writing the above, the decision of the Synod of Genesee has come to hand, requiring the separation of their churches from the harlot mystery. Their long and faithful examination of the subject, their calm deliberation and firm conviction, expressed with great mildness, unite to demand for their opinion the highest respect of the Christian public. We give it entire, as published from the minutes of their session at Le Roy, 21st September, 1830.

"FREEMASONRY.

Memorials on the subject of Freemasonry came before the Synod through the Presbytery of Genesee and that of Buffalo, and were committed to Messrs. Penney, Mason, A. P. Brown, Crawford, Bryant, E. Walker, and Crocker. On the 23d, they presented their report, and the Synod came to the following

DECISION.

The Synod of Genesee having been called in the discharge of their official duty, to aid by their advice Presbyteries and churches under their supervision, laboring under difficulties on the subject of Freemasonry, affectionately present the following as the result of a deliberate and dispassionate examination of the subject, as it now bears on the peace and order of our churches.

1. It is the judgment of this Synod—that sufficient reasons exist, even exclusive of the revelations of seceding masons, why all the ministers and members of our churches should absolutely dissolve their connexion with the institution of Freemasonry, and explicitly signify the same to their Christian brethren.

These reasons are such as follow. Its character as a secret confederacy which withholds its proceedings from the correcting and purifying influence of public cognizance, renders it peculiarly liable to be employed as an instrument of evil by designing men, and reasonably subjects its principles to be held chargeable for the overt wickedness which may emanate from its members, unlike those institutions whose principles are as open before the world as the conduct of their members. An example of its actual abuse to evil purposes is found in the history of Illuminism; and it has, to say the least, furnished the occasion, and inducement recently in our own vicinity, for a flagrant breach of the laws of God and man, in the abduction of William Morgan. We may add to these, the delusions promoted by its religious pretensions, and the incongruous aspect presented by masons to their

Christian brethren in the close fellowship with unbelievers to which it binds them.

2. That to quit all connexion with the institution, and signify the same to their Christian brethren, is all which Christians aggrieved about Freemasonry ought to require, and that all indiscriminate censuring and impeachment of the motives and characters of brethren, merely because they have belonged, or do yet belong to the institution, is wrong, as being a sure means of begetting and protracting division among Christians, and that in this stage of these questions all breaking of Christian and ministerial fellowship, abstaining from communion and the like, by either party, is to be condemned, and that all hasty application of church discipline, and all passing of resolutions by churches, which would amount to the excommunication of members, or the rejection of otherwise qualified applicants, would be an injudicious course, and incompatible with the patience and forbearance of the Gospel.

Nevertheless, Thirdly. The Synod judges that ministers and members of churches who have belonged to the masonic institution, are bound by the principles of the Gospel to give heed to the grounds of offence and reproach to religion, which they cannot but see their connexion with masonry, as it now stands before the public, affords, to cherish candor, and a readiness to hear the reasons on which their brethren and the public disapprove of the institution; and, now that so long a time has elapsed since it has become a subject of public discussion, to be ready to offer, or at least afford for the satisfaction of their brethren, a definite and unequivocal avowal of their adherence or non-adherence to Freemasonry. And,

4. The Synod advise, unless special objections occur, that when any Presbytery or church is called on to admit or dismiss a member, who has been a Freemason, and has not previously avowed his abandonment of it, the following or a like *formula* shall be presented him to subscribe, and that his compliance in good faith shall be considered as sufficient and satisfactory to all concerned on this point, and that a similar proceeding shall be sufficient to terminate grievances of the like kind with masonic members continuing in the church.

FORMULA.

I cheerfully make known for the satisfaction of my Christian brethren, that I have discontinued all connexion with the institution of Freemasonry, and intend to remain so discontinued during my life; and that I recognize no obligation devolving on me in consequence of masonic oaths, as binding me to do or countenance any thing which is not in accordance with the morality of the Gospel, and the laws of the land as commonly understood among my Christian brethren.

[Date.]

[Signed.]

Finally. The Synod wish to be understood as disclaiming all part in the political forms of this question—and as decidedly condemning any measures on the part of Antimasonic members of the churches, at variance with brotherly love or unnecessarily tending to provoke brethren, or hinder their coming out from the institution in as early and easy a manner as possible.”

ERA OF FREEMASONRY.

We wish all our friends to observe, that, in assuming the date of Freemasonry, we do not deny that the mystery had some form of previous existence. Having never been able, however, to set eyes upon any proof of it, except the assertions of men, whose word is not safely to be taken, we did suppose that the signs and grips, the words and tokens only were known to operative masons, as testimonials and evidences of mechanical skill;* and that the traditions, lectures, signs, and ceremonies were first moulded into one by Anthony Sayer and Company, A. D. 1717. We became satisfied that the claim to Henry VI., Edwin, and St. John, was no better than that to Solomon and Adam. We cut the order down at once to the era, when they first exhibit substantial proof of their being. The statute of laborers we found to have been perverted for the support of their vanity; and the first tangible point in masonic history was that which made *Elias Ashmole* a freeman of the mason's company in 1646. Still we saw them claiming *Sir Christopher Wren* for Grand and Deputy Grand Master, precisely at the dates, in which he was nominated by his sovereign to the office of Surveyor or Deputy Surveyor General of the king's buildings, which is a civil and not a masonic office, and at a time, too, when there was certainly no grand lodge in existence for any man to preside over. Half a score of masonic writers agree to say, “ that in England, until the year 1717, a sufficient number of masons met together had ample power to make masons, and discharge every duty of masonry, by inherent privileges vested in the fraternity *at large*, without a warrant of constitution; but at the meeting of the Grand Lodge of England, on St. John Baptist's day of that

* Professor Robison.

year, the following resolution was adopted : *The privilege of assembling as masons, which has hitherto been unlimited, shall be vested in certain lodges of masons convened in certain places.*"*

For several years after, "Apprentices made in private lodges, could not, *without a dispensation* from the Grand Master, be admitted fellow crafts and masters by the said private lodges, but in the *Grand Lodge only.*"† The rule was changed A. D. 1725.‡

So the first masons at large, without a charter or warrant, wrought at their trade ; next lodges were composed of fellow crafts ; and *masters* were only such as were chosen from among their fellow crafts to preside over the lodge.§ Unanimity was not required in the ballot to admit a member of the lodge ; three might object without avail.|| How changed the system is since 1730, every reader of Prichard and of Morgan must see ; but it became a *system* at the date we have assigned it.

With these facts accords the following extract from the Freemason's Pocket Companion. Hoping to obtain Dr. Plot's work, we have kept back this, until the time has come to insert it, or lose the opportunity. Our pride is not great enough to withhold the truth which seemingly militates against our expressed opinions. We are thankful rather to make our opinions conform to the evidence. If to have a grip and a sign to command the assistance of a brother mechanic at work, be Freemasonry, the order may be said to have existed at least so early as Dr. Plot wrote ; but if a warrant or charter ; a regular place of meeting ; a uniform rule of admitting members ; a man knocked down and buried in the manner of Hiram Abiff to preside in their assemblies ; three degrees of mystery ; a Grand Lodge, and a Grand Master, be indispensable to Freemasonry, then the order did not exist before Anthony Sayer's lodge convened in London, A. D. 1717.

* Webb's Monitor. Salem, Ms., 1808. p. 298. Masonic Constitutions of Kentucky. p. 19.

† Ahiman Rezon of Pennsylvania. 1783. p. 63.

‡ Anderson's Constitutions. p. 160.

§ Anderson's Constitutions, 2d Ed. p. 150. "The masons of old times never gave any man the title of Master Mason until he had first passed the chair." Ahiman Rezon, N. Y. p. 13 of the Appendix. *Idem*, of Md. A. D. 1797. p. 120. *Idem*, of Pa. A. D. 1783. p. 36. *Idem*, of Va. A. D. 1791. p. 16. "Old times" means before A. D. 1717. "Passed the chair" means, had presided as master of a lodge.

|| Anderson's Constitutions. p. 155.

"AN ACCOUNT of the FREEMASONS, by ROBERT PLOT, L. L. D., *Keeper of the Ashmolean Museum, and Professor of Chemistry in the University of Oxford.*" *Extracted from the Freemason's Pocket Companion.* p. 192.

"They have a custom in *Staffordshire* of admitting men into the society of Freemasons, that in the *moorelands* of this country seems to be of greater request than any where else, though I find the custom spread more or less all over the nation; for here I found persons of the most eminent quality, that did not disdain to be of this fellowship; nor indeed need they, were it of that antiquity and honor that is pretended in a large parchment volume they have amongst them, containing the history and rules of the craft of masonry, which is there deduced not only from sacred writ, but profane story; particularly that it was brought into England by *St. Amphibal*, and first communicated to *St. Alban*, &c.

"Into which society, when any are admitted, they call a meeting, (or lodge, as they term it in some places,) which must consist at least of five or six of the ancients of the order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation, according to the custom of the place. This ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whitherever they travel; for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the society, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in; nay, though from the top of a steeple, what hazard or inconvenience soever he run, to know his pleasure and assist him; viz. if he want work, he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had, which is one of their articles; and it is another that they advise the *masters* they work for, according to the best of their skill, acquainting them with the goodness or badness of their materials; and if they be any way out in the contrivance of the buildings, modestly to rectify them in it, that masonry be not dishonored; and many such like that are commonly known. But some others they have, (to which they are sworn after their fashion,) that none know but themselves, which I have reason to suspect, are much worse than these, perhaps as bad as this *History* of the *Craft* itself; than which there is nothing I ever met with, more false or incoherent."—*Natural History of Staffordshire.* Chap. 8, p. 316.

Robert Plot, L. L. D., born 1641, died 1696, a learned philosopher and antiquary. appointed by *Elias Ashmole* first keeper of his museum, published his *Natural History of Staffordshire*, A. D. 1686.—*Bio. Brit.*

By this it seems that the mystery, in *embryo*, existed among *operatives* and *others* in different parts of England, so early as 1686. Dr. Plot is the first to mention it within our knowledge; and his account accords with the 'false and incoherent' society of modern times. The tale of old *Hiram*,* and the signs and the grips, we have always been at liberty to suppose were groping in a strange garb, before they assumed a regular habit, and a constitutional form in the Apple tree tavern.

* The tale of *Hiram* is said, by a French author, to be taken from the *Talmud*. Who will read that mass of legends to find it?

HISTORY OF FREEMASONRY IN THE UNITED STATES.

From the opening of the first Lodge, A. D. 1733 to A. D. 1776.

THE Grand Lodge of England having exerted its new-born energies, and exercised its benevolent propensities, in sending the mystery of Freemasonry to the principal nations of the earth, to France, Spain, Holland, Germany, and the East Indies, at length found time to remember with its charity, the American colonies. The records of the Grand Lodge show the issue of a warrant to Daniel Cox, for opening a mason's lodge, in New Jersey, so early as 1730;* but whether *Prichard's* disclosure of the mystery, which was made in that same year, or some less portentous event, prevented its taking effect, is unknown. A similar warrant is sometimes said to have been issued in the same year, for the establishment of the mystery in Georgia.† This, we should incline to believe, because the first settlement of that colony was then proposed in London; and the benefits of the *universal language*, and of *the bond of universal charity and brotherhood*, must have been apparent to the emigrants, for the purposes of intercourse with the savages; however, we give it up on learning that Governor *Oglethorpe* first landed at Charleston, South Carolina, with his colony, on the way to Georgia, Jan. 15, 1732;‡ and we have no sufficient authority for saying the mystery was sent beforehand, to prepare the hearts of the savages for the coming of the Christians.

Masonic lodges are of recent date in this country. We have in the midst of us living souls, that have seen more years than any lodge in North America. "*The most ancient and honorable Fraternity*" have had a being in these states ninety seven years and no more. "Upon the application of a number of brethren residing at Boston, a warrant was granted by the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of masons in England dated 30th April, 1733, appointing the Right Worshipful *Henry Price*, Grand Master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a Grand

* Preston's Illustrations of Masonry. Freemason's Pocket Companion. Anderson's Cons., 2d Ed., p. 194.

† Webb's Monitor, Salem Ed. 1308, p. 325.

‡ Willard's History of the United States.

Lodge ; and, also, to constitute lodges of free and accepted masons, as often as occasion should require. In consequence of this commission, the Grand Master opened a Grand Lodge in Boston, on the 30th of July, 1733, in due form, and appointed the Right Worshipful Andrew Belcher, Deputy Grand Master, and the Worshipful Thomas Kenelly, and John Quann, Grand Wardens.

"The Grand Lodge being thus organized under the designation of *St. John's Grand Lodge*, (sometimes called *The Grand Lodge of Modern Masons*.) proceeded to grant warrants for instituting regular lodges in various parts of America ; and from this Grand Lodge originated the first lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher's."*

The first masonic lodge in America was a "*Grand Lodge*," and it became the mother of many lodges ; but how the warrant of England could make the masters and wardens of unknown fraternities, necessary to compose a Grand Lodge, or could make a *Grand Lodge* out of nothing, is one of Masonry's own arts, concealed even from the initiated.†

That the Freemasonry of many states derived its beginning from this lodge is certain. We are told that Benjamin Franklin, in 1734, at the age of twenty-eight, transported the mystery, four years previously disclosed by *Prichard*, and planted it at Philadelphia. There three years afterward, in admitting a brother candidate to the lodge, death ensued. In the public commotion which this occasioned, the *Fraternity* declared that the offenders were a spurious lodge, and not real masons ; and that the charitable order ought not to suffer for the acts of a few misguided

* Webb's Monitor, p 299. Freemason's Library, p. 332. Book of Constitutions of Ky., p. 20., and Book of Cons. of Mass.

† "The Grand Lodge consists of, and is formed by, the masters and wardens of all the regular lodges within the limits of its jurisdiction, with the Grand Master at its head, supported by the other grand officers." *Ahiman Reson* of Pa., A. D. 1783, p. 58 ; *And the books of Masonic Constitutions universally*. It is manifest that the first and only lodge in America could not be a *Grand Lodge* consistently with this constitutional definition.

men. The affair made some excitement, but as there was evidently more of folly than of malice in the circumstances of the young candidate's death, it was finally hushed up.*

South Carolina received its Masonry directly from the Grand Lodge of England, by a warrant directed to *John Hammerton*, Esq., A. D. 1736.† New York was supplied from the same British source in 1737, by a warrant of authority granted to *Capt. Richard Riggs* of this city.‡

Nothing occurred in the annals of Masonry to ruffle the smooth current of time, until A. D. 1749. Then the brethren in Boston kept the day of St. John the Evangelist, (27th December,) with a public procession, a sermon, and a feast. This appears to have been the second procession of the fraternity in Boston; and the first sermon delivered for the order on record. It excited no little admiration at the time, and served the poet for doggerel, and the public for laughter. The sermon was delivered in *Christ Church* by the Rev. *Charles Brockwell*, His Majesty's Chaplain at Boston. A copy may be found in the *Freemason's Pocket Companion*, from which we extract the following assertion:—"I have had the honor of being a member of this ancient and honorable society many years—have sustained many of its offices, and can, and do aver, in this sacred place, and before the Grand Architect of the world, that I never could observe ought therein, but what is justifiable and commendable according to the strictest rules of society. Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity, and good sense, though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable, ever continue in it, (as all the world may see they have done, and now do,) or contribute toward supporting and propagating it to posterity."‡

Such a preacher, on such an occasion, is fairly treated by *Jos. GREEN*, Esq., in a poem of 350 lines, entitled, "Entertainment for a Winter's Evening: being a full and true account of a very Wonderful Sight, seen in Boston, 27th December, 1749, at noon-day; the truth of which can be attested by a great number of people, who actually saw the same with their own eyes. *Primo*

* The Philadelphia Paper, 1737.

† Pocket Companion and Preston.

‡ Freemason's Pocket Companion.

§ F. M. Pocket Com. p. 295.

progređiuntur anseres, dein vituli, grex asinaria sequitur. Templum aditum est. His omnibus vir sanctus prędicavit, multis populis circumstantibus."* Printed A. D. 1751.

The following lines make a concluding part of the preacher's sermon :—

" But what I've said, I'll say again,
And what I say I will maintain :
'Tis love, pure love, cements the whole,
Love—of the BOTTLE and the BOWL."

The spirit of the times is exhibited as follows :

" From church to *Stone's* they go to eat,
In order walking through the street :
But no *Right Worshipful* was there,
Pallas forbade him to appear ;
For, well foreseeing that the job
Would from all parts collect the mob,
He† wisely caught a cold, and staid
At home, at least, if not in bed.
So when the *Greeks* 'gainst *Trojans* went,
Achilles tarried in his tent ;
Ashamed he hides himself, nor draws
His conquering sword in *harlot's* cause."‡

The history of Freemasonry is, in its acknowledged forms, little more than the account of the laying of corner stones, and of the disputes between different sects of the Fraternity. That dissension which first appeared in London, A. D. 1738–9, and gave rise to the *Ancient* Masons, was communicated to America by the way of Scotland. While the *Moderns* and *Ancients* of England despised and rejected each other, the Grand Lodge of Scotland, that had been instituted in 1736, acknowledged both parties, but favoured the *Ancients*. Some Masons in Boston, moved no doubt by feelings of hostility toward *St. John's Lodge*, or certainly with a desire to act independent of it, A. D. 1755, petitioned the Grand Lodge of Scotland for a warrant to hold a lodge of *Ancient* masons. They might have as well asked for a warrant to hold a lodge of *Moderns*—Scotland would have been equally ready to furnish them from the same Grand Lodge, had not their object been to oppose *St. John's Lodge*, which was

* The idea is too good to be lost on those who do not read Latin. "First came the geese, then the calves, the asses followed ; they entered the church ; to them a divine preached, while a multitude looked on."

† Thomas Oxnard, Esq.

‡ Boston Free Press, Vol. III. No. 2. 8th Jan. 1830.

of the *Modern* sect. Their charter came with the name of *St. Andrew's* Lodge, under the hand of Lord *Sholto Charles Douglas*, Most Worshipful Grand Master, dated A. D. 1756.* *St. John's* Lodge abused them—deserved contempt was mutually poured upon the haughty pretensions of each other, and all friendly intercourse was denied.

St. Andrew's Lodge, however, grew with the vigor of youth and the zeal and probable respectability of its members ; for we find, Dec. 27, 1769, a commission was received from the Grand Master of Scotland, the Earl of Dalhousie, dated 30th of May preceding, appointing *Dr. Joseph Warren*, of Boston, Grand Master of Ancient Masons, in, and one hundred miles around Boston. The Grand Master appointed wardens, and opened Grand Lodge in *ample form*. By a patent from the Earl of Dumfries, dated March 3, 1772, Dr. Warren's authority was extended over all North America. From his lodge warrants went forth to constitute lodges of Ancient Masons in several of the then colonies. The illustrious death of Warren, on Bunker Hill, together with the absorbing interest of the revolution, put a check on the Grand Lodges until the peace in 1783.

The Grand Lodge of England granted a warrant, "20th June, anno lucis, five thousand seven hundred and sixty-four, to the Most Worshipful William Bell and others, authorizing them to form and hold a Grand Lodge" for the colony of Pennsylvania.† Besides the two Grand Lodges in Boston, and this in Pennsylvania, we find others mentioned in this country before the declaration of our national independence. But let it be observed that these were *not* Grand Lodges, although they now take the name ; they were *provincial* Grand Lodges, dependent upon their mother lodges, and not independent and sovereign, as every Grand Lodge claims to be. A supervisory power was retained and exercised by the British Grand Lodges, and, so far as appears, those British lodges nominated the provincial Grand Masters, while the crown nominated the provincial governors ; but when the sceptre of England ceased to sway the political destinies of this republic, the rod of the power of the British Grand Masters was broken ; their patents and mandates ceased to run and to be obeyed in the United States.

* Lawrie.

† Phillip's *Freemason's Companion*, p. 141. *Duo.*, 211 pp. Philadelphia, A. D. 1805.

At this period, not so much as the name of any degree in Masonry above the master's lodge, is mentioned in any treatise on Masonry, published in this country, nor indeed in the English language, to our knowledge. ANDERSON and ENTICK, had issued each his *quarto*, and SCOTT his *duodecimo*, making professedly complete histories, and embracing the received laws and constitutions of Masonry, and yet, making no allusion to any mystery or order in Masonry above the master's degree. HUTCHINSON, CALLCOTT, and DERMOTT also wrote just before this period, and SMITH after it; each of whom aims to set forth all the glory of the mystic order lawful to be seen by profane eyes; but neither of them say a word about any degree, sign, or mystery of Masonry, which at that time was concealed from, or was independent of the master of a blue lodge. So the first two, and we believe only editions of the book of constitutions of Massachusetts,—one published 1792, the other 1798; the same for Pennsylvania, 1783, and the same for Maryland, 1797, give no intimation of any mystery in Masonry concealed from the master of three degrees, apprentice, fellow-craft, and Master. Neither do the disclosures of *Prichard* in 1730, nor of *Jachin and Boaz* in 1766, 7, and 8, present us with any thing, besides the Masonry in the master's lodge.

We insist upon the fact, that prior to 1776, no degree or secret of Masonry was commonly or officially known to the order in this country above the degree of master, for the sake of clearing Washington, Warren, Franklin, and others, of the abominations which the masons of this day boldly charge to their countenance and support in the higher degrees. Those generous men were ignorant of the unhallowed oaths and mysteries of the order, which were not introduced into this country by the name of *Royal Arch*, and *Sublime* Masonry, until after they had passed from the lighter associations of youth to the arduous cares of manhood. The men who believe and say that the fathers of our liberty were conversant with the scenes of the Royal Arch Chapter, and of the Encampment, deceive themselves, and degrade those patriarchs of liberty. It is enough, (and too much to believe, if we can avoid it,) that they were cable-towed and knocked down in the greenness of their age, to imitate the famed *Abiff*; but more than that is incredible, is impossible, for the harlequins

of the mystery were not here to play it off, by any evidence that we can find, until after this period: if we except M. M. Hayes only.

It is true that the mummery of the lodges was very generally imposed upon the young men and officers of the American army:

They hazarded every thing for their country; they naturally sought support from every plausible thing. Freemasonry promised well, they swallowed it; for the disgust which it excited, they were compensated with mirth and an excuse for conviviality; and for the strange oaths and penalties exacted of them, they received the hope, at least, that one principal door of escape from British hulks and prison ships, and from the *cruelties* of a civil war, was opened to them, through the influence of these same oaths and penalties upon the hearts and lives of their foes. These were undoubtedly the reasons for the wide dissemination of the mystery in the army. It did not spread in the same way among the statesmen or the people. Neither Samuel nor John Adams, nor Hancock, nor Jefferson, nor Madison, nor Henry, Otis, Witherspoon, Laurens, Pinckney, and a host of civilians who guided the councils of the nation through the dark and stormy period between the rupture with England and the adoption of the federal constitution, have a *name* among the Masons. We except *Franklin*, and Randolph; Robert Morris also took the apprentice's degree, and retired from the order with shuddering. This marked line of distinction between the patriots of the army and of the congress of the new-born republic, in respect to their initiation into the mysteries of Freemasonry, was not owing to the want of acuteness in our civilians to discern the value of the order; but rather to the peculiar hazards and temptations of the soldiery; in winter quarters they have less to do, and in the summer campaign more to risk and to bear, than the rest of their countrymen. And the order of Freemasonry is well adapted to allure and deceive men of leisure, exposed to every variety of fortune, and to great personal danger. The example of bravery, self-denial, and patriotic devotion, set by the army of the revolution is worthy of admiration; but while we imitate their virtues, we cannot well follow them "by advancing upon three upright regular steps" to the altar of masonry.

HISTORY OF FREEMASONRY IN THE UNITED STATES.

From 1776 to 1797, with the introduction of the Sublime Degrees.

This era is memorable for the dissemination of the *Sublime Degrees*, and for the establishment of Grand Lodges in the principal states of the union. In an attempt to give a just conception of these events, we shall unfold the peculiar traits of the masonic character.

The introduction of the deeper mysteries of the order is well known to have taken place since 1733 ; but of all the masons in America before the Morgan excitement who alive knew either the time when, or the person by whom, or the place where, the degrees above the symbolic lodges were first brought to this country ? Possibly some could tell, but in that case, they must have resided "*under the canopy of the zenith*," beyond our circle of acquaintance.

In the article upon the history of Freemasonry in France, published in the last Number of this Review, the origin of the sublimer degrees is satisfactorily traced to their place and date in France ; and their coming forth to America by the hand of *Stephen Morin*, and his commission from the Grand Consistory of Paris, A. D. 1761, are known to the readers of that article, and also the curious fact that the same mystery, which came out by Morin in that year, passing through the hands of *Francken, Hayes, Spitzer, Cohen, and Long*, *twenty-five degrees*, returned to Paris by the hand of *De Grasse-Tilly*, in 1804. *thirty-three degrees*. The year of their departure from and their return to Paris, and also the rate of their increase, is precisely fixed. It only remains to establish with equal certainty the time and place of their coming into these states.

We are enabled to do this by the aid of the following singular document, which purports to be the original commission of *Francken to Hayes*, and was found at Newport, R. I., (some time the residence of Mr. Hayes,) in the archives of "King David's Lodge," over which he once presided, and was given to the public through the columns of the *Antimasonic Rhode Islander*, a newspaper printed in Newport, in 1829, and since removed to Providence, by the name of *The Free Press*, from the second number of which paper, dated Providence, R. I. February 4,

1830, we now copy it. We have been told that a division arose in this lodge, which rent the members asunder, and that this document in the squabble fell into the publisher's hands through an official channel. In the reprint, from which we copy, the Editor thus introduces it.

The following charter of King David's Lodge, in Newport, in this state, has been some time committed to the inspection of the public, and has been circulated in various parts of the country. When it first came under our inspection, the shocking impiety and blasphemy therein contained staggered our belief of its genuineness; but as we have since been informed, by a source to be depended upon, of its correctness, we give it further publicity by inserting it in our paper, and leave our readers to make their own comments.

CHARTER OF KING DAVID'S LODGE, R. I.

Health, Stability and Power. By the Glory of the Supreme Architect of the Universe.

LUX EX TENEBRIS.

From the East of the Grand of the Most Puissant Council of the Most Valiant Princes and Sublime Masons of the Royal Secret, &ca. &ca. &ca. under the Celestial Canopy of the Zenith which answers to 41 degrees and 30 minutes North latitude—

To our illustrious and most valiant Knights and Princes of Free, Accepted, and Perfect Masons of all degrees over the surface of the two hemispheres—

WE, Henry Andrew Francken, Grand Elected, Perfect, and Sublime Mason, Knight of the East, and Prince of Jerusalem, &ca. &ca. &ca. Patriarch, Noachite, Knight of the Sun, and King of Heaven, &ca. &ca. &ca. Deputy Inspector General over all Lodges, Councils, and Grand Councils of the Superior degrees of ancient and modern Freemasonry, over the two hemispheres, by patent from the Grand Council of Princes of Masons at Kingston, Jamaica, &ca. &ca. &ca. under the special protection of the Most Puissant Princes, and in their place and stead, do certify and attest, to all free and valiant Princes of Masons, Free and Accepted Masons, &ca. &ca. &ca. That our dear Brother, Moses M. Hayes, (of the Jewish nation, native, inhabitant and merchant of the city and province of New York, in North America,) is known and approved Master Mason of the Blue Lodge, Grand Elected, Perfect, and Sublime Mason, Knight of the East and Prince of Jerusalem, &ca. &ca. &ca. And, that having, with firmness, and constancy, sustained the brightness of the Grand Luminary, and given us the most solid proofs of his fervency, constancy, and zeal, in support of the Royal Craft, and his submission to the Supreme Tribunal of the Sovereign Princes of the Royal Secret; WE have initiated him Patriarch, Noachite, Sovereign Knight of the Sun and King of Heaven, and further to the highest degree of masonry. and being convinced of his ability in the Royal Art, and to recompense him for his assiduity, and the trouble he has taken to come to the perfection of all degrees in masonry, WE have consented to grant, constitute, and appoint our said dear brother, Moses M. Hayes, by these presents, Deputy Inspector General and Grand Master, of and over all Lodges of the Royal Arch, Grand Elected and Perfect Masons, Councils of Knights of the East, and Princes of Jerusalem, &ca. &ca. &ca. Grand Councils of Knights of the Sun and King of Heaven, &ca. &ca. &ca. and hereby give him full power to constitute Lodges of Royal Arch and Perfection, also Councils, and Grand Councils of Knights of the East and Princes of Jerusalem, &ca. &ca. &ca. also Grand Chapters of Knights of the Sun, and King of Heaven, in the

West Indies and North America, within the distance of twenty-five leagues of any such Lodge, Chapter, Council, or Grand Council already regularly established and constituted. And that he, the said Moses M. Hayes, in all things shall fully conform and behave himself to all the rules, statutes and laws conformable to all the different degrees, and this our patent. We therefore, pray all respectable Brethren, Knights and Princes of Masonry to receive our dear brother, Moses M. Hayes, in his respectable qualities, and to entertain him favorably in every thing relative unto them. We promising to have the same regard to those who shall present themselves to our Lodge and Grand Council, furnished with proper and authentic titles.

To which We, Henry Andrew Francken, have hereunto subscribed our name, and affixed our seal at arms, and also the grand seal of Princes of Masons, in the place where the *greatest of Treasures* are deposited, the beholding of which fills us with comfort, joy, and acknowledgement of all that is great and good, near the B. B. this 26th day of the month called Kislieu, of the year 7778, of the Restoration, 2299, and of the Vulgar Æra, the 6th day of December, 1768.*

HENRY AND'W FRANCKEN,
Prince of Masons, and Deputy
Grand Inspector General.



This document has internal marks of authenticity, which few men would be bold enough to counterfeit. The heading, introduction, and address, are in the true style of masonic sublimity. The latitude answers to Newport. It is customary for the Masonic Sovereigns to date "Under the Canopy of the Zenith," at the latitude of their residence; if there is no mistake, this will justify the supposition that, for the time being, *Francken* resided at Newport. Be this as it may. Moses Michael Hayes did first receive the sublime degrees of masonry, and disseminate them in this country,† but they made no visible progress until 1796; we leave them, to take up the organization of the first independent Grand Lodges of Masons in these states.

The first movement independent of the British Grand Lodges that we find on record, was made in the appointment of Joseph Webb, as successor to Grand Master Warren at Boston, March 8, 1777.‡ They assigned their reasons for this step, June 24,

* The Providence Free Press, from which we extract, gives the date 1778, and with that date before us we prepared this article. We find, however, that the Antimasonic Rhode Islander gives the date 1768, ten years earlier. We adopt the original date.

† Dalcho's Orations. Circular of the Sovereigns of Masonry, dated "Under the Canopy of the Zenith, 32° 45' North latitude, (Charleston, S. C.) 4th Dec. 1802. Also, Vol. 1, p. 145 of this Review. *Precis. Hist.*

‡ Webb's Monitor, Salem, 1808, p. 303.

1783. A summary of their argument is, that the commission of the Grand Lodge of Scotland to Joseph Warren died with him, and that the power of his deputy and wardens expired at the same time; that the political head of the country having cut off communion with the people from whom the Grand Lodge originally derived its authority, the brethren correctly assumed independence, and elected their own grand officers. They encourage themselves in their course with the mention of this fact, that *fourteen* lodges were constituted by their authority, in less time than *three* had been, under the former dispensation. They added, "In the history of our craft we find that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent both of England and of Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption, or otherwise they would acknowledge the head from whence they sprung."* They resolved that they were free, they recalled the old charters, and gave new ones in their stead, so far as to require the acknowledgment of the supreme power of the Grand Lodge.

What *St. John's Lodge* was doing in the mean-time no treatise before us testifies; but March 5, 1792, after a battle of thirty-six years, the two Grand Lodges, (*St. John's* and *St. Andrew's*,) made peace, joined hands, and became one, by the title of "The Grand Lodge of the Ancient and Honorable Society of Free and accepted Masons for the Commonwealth of Massachusetts;" and this is regarded by the books as an "era in the history of Freemasonry in the United States."

One fact illustrating the charity of this institution came to light through the records of *St. John's Lodge*; a part of which fell into *profane* hands when thrown out of the window to preserve them from a devouring fire. The record embraces a period of eighteen years, preceding the burning of the Exchange Coffee House in Boston, A. D. 1817 nearly.

The gross amount of <i>receipts</i> was	\$1,992 41
The same—expenditures	1,992 41
And of the expenditures are recorded to <i>charity</i>	35 00

And all the rest to refreshments, taylor, and sundries! \$1,957 41

* *Idem*, p. 305.

FORMATION OF THE GRAND LODGE OF VIRGINIA.

By the aid of the Ahiman Rezon of Virginia, published A. D. 1791, and approbated by the Grand Lodge, 1st May, 1792, we are enabled to be very faithful under this head also. The steps taken, and the arguments employed by the fraternity to effect the establishment of this Grand Lodge, will be interesting to the brethren.

A convention of delegates from the different lodges in Virginia was called at Williamsburg, by the Williamsburg lodge, 5th May, 1777, "for the purpose of choosing a Grand Master for the state of Virginia." Five lodges were present by their representatives. A committee was appointed to set forth the reasons "why a Grand Master should be chosen," and the convention adjourned one week. The report and the proceedings upon it we give entire.

To the Right Worshipful Master, Worshipful Wardens, and worthy Brethren of the LODGE.

In consequence of a proposition of the Williamsburg Lodge, inviting all the regular Lodges in Virginia to attend at their lodge on the 5th May, 1777, for the purpose of electing a Grand Master of Freemasons, for the said Commonwealth of Virginia, five regular lodges appeared by deputation, on the 7th instant, viz: Norfolk, Kilwinning Port Royal Cross, Blandford, Williamsburg, and Cabin Point Royal Arch, and thence by adjournment to the 13th instant; when taking the subject of meeting into consideration, they are unanimously of opinion, that a GRAND MASTER is requisite in this State, for the following reasons; founded on the principles of necessity, convenience, and right, viz.

First. We find that the lodges in this state, hold their charters under five distinct and separate authorities, viz; the *Grand Master of England, Scotland, Ireland, Pennsylvania, and America*; (the last at second hand) of course, all have an equal right to appoint their deputies, who can claim no authority over those not holding this principal.

Therefore, any difference arising between lodges holding differently, cannot be settled for want of a common tribunal—for the same reason, the craft can never meet in annual communication, manifesting that brotherly love and affection, the distinguished characteristic of Masonry from the beginning; such divided and subdivided authority can never be productive to the real good of the Craft.

Secondly. We cannot discover, upon strict inquiry, that Masonry has ever derived any benefit from the foreign appointment of a Grand Master in this country, they being as little known, and as little acknowledged.

Thirdly. Being at this time without a supreme, and so circumstanced, as to render it impossible to have recourse to the Grand Lodge beyond sea, should any abuses creep into the lodges; or should any body of the brotherhood be desirous of forming a new lodge, there is no settled authority to apply to: in this case, we are of opinion, that a Grand Lodge is a matter of necessity.

Fourthly and Lastly. We find upon record, that the Grand Lodges of England, Scotland, and Ireland, founded their original right of election,

upon their sole authority, by mutual consent, distinct and separate from all foreign power whatever. We therefore conclude, that we have, and ought to hold, the same rights and privileges, that masons in all times heretofore have confessedly enjoyed.

We, the deputies aforesaid, for ourselves and our respective lodges, humbly beseech and desire that you will be pleased to take the foregoing reasons into consideration, and that you will favor us with your attendance, by deputation in this lodge, for the purpose of electing a Grand Master for this State, on the 23d June next, at 10 o'clock A. M., for the first time, and ever after, at such time and place as the Grand Lodge shall determine—we having signified this our desire to all others, our regular and loving brethren, in like manner as we have done to you, hoping to see you on the day appointed; and we have caused these our proceedings to be signed by our loving brother Duncan Rose, our President, and attested by our worthy brother James Kemp, Secretary, this 13th May, A. L. 5777. A. D. 1777.

Resolved, That copies of the above be made out, and sent to all the different regular lodges in this state.

Resolved, That this convention be adjourned till 23d June next ensuing, at 10 o'clock A. M.

Signed DUNCAN ROSE, *President*.

Attest. JAMES KEMP, *Secretary*.

Truly recorded from the minutes,

W. WADDILL, *G. Secretary*.

At the adjourned meeting, 23d June 1777, they declined proceeding to a choice of Grand Master, because a minority of all the lodges in the state only was represented; but to provide for the appointment of this essential officer, in a manner satisfactory to the most scrupulous masons, they were

“unanimously of opinion, that the most unexceptionable mode of procuring such an officer in this state, agreeable to the charters constituting the several lodges therein, will be for the respective lodges to solicit their respective Grand Masters, for an appointment of some one worthy mason, resident within this state, as Grand Master thereof, by which the several authorities of the different Grand Masters of England, Scotland, and Ireland, from whom the several lodges in this state hold their charters, will be united in one and the same person; and in order to continue such an officer in this state, this convention are of opinion, that such charter of appointment, should contain authority to such Grand Master, to resign the superiority of his principal into the hands of the respective lodges, in order that such lodges, by their deputies, may form a general convention of the Craft, to elect a Grand Master, and proper officers of a Grand Lodge in time to come.

And in order to give despatch to this business, this convention beg leave to recommend to their constituents, and to the members of all other lodges in this state, His Excellency General George Washington, as a proper person to fill the office of Grand Master for the same, and to whom the charter of appointment aforementioned be made.

But should the lodges prefer any other person to this office, it is recommended, that the respective lodges do elect some other person, and notify the same to the Williamsburg Lodge, being most convenient, who are to examine such appointment, and declare, thereupon, on whom the majority falls, to be nominal Grand Master of this state, for the purpose of accepting a charter of resignation as afore-proposed, and notify the same to the respective lodges in this state, in order to their solicitation afore-recommended.

But in case such an appointment is not made by the first day of June next, then this convention are unanimously of opinion, that the several lodges of this state should proceed to elect such Grand Master, and to that end, that the president of this convention, or in case of his death, the master of the Williamsburg Lodge, for the time being, ought to invite a convention of the deputies of such lodges, to meet at such time and place as to him shall seem most convenient.

The next meeting was called by advertisement, 13th October, 1778, when four lodges attended. Washington's name no more appears; but Warner Lewis was chosen Grand Master; he declined; then John Blair was elected and installed. The next meeting was at Richmond, 4th October, 1784, to fill the vacancy occasioned by the resignation of Mr. Blair. The grand honor fell on James Mercer, who was succeeded by Edmund Randolph, 17th October, 1786. Alexander Montgomery concludes the list in this record, 27th October, A. L. 5789.

GRAND LODGE OF PENNSYLVANIA.

A warrant from the Grand Lodge of England, dated 20th June, A. L. 5764, addressed to the Most Worshipful William Bell and others, authorized them to form and hold a Grand Lodge for Pennsylvania. This body performed the usual duties of a provincial grand lodge quietly, under the dominion of the Grand Lodge of England, ten years after the declaration of our national independence. In 1783, they published their Ahiman Rezon, which is a close copy of Dermott's. On the 25th day of Sept. 1786, after mature deliberation, they came to the unanimous resolution, that it was improper for them to remain any longer under the authority of any foreign Grand Lodge; and the said Provincial Grand Lodge of Pennsylvania did then close, without day, and resolve itself into "a grand convention."

The convention thus assembled, unanimously required that the lodges under the jurisdiction of the late *provincial* Grand Lodge, holding under the authority of the Grand Lodge of England, should, and they did, form themselves anew, by the name of "the Grand Lodge of Pennsylvania, and jurisdiction thereunto belonging." Their proceedings, published by John Phillips, are devoid of interest, except the parade and address called forth by the death of Washington. The Most Worshipful Master, *J. B. Smith*, Esq., the orator on this occasion, speaking of the estimate in which the Grand Lodge held the deceased, as their friend, their brother, and their father, exclaims: "Yes, my brethren, as such, the masons of Pennsylvania did long ago recognize him. It is now twenty-one years since they, by an unanimous suffrage, proposed him as Grand Master of Masons for the United States."*

* *Freemason's Companion*, Phil., 1805, p. 151.

It is worthy of notice, that the first masonic honors of his native state were offered to Washington, A. D. 1777 ; and that the brethren of Pennsylvania proposed to confer upon him this national supremacy in the following year ; but the tinsel of Freemasonry did not charm the General. We admit that he subsequently replied politely and respectfully to the complimentary addresses of the Grand Lodges of Massachusetts and Pennsylvania, but those were compliments, heartily given and received no doubt, while this repeated avoidance of their grand honors can be understood in no other light, than as a disregard for those honors. He knew that only his name was wanted for Grand Master ; the service could well be performed by a deputy. He might, and he would have granted it, if his confidence in the mystery had been equal to it. He repeatedly refused ; and thus has he added to that glory which the lodges both then and now have vainly sought to tarnish with their unhallowed grasp.

THE GRAND LODGE OF MARYLAND.

The deputies of five lodges on the eastern shore of Chesapeake Bay, met at Talbot Court House, 17th June, 1783, opened lodge by the appointment of the usual lodge officers, and unanimously resolved that they ought to be independent of the Grand Lodge of Pennsylvania, themselves a grand lodge : but for the election of officers they adjourned to 31st July following, and in the meantime sent a petition to the Grand Lodge of Philadelphia for a warrant to proceed.

At the adjourned meeting the first thing done was as before, to open a master's lodge. (The same mode of proceeding appears to have been adopted in the various conventions which led to the formation of the Grand Lodge of Virginia) They then renewedly declared themselves independent, and proceeded, without reference to any warrant, to elect their grand officers. The Grand Master, by letter dated 18th August, 1783, informed the Grand Lodge of Pennsylvania of what had been done, and plead in apology the necessity of the case. October 16, he followed with another letter, hoping all their proceedings would be approved by Pennsylvania. The answer of the Deputy Grand Secretary, dated Philadelphia, 5th December, 1783, presents constitutional objections to the doings in Maryland, and backs them with a demand of the *dues* up to the date of the independence assumed by the masons of the eastern shore of Maryland :—19th of the same month, the Marylanders promised, in Grand Lodge, to pay their *dues*, as required ; and the Right Worshipful Grand Master John Coats, made an address, setting forth his labors in the Grand Lodge of Pennsylvania, to procure the recognition of Maryland masonic independence.

Strange as it seems, all this went for nothing, and a new convention of deputies from five lodges met at Talbot Court House, 17th April, 1787; opened a master's lodge, agreed to establish a Grand Lodge, and again chose brother John Coats Grand Master, who was requested to inform the brethren of the western shore, and of the State of Delaware what had been done, and also to invite them to unite with this Grand Lodge. Accordingly, Sept. 19th of the same year, they set forth the fact that Pennsylvania had recently (Sept. 1786,) severed its ties to the Grand Lodge of England, and by the same right in law and equity, the Marylanders might and did make themselves independent of Pennsylvania. Therefore, "resolved, that new warrants of this date shall be immediately granted to the several lodges under the jurisdiction of this Grand Lodge, to be numbered in the order of the dates of their former warrants, which shall from henceforth be cancelled and annulled: that there shall be a common seal for the use of the Grand Lodge," &c. From this time the Grand Lodge of Maryland was fairly under way. In the following year it appointed a committee to inform the Grand Lodge of Pennsylvania of this fact, to assign the causes of it, and, at the same time, to request a mutual interchange of good offices. It was done by letter, dated 5th October, 1788. To this they received answer at their meeting, 20th April, 1790, dated 18th December, 1789, by which the Grand Lodge of Pennsylvania give them up, approve their conduct, and recognize their independence and authority. The answer goes on to express a wish that every state in the union had its grand lodge, and that these might speedily have one head over all.

At their session, 16th September, 1790, a communication was received from the Past Grand Master of Georgia, containing the following resolutions:—

"Grand Lodge of Georgia, 28th December, 1789.

"Present, the Right Worshipful James Jackson, Grand Master.

"Resolved, as the sense of this Grand Lodge, that there ought to be a federal or Supreme Grand Lodge constituted, to have jurisdiction over the respective grand and other lodges throughout the continent, and that —, —, —, have authority to communicate with the Grand Lodges at the Northward, to pledge the faith of this Grand Lodge in support of such an undertaking, and to assent to a masonic convention for that purpose. Extract from the minutes.

(Signed)

U. TOTLER, G. S."

"Grand Lodge of Georgia. 6th March. 1790.

"Present, the Right Worshipful Sir G. Houston. Bart. G. M.

"On motion, Resolved, That the Right Worshipful Brothers Jackson and Stephens, and Worshipful Brother Edward Lloyd, be a committee to carry into effect the resolution entered into last meeting, for the purpose of establishing a federal Grand Lodge in America.

"Extract from the minutes.

(Signed)

U. TOTLER, G. S."

The proceedings of the Grand Lodge of Maryland upon the Georgia resolutions, are altogether suppressed; but the deficiency

is supplied by furnishing in their place a letter and resolutions of the Grand Lodge of Pennsylvania, upon the same subject. The letter is addressed by a committee to the *Right Worshipful Grand Master* of Maryland, dated "Philadelphia, June 29, 5790. Right Worshipful Brother. Agreeably to our appointment, we now inclose a copy of the proceedings of the Grand Lodge of Pennsylvania, on the proposal made by the Right Worshipful Grand Lodge of Georgia, to constitute a Federal or Supreme Grand Lodge to have jurisdiction over the respective grand and other lodges throughout the continent."

They proceed with a detail of objections to the Georgia proposal, and propose in its stead a grand convention of Grand Lodges with *advisory* powers, to arrange all matters of difference and diversity among the Grand Lodges free from the dangers and responsibilities of a supreme and controlling Grand Lodge. They accompany their letter with the following resolutions of their Grand Lodge.

"Grand Lodge of Pennsylvania, June 7th, 5790.

"Present, the Right Worshipful Jonathan Bayard Smith, Esq. Grand Master.

"A letter was read from the Right Worshipful Grand Lodge of Georgia. Whereupon, after argument, on motion and seconded, *resolved unanimously*. That the constituting of a Federal or Supreme Grand Lodge, to have jurisdiction over the respective grand and other lodges throughout the continent, as proposed by the Right Worshipful Grand Lodge of Georgia, is inexpedient, and appears to be impracticable; but that a convention of deputies from the several Grand Lodges within the United States, for the purpose of forming a more intimate union, and establishing a permanent and regular intercourse betwixt the said Grand Lodges, would be highly advantageous to the fraternity; and that this Grand Lodge will appoint deputies to such convention for the aforesaid purposes."

The great objection to a Supreme Grand Lodge was found in its supremacy; the existing grand bodies would become dependent upon it, and engulfed in it. Their superiority they knew not how to surrender, and the plan failed.

The Grand Lodge of Maryland, by their Grand Master, opened a correspondence, July 13, 5794, with the Grand Lodge of England, and passed a resolution also to correspond with all the Grand Lodges of the United States and of Scotland.

Their annual proceedings amount on the record to little more than a detail of their petitions and warrants for new charters, the names of the grand officers, and the perfect harmony in which they always separated, until they published their *Ahiman Rezon*, our authority for the facts under head of the Grand Lodge of Maryland, A. D. 1797. The volume was prepared by George Keatinge, and approved by "*the grand committee*" of the Grand Lodge.

THE GRAND LODGE OF NEW YORK was commenced by a warrant from the Duke of Athol, Grand Master of Ancient Masons, England, dated London, 5th Sept. 1781, during the revo-

lutionary war. This provincial Grand Lodge, 5th Sept. 1787, closed without day, and then opened an independent Grand Lodge, and elected and installed its grand officers.

The Grand Lodge of New Jersey was formed by a convention, held at New Brunswick, Dec 18, 1786.

The Grand Lodge of New Hampshire was formed in the same way, "July 8th, 1789."

Rhode Island, "25th June, A. L. 5791 :"

Connecticut, July 8th, 1789 :

Vermont, Oct. 14, 1794 : each by conventions called for the purpose.

The Grand Lodge of North Carolina began by a charter from the Grand Lodge of Scotland, A. D. 1771, and assumed independence, A. D. 1787.

South Carolina affords matter of interest in the history of masonry. In that province were three lodges, A. D. 1754. March 30th of that year a warrant was issued by the Grand Master of Modern masons, England, constituting a provincial Grand Lodge. After the revolution eleven lodges were at work of the *modern* sect, under the Provincial Grand Master.* They formed a Grand Lodge at Charleston, 25th March, 1787.†

At the same time four lodges of *Ancient* masons (three of which held under the Grand Lodge of Pennsylvania) took with them one lodge of Free and Accepted, or *modern* masons, and constituted in South Carolina the Grand Lodge of Ancient York masons, and elected their officers, February 5, 1787. After the work was done one Ancient York lodge protested against it, principally because the officers were not elected according to ancient custom, and because manifest disrespect was shown to their mother lodges in not obtaining their consent before they formed an independent body.* However, they made the walls of the temple stand, obtained a legislative charter of incorporation, December 20, 1781, and continued to war with the Modern Grand Lodge for many years.

THE GRAND LODGE OF GEORGIA holds of England at the date of 1730.‡ But how to account for a lodge in Savannah before there was any white settlement in the province of Georgia, is a masonic mystery not yet revealed. The Grand Master of Scotland gave them a warrant, 1755 to 1758 ; and December 16, 1786, the masons of Georgia declared themselves independent.

Besides the formation of the Grand Lodges, nothing memorable transpired in the history of the order in the United States, until the first action and conjunction of the higher degrees, with which we commence in the next number of this work.

* Dalcho's Ahiman Rezon.

† Hardie's Monitor. Webb's Monitor.

‡ Webb's and Hardie's Monitors.

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

HISTORY OF FREEMASONRY IN THE UNITED STATES,
FROM 1797 TO 1830.

THE agency of masonic societies and jacobin clubs in the events of the French revolution, 1793, gave an impulse to the spread of the fraternity in all the earth. The first evidence of it was given in this country in the formation of distinct orders of brotherhood above the lodges. The higher orders are represented to be of the age of Zerubbabel and of the crusades. Our citizens take them without suspicion, and little think their earliest records in this country reach no further back than 1797. Previous to that we hear in Virginia of "Cabin Point Royal Arch *Lodge*," one of the constituents of the Grand Lodge; and also of "Independent Royal Arch *Lodge*," in New York city, a constituent member of the Grand Lodge of New York; but then no masonic authority existed in the United States higher than a Master's warrant, and a Grand Lodge of Master masons.

In the year 1797, the first chapter of Royal Arch masons was organized in America. Prior to this, a competent number of Royal Arch Companions, possessed of sufficient masonic abilities, proceeded, under the sanction of a Master's warrant, to practice the ceremonies of Royal Arch masonry whenever they pleased.*

The name of a masonic knight does not appear in the American annals of the secret order until 12th May, 1797, when a body of Knights Templars convened at Philadelphia, and determined to open a grand encampment.† In

* Webb's Monitor, Salem Ed. 1808. p. 182. Freemason's Library. 2d Ed. p. 260.

† Webb. p. 257.

that same year Webb* says a convention of Royal Arch masons assembled at Philadelphia, and after mature deliberation, determined to form and open a Grand Royal Arch Chapter. The Chapter and Encampment formed, were probably the same,—constituted by the same men, at the same time, and in the same place. At that day it was common in Great Britain to practice the ceremonies of these two orders under the common warrant and name of a master's lodge, shutting out those of the degrees below, when they opened upon the degrees above, according to the customs of the Blue lodge.

A convention of committees of Royal Arch masons in the Northern states, assembled at Boston, 24th Oct. 1797, to deliberate upon the propriety of forming a Grand Royal Arch Chapter for their government in the six Northern states. Thomas Smith Webb was chairman, and William Woart scribe. They addressed a circular to the Chapters of the six states. Their use of the word "*immemorial*" in that circular, shows how much they were influenced by the love of admiration; and their opinion that no Grand Lodge can exercise jurisdiction over a Royal Arch Chapter, proves their resolution to set up a distinct and independent government for themselves. To this end, they recommended a convention of Royal Arch masons, at Hartford, Con. on the fourth Wednesday of Jan. 1798, to form and open a Grand Chapter of Royal Arch masons, and to establish a constitution for their government in the Northern states: which was done.†

The Grand Chapter of the Northern states met by adjournment, at Providence, R. I., Jan. 9, 1799, and revised their constitution, requiring the body to meet once in seven years, for the choice of officers, and other business. The infrequency of their meetings is a confession that they had little to do.

The first septennial meeting was held at Middletown, Con. 9th Jan. 1806, when the dispute between the Grand Chapters of New York and Vermont, relating to the independence of the latter, was settled by the admission of the Grand Chapter of Vermont into partnership with the Supreme Grand Chapter. Warrants for chapters, granted in

* P. 183 of his Monitor. Freemason's Library, p. 261.

† Webb, p. 186. Freemason's Library, p. 263. In a pamphlet, entitled "Regulations of the Deputy Grand Royal Arch Chapter of the State of New York," printed at Albany, "by J. Fry, 5798," the titles are *Chapter* for the primary body; *Deputy Grand Chapter* for the state, and *General Chapter* for the Northern states. *Deputy Grand* officers governed the Deputy Grand Chapters.

the recess to residents of the Southern states by the officers of the Grand Chapter, were confirmed by the body; and having chosen their "*Most Excellent*" grand officers, they appointed their next meeting to be held in New York city, second Thursday of September, 1812.

The Grand Royal Arch Chapter of the Northern states then resolved itself into a committee of the whole, upon their constitution, when sundry alterations and amendments were made. The entire document is published in Webb's Monitor, occupying more space than the political constitution of some of the states.

It consists of four articles and fifty sections.

Article I, embraces the name and offices peculiar to the "*General Grand Chapter of the United States*," which is the title it now for the first time assumes.

Art. II, relates to the State Grand Chapters, and their duty.

Art. III, points out the appropriate duties of the Chapters and Mark lodges, which are dependent upon the Grand Chapters.

Art. IV, gives the law and ceremony for the regular institution of new chapters.

The next meeting of the General Grand Royal Arch Chapter went past the time appointed almost four years, and took place in New York, June, 1816, instead of Sept. 1812. The records give no explanation of this fact; we seek it in the history of times, and find the war commenced in the summer previous to the first appointment, and peace was concluded eighteen months before the actual meeting of the grand body. They, however, labored to redeem lost time. June 6th, 1816, they revised their constitution; put an eminent statesman at their head, and adjourned.*

The constitution of the General Grand Encampment of the United States was first formed on the 21st day of the same June, 1816, in the city of New York. We must think that the more *perfect* masons who tarried in New York after the General Grand Chapter was constituted and reformed, employed themselves in getting up this new federal government of the mystic order. The Encampments of Pennsylvania, Delaware, Maryland, and New York, had convened by their delegates at Philadelphia, February, 1814, and instituted a grand encampment for themselves, and for encampments in other states, which might consent to their dominion. They called their body

* Freemason's Library, Ed. 1826.

a *Grand Encampment*. Their constitution consists of two articles, containing sixteen sections. It is followed by twenty-eight by-laws, and nine rules and orders.

A *Grand Encampment* for Massachusetts and Rhode Island had also been organized in May, 1805; but this at New York shot over the others in title, and aim, and vain-glory. *General Grand* is its adjective of distinction, and the political borders of our country are the limit of its knightly jurisdiction. Its constitution consists of three articles. Section first sets off thus :

“ There shall be a General Grand Encampment of the Knights Templars and appendant orders for the United States of America, which shall consist of a General Grand Master, Deputy General Grand Master, General Grand Generalissimo, General Grand Captain General, General Grand Prelate, General Grand Senior Warden, General Grand Junior Warden. General Grand Treasurer, General Grand Recorder, General Grand Warder, General Grand Standard Bearer, General Grand Sword Bearer, all past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals of this General Grand Encampment, the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all such State Grand Encampments as may be instituted or holden by virtue of this constitution; and the said enumerated officers, or their proxies, shall be the only members and voters in the said General Grand Encampment.”

This magnanimous order elected its first officers of record, 16th Sept. 1819, when the General Grand High Priest of the United States became also the General Grand Master of masonic knighthood in this republic.

Nothing further occurs in the history of the higher orders of masonry in this country, to interest the reader, until their concern in the measures connected with the suppression of Morgan's book. The issue of many vile books, filled with the vain pretensions of masonry, prepared by Grand Lecturers, Grand Chaplains, and brother orators, and officially sanctioned by the regularly constituted authorities of the mystery, make one exception to this remark. Among these we note *The Freemasons' Monitor*, by Grand Master T. S. Webb, with the sanction of the Grand Chapter of Rhode Island; *The Masonic Chart*; or *Hieroglyphic Monitor*, by General Grand Lecturer Jeremiah L. Cross, with the official approbation of the General Grand Officers of Masonry, and *Speculative Masonry*, by Grand Chaplain Salem Town, with the unanimous approbation of the Grand Chapter of New York. These

have been text books for masonic orators, young men, who emerging from the schools, have been hooked into the lodges, and furnished with an opportunity to make a flattering entrance upon public life by a respectful request from their new brethren, to deliver an oration on St. John's day. The habit of taking things upon trust, is formed in the earliest infancy. It is not quite broken at the age of fourscore. Young men are excuseable for receiving as authority, books solemnly approbated by the learned and the wise; and yet by so doing many have lightly fallen into the gross errors of masonic authors; and a few seriously maintain them in riper years.

The number of State *Grand Chapters* under the jurisdiction of the Federal *General Grand Chapters*, was in 1826, twenty-three; one for each state in the union, except Delaware, Illinois, and Louisiana, and for the District of Columbia and Michigan Territory one each. The number of subordinate chapters is unknown; but they exceed one hundred in the state of New York,* and are less than two hundred and fifty in the Union.

The encampments and councils of various names are spread over the nation. Their numbers are quite uncertain. The councils came into vogue as late as 1812. Their rank is not settled. Some are high as the topmost degrees, others are down to the twelfth in masonry.

The severance of the sublimer degrees from the jurisdiction of the Blue lodges, happened at the era of the publication of the *Memoirs of Jacobinism*, by Barruel, a Frenchman, and *Proofs of a Conspiracy*, by Professor Robison, a Scotchman, each of them Freemasons, distinguished for virtue, learning, and patriotism, and zealous to save their fellow-men from the dangers of the lodges. No doubt the brethren were acquainted with the spirit of the works, and the character of their authors earlier than the uninitiated part of the community; and one of their measures of defence was to elevate the mystery in the eyes of its own children, by erecting it into loftier heights of vanity and deceit.

There were men eminent in civil, literary, and religious circles, who set themselves against Freemasonry in this country, by speaking, preaching, and publishing their views of it early in the present century. The systematic, calculating, astonishing calumnies of the order, were in return poured upon them in an overwhelming torrent. The same things which we witness, they felt; but the great public

* Freemasons Library, p. 344.

was not then aroused to sustain them, and their opposition to Freemasonry gave way.

It was not only by elevating the higher degrees, that the order defended itself from assaults ; great pains were also taken to plant new lodges. Masonic processions, orations, and installations, were multiplied and made glorious. Charity was lauded, bigotry stabbed, and Barruel, Robison, and the enemies of Freemasonry were publicly branded with reproach by name. Few could then be heard in their defence amidst the noise of masons, and the influence of the grip and mystic word. Now we find it hard for men of sterling worth to maintain themselves in the communities where they were born and bred. It is not strange that foreigners were drowned in the floods of masonic calumny.

Our limits do not permit us to expatiate. We have only room to say that the schools of vanity in this enlightened age and country increased both in common lodges, and in grand lodges. Kentucky constituted its Grand Lodge, 16th Oct. 1800 ; Ohio, its Grand Lodge, January 7th, 1808, and other states theirs in their season, until every one is supplied. Among the men who have been instrumental in the extension of Freemasonry, none are more worthy of notice than the first Deputy General Grand High Priest of the order in this country, Thomas Smith Webb, author of the Freemasons' Monitor. Twenty years of his life were liberally devoted to the promulgation of a uniform system of lodge ceremonies, and to the perfection of the higher degrees. With the name of a statesman whose shame it is that he long stood at the head of the mystic fraternity in the United States, and with the labors of his Grand Deputy, the masonic order grew in numbers, in reputation, and in self-confidence. Ambitious men sought its mysteries for a stepping-stone to power. Politicians entered the lodges to learn the art of governing, and to gain the support of the fraternity. Even clergymen found in the promises of Freemasonry inducements to take on them its yoke and apron ; and the inn-keepers also became brother masons.

In this state of things the controversy for the first honors of the mystery was carried on with spirit between men of high character and renown : surely not because the empty name of a masonic king, or generalissimo, had charms for the ear of Clinton, Tompkins, Jackson, and Livingston ; but rather because the sceptre of the *Arch* in skilful hands, does, in some degree, sway the political destinies of the administration and opposition parties of the republic.

Great politicians are not altogether so simple as they seem in an apron. It is true, they understand the folly of Freemasonry ; but if the world will be governed by folly, they condescend to participate in it, sooner than to lose the reins of government and power. Freemasonry itself is not wholly contemptible, since it is able to make a governor of New York, and greatly to influence the election of a President of the Nation. Certainly and avowedly it has made a chief magistrate of the first state in the union, this November. It did greatly affect the last election of President, by probably converting the vote of Ohio from Adams to Jackson. In October the Adams governor, Trimble, a most worthy man, reputed to be a mason, was elected against the Jackson candidate by some thousands majority ; in November of the same year *Jackson* electors were returned in Ohio by a majority of some thousands. No sufficient explanation of the change of public opinion to this extent in one month is found, until we know that Jackson is a Most Worshipful Past Grand Master of the state of Tennessee,—that Mr. Adams' letter, saying, ' I am not, never was, and never will be a mason,' was industriously published by the Jackson masons to his prejudice with the fraternity,—and that Major James Ganson, well known for his confident assertion in the early stage of public inquiry, " Morgan is put where he will stay put, until G— ALMIGHTY calls for him !"—this *Ganson* spent the month of October, visiting the masons and lodges of Ohio, electioneering for the successful candidate.

We should be glad to present our readers with the discrepancies existing in the system of degrees of masonry adopted in the various states, and with the healing of the breach between the contending grand lodges of South Carolina, consummated 24th and 27th Sept. 1808, ruptured again the next year, and a second time closed 11th Jan. 1817. In the second article of the last union, " It is declared and pronounced that pure Ancient masonry consists of three degrees, and no more ; viz : those of the Entered Apprentice, the Fellow Craft, and the Master mason, including the supreme order of the Holy Royal Arch."* With this agrees an article of the union between the contending Grand Lodges of England, ratified with all possible formality, at London, 1st and 27th December, 1813.

The halls of the order deserve notice. In Philadelphia the first splendid building in America was dedicated to the service of Freemasonry, 27th December, 1802 ; since

* Dalcho's *Ahiman Rezon*, 2d Ed. p. 213.

burnt, and rebuilt. The second was in New York city, dedicated A. D. 1827. Another is now erecting in Boston; the corner stone laid 14th October last, a glorious monument to folly and her hectic daughter, fast declining to the tomb.

In the year 1822 the Georgia project of a general Grand Lodge of the United States was revived. The pretext was, to establish a high tribunal of Ancient Masonry for the nation, to introduce a greater degree of uniformity in the *work*, (that is in the *ceremonial part* of lodge exercises,) to extend the benefits of the order more widely, and to make the institution more honorable in the earth. The scheme was agitated at Washington city during the session of Congress; the masonic members of Congress were invited to attend a meeting for furthering the project; from that meeting a private circular went forth to every Grand Lodge in the republic, setting out the reasons in favor of the proposed Federal Grand Lodge. The circular is said to have been signed with twelve names of public men; among which was the name of an eminent statesman and honest politician from the West.

That circular brought the matter directly before the several Grand Lodges of the nation. They took it up in earnest; and in the most influential states they rejected its proposal. In the debates it was urged against the scheme 'that it was unnecessary,—that the uniformity in the "*work*" of the first three degrees was already quite perfect,—that the supreme tribunal would throw all the Grand Lodges into the shade, and that it would become a fearful engine of political power.' It was affirmed in sections of the country where that eminent statesman whose name is attached to the circular, was less known, that the very plan of a Federal Grand Lodge was stirred at this time with a view to his political advancement; and it was certainly believed by his masonic friends that he ought to be the Head of the new body, although he is believed to have been not ambitious of that honor.

The plan of a Federal Grand Lodge was again revived in 1829 by the Grand Lodge of Tennessee. It would be very convenient to the fraternity now to have a supreme head of the lodges. The confusion introduced into the "*work*," by many unauthorized modes of excluding masons from the rights of the order, lest one not a mason should by the aid of Morgan obtain a portion, is extensive and alarming. But the nation will not behold the esta-

blishment of such an authority with indifference ; it is too late to organize it now.

Among the miscellaneous events which we cannot pass by, the rupture in the Grand Lodge of New York which resulted in the establishment of two distinct and hostile Grand Lodges A. D. 1818 holds a conspicuous place. The quarrel arose between the city and country lodges about removing the Grand Lodge from this city to Albany. The lodges of this city claimed its sessions here as a constitutional right, one of "the old land marks," immoveable by any man or body of men,—one of "the ancient and immemorial customs," unchangeable as the laws of the Medes and Persians. On the other hand the country lodges maintained that the Grand Lodge was, by immemorial custom, allowed to direct the time when, and place where, it should convene, without asking the leave of any one member, or number of constituent parts less than the majority ; that they would not consent always to come down to the city for the convenience of the brethren in this extreme part of the state ; and they determined to remove to Albany. The city lodges finding the majority against them, at a late hour of the night seized the books, papers, furniture, and funds of the Most Worshipful Grand Lodge of New York, then sitting in Tammany Hall ; scandalously bore them off to St. John's Hall, and publicly set up for themselves.

This conduct was quite too rough for city manners ; even masonic charity could not suffer it long. The country members went home cheated and vexed, and harmony was not restored, until the death of Morgan made the two Grand Lodges forget their mutual animosity in their efforts to save the life of Freemasonry. In 1826, Martin Hoffman presided in New York city, and Stephen Van Rensselaer over the Grand Lodge at Albany. But in 1827 Van Rensselaer came out Grand Master and Hoffman his lieutenant. The Morgan affair, scarcely known to the public, was even then terrible to the masons : and their intestine divisions were quickly healed by its touch, as civil commotions usually are by the assault of a foreign enemy.

In the spring of 1826 the purpose of Morgan began to be known. The fraternity no sooner ascertained its full extent, than they took measures to thwart it. No one man was particularly consulted or obeyed, but the wisest and most enterprising men of the order counselled and

acted together for the safety of the masonic state. First, Morgan was arrested for debt and put on the jail limits. Then he was kindly furnished with a wealthy partner from Canada, to assist him and his publisher in issuing the portentous book, hoping to steal it from him. Then his house was rifled, and his private papers seized to satisfy an execution levied contrary to law. But all their plans failing, they began to publish him as a knave, and common swindler, and even as a masonic impostor, in the papers of Ontario and Erie counties. The plot thickened, the actors grew warm, each side prepared for violence. Miller had stored his printing office with various weapons. Colonel Sawyer came with a delegated band violently to seize by night upon the obnoxious disclosures. The enterprise was abandoned on the steps of the printing office, 8th September, 1826, on account of well-founded apprehensions of personal danger to the assailants. The second night after, a deliberate and desperate attempt was made to burn the printing office. The 11th September, William Morgan was taken on a criminal process, sworn out for the occasion, and borne away never to return. The day following a strange band, armed with stout clubs, came and seized Miller with a civil process, and bore him away with threats and violence, but he was rescued from their hands.

It was for a long time hardly lawful to ask masons what they had done with Morgan. At home they defied inquiry; abroad they mocked at it. Seemingly with one consent the zealous brethren filled the land with contempt for the man, and indifference to his fate. They denied that he had been carried away, except it was by his own partners in the speculation of the book. They affirmed that he had run away, and at the same time Chesebro, Lawson, and Sawyer plead guilty of his abduction in court. They poured abuse on the Lewiston Committee, they threatened them at home, they cursed their reputation abroad, for attempting to find the dead body of a living man; and for aiming to hang all the masons in the country on account of a perjured and self-concealed vagabond. The first notice which the Albany masonic paper takes of the matter is in November, 1826, headed "*Batavia Row.*" The complexion given to it accords with the caption of the article. It is followed week by week in the same strain. One of the first charges uttered against it in that paper, is, that the whole excitement was owing to a wicked attempt of some knavish politicians to make the affair

operate upon the election of that November, against Mr. Clinton!

While individuals volunteered these falsehoods in defence of the mystery, the Grand Lodge went on to manufacture the check degree, in order to keep the "impostor's" masons out of the lodges. This was followed with donations to the relief of "*the western sufferers*," *the rogues* who were pining under the legal grasp of "merciless Antimasonry." Numerous and most able standing counsel were employed to defend them from the persecuting spirit of the public laws, and when nothing could save them from the charge of the jailor under sentence of the court, singular provision was liberally made for them in prison, and for their bereaved families.

Dr. Backus, of Rochester, was one of the Lewiston committee. For that he was publicly doomed to be degraded from the office of village treasurer in the spring of 1827; and it was effected, as the masons have recently made a governor of New York, by throwing their entire weight into the opposite political scale. In the autumn several members of assembly were elected Antimasons, and the battle began, which will not end but with the political and moral prostration of Freemasonry.

Other events in the history of the order, are omitted here, to avoid repetitions. Much that is interesting in the lodges remains shrouded in the obligations of the mystery. But enough is before the public to show the recent origin and the fruitless existence of Freemasonry; to show the dangerous tendency of the order to increase its own mystery, to multiply its obligations, to corrupt young men, to break the laws, to despise the courts of justice, and to interfere in the elections.



LEGAL ANTIMASONRY; or, *Masons disqualified to sit on a jury, in a case where one of the parties is a mason.*

Antimasonry fearlessly assails the foe wherever concealed, in politics, in the courts, and in the church. When the Judges of New York, politically allied to Freemasonry, have repeatedly rejected adhering masons from a jury of their country, solely on the ground of their bias toward a brother mason on trial, we have considered it the impartial decision of our highest courts. It has only happened however in the "infected district," and the deceitful tongue of Freemasonry has been diligently employed to represent those decisions as the offspring of jaundiced

minds, and of infatuated witnesses, even when made by the accomplished judge whom common fame calls one of the political Regency that controls this state.

A new case has arisen, out of the infected district, out of the state of New York, in a state where political Antimasonry has not raised its standard, in a county where no excitement upon this subject has hitherto taken hold on the feelings of the people, in a civil suit, an action of debt on account, in the Court of Common Pleas, Newport county, R. I. November, 1830. *Richard Shaw, assignee of Benjamin Chase, vs. John C. Borden. Turner and Pearce* for the plaintiff; *Cranston and Hazard* for the defendant. *Bateman Munro*, a juror, was challenged by George Turner, counsel for the plaintiff, on the ground that the juror and Borden, the defendant, were both masons, members of the same company; and further that their mutual oaths to each other are of such a nature as to disqualify one from impartially deciding a cause, in which the other strives with a man who is not a mason.

Dr. Benj. W. Case was called as a witness by the plaintiff. He produced "*Light on Masonry*," and read the oaths of the first three degrees, and of the Royal Arch degree, and for his country swore that they were correctly given. Mr. Munro declaring that he was only a Master mason, the examination was afterward confined to the first three degrees.—It was urged that these obligations to assist and favor each other are enforced with the most direful penalties, and accompanied with means of secret communication between the parties, not liable to detection by the uninitiated, and which might be as well held in court by a juror and a party in a cause on trial, as elsewhere; consequently, that this mysterious relation strikes at the foundation of the rights and liberties of the citizens, and may be used to prostitute the forms of law to the most iniquitous purposes.

Mr. Cranston, for the defendant, made a speech reviling the challenge with many opprobrious epithets, and declaring himself to be a mason of twenty degrees, and that the oaths to his knowledge enjoined nothing whatever upon any man inconsistent with his duty as a juror, and a witness. He then offered himself as a witness, and being sworn by the chief justice, and examined by *Mr. Hazard*, he stated that the oaths read by Dr. Case, were not the same as he *had taken, administered, or known to be administered to masons*, and that such as he had taken,

and known to be taken, contained nothing to disqualify a mason for a witness or a juror.

The court said the witness must confine himself to facts, or state particularly the facts on which he formed his opinions.

Being cross-examined by *Mr. Pearce*, he said the masonic oaths differed from those verified by *Mr. Case*, in many particulars; but he did not suppose it necessary to state them, and did not know that he was at liberty to do so, but as he understood them, they did not contain any thing to hinder a mason's being a juror.—The Court said *Mr. Pearce's* question, What is the difference between the masonic oaths, and these verified by *Dr. Case*? is a proper one, and that the answer did not meet it.

Mr. Pearce then took *Light on Masonry*, and read to the witness the obligations as recorded, and sentence by sentence asked the witness if he admitted it?—to all of which the witness assented with a saving of some merely verbal alterations, until he came to where the *sign* is to be obeyed, when given, handed, sent, or thrown. &c. To some of this *Mr. Cranston* objected, and said he had never known the obligation so administered. On being asked the length of a *cable tow*, he said it is indefinite, it may be five feet or five hundred miles, according to circumstances; as far as a masonic sign can be communicated.

Thus the obligations of the first three degrees were canvassed and proved to be substantially correct, as recorded in *Light on Masonry*.

By this time a great number of masons thronged the court, of whom *Nicholas G. Boss, Esq.* a distinguished brother, was called by defendant as a witness, and sworn. The oaths of the first three degrees in *Light on Masonry* were read to him, and he was asked if these were truly the obligations of these degrees. He said—they are not. "What part of them do you deny?"—"I deny them wholly!"

Cross examined. "Were you present when *Mr. Cranston* was examined?"—"I was not." "What part of these oaths do you deny to be correct?"—"The whole of them except that some words are the same." "Which words?"—"Such as *of*, *and*, and *the*." "Will you state in terms what are the oaths of masons?"—"I do not feel at liberty to do so; that belongs to masonry." "If I read you sentence by sentence, will you show me how the oaths differ, as *Mr. Cranston* has done?"—"If you expect that, I consider my being called here as a witness an insult, and

may as well decline answering further at once." The Court said the question was proper, and might be legally pressed; but the counsel waived it; the testimony was finished; the argument began.

Mr. Hazard, for the masonic juror, stigmatized this as the *wickedest* motion he had ever heard made in this court. That any decision of the court ought to be made with great caution, for it would fly like wildfire over the United States. That it was calculated, and perhaps intended to influence the election. (*In New York!*) That the law, if it applied to the case at all, applied only to members of the same lodge, but the juror and party were members of different lodges. That Dr. Case was not an impartial witness; he had had great difficulty with his brother masons for years; and if he (Hazard) had been in Dr. Case's situation, he would have had his right hand cut off, sooner than give such testimony. That masonic obligations ought to be taken by the court for what each mason understood them to be*. That Munro, the juror, had not had an opportunity to say what he understood them to be. That the penalties of the masonic oaths are illegal, and therefore not binding; if masons understand them so, they cannot be disqualified by their masonic oaths.

Mr. Pearce replied, that the challenge had been insisted on by his client. That it involved an important principle. That the rule ought to be settled. That no other personal objection was made by himself or his client to the juror. That the challenge was not for effect; it rested on legal grounds; it was supported, as he conceived, by legal evidence, and if the Court agreed with him, the juror must come off. That he had not expected this challenge was to operate on the masonic fraternity, as he perceived it had done; that from the manner in which they swarmed into court, it seemed as if a brimstone match had been applied to their hive, to put them all in motion. This would not influence him in the discharge of his duty, and he was sure it would not the Court. The challenge was put on two grounds, both of which are proved: the juror is a mason, and has taken obligations that unfit him for a juror in this case. The testimony on our side is direct, explicit, and positive, supported substantially by Mr. Cranston, one of their own witnesses; and their witnesses having been accidentally examined apart, disagree so as wholly to destroy the effect of their testimony against the

* Judge Marcy, trial of Ezekiel Jewitt, Niagara Special Circuit, N. Y. June, 1830.

challenge. The obligations, (I care not whether they are called oaths,) we have proved; and they have the tendency to bias and warp the juror's mind from an impartial decision, where a mason is concerned on one side, and a freeman on the other. That masons consider them binding, is proved by the course the masonic witnesses have pursued, when under examination; and if proof of the masonic juror's incapacity were still wanting, it is to be found in the masonic witnesses refusing to state in precise terms, what their obligations are. We know that they have secret means of communicating with each other, and when such communication is made, the person who receives it, is under the most deadly penalty if he fails to answer and comply with it. Men so situated cannot be safe jurors, in a country where the oath taken in court is intended to be paramount to all private considerations.

The Court took the subject into consideration, and adjourned to the afternoon. When they met, they gave it as their opinion that "the juror must come off."

Mr. Pearce, who was then in court, rose, and said, "I thank God that I yet live in a land governed by law."

On the trial that ensued, one of the judges in reply to a remark of the mason's counsel, said, the Court did not reject the juror merely because he is a mason, but because of the obligations which it was proved that he had taken.

Henry Y. Cranston, Esq. in a public letter, challenges the correctness of this report; George Turner, Esq. in reply, avows himself the author of it, affirms it to be true, and supports himself with the several written and public declarations of Wm. Ennis, Esq. Richard Shaw, and Joseph Childs, Esq. Chief Justice of the Court. The Chief Justice says, that the report "presents a nearly correct outline of the case, and that no material part of the argument is omitted." The testimony of the witnesses, the Judge adds, "is nearly word for word."

The effect of this decision is manifest in the newspapers of Rhode Island. The names of the judges were first held up to scorn in the masonic papers; then they were published with praise in the independent papers. They are five honest and intelligent men, who have fairly decided a case that came necessarily before them. They are wholly separated from the political bearings of the masonic question. Their opinion is made up from the testimony of Newport masons, and those among the well known citizens of that ancient and respectable town. Their decision goes against the system of Freemasonry with more force,

than any hitherto made. Judges Birdsell, Gardiner, and Marcy, in New York, have each separately presided on the trial of criminal actions, where masonic jurors have been with difficulty rejected from the pannel on account of their masonic oaths ; but at the time, these judges were of a party politically opposed to Antimasonry ; the trials were held in counties highly excited upon this subject, and the novelty of the challenge, together with the irritation arising from it, may have inclined the judges to favor the fraternity to the extent of their power.

What is law in the states of New York and Rhode Island, is law so far as relates to the impartiality of a juror in every state in the nation, and in every nation of the world where the trial by jury is the security of the people. The courts of law are Antimasonic ; they are one of the great pillars of every good government, they are one of the great pillars of Antimasonry.

REPEAL OF THE CHARTERS OF THE GRAND LODGE AND GRAND CHAPTER OF VERMONT.

The Antimasonic Convention of Vermont, at Montpelier, 23d June last, appointed a committee to memorialize the Legislature, and ask the repeal of the acts incorporating the Grand Chapter and Grand Lodge of the state. The committee, Messrs. Wm. Slade and E. D. Barber, presented the memorial to the Assembly on Saturday, 23d October. It was read and referred to a committee. On Monday following, the masons in the Assembly, without waiting for the Committee of the Assembly to report, of themselves introduced a bill granting the prayer of the memorial, which immediately passed to a third reading without opposition. We admire the conciliatory spirit of the Vermont masons, until we read the memorial, which shows cause why they should be in haste to resign their legal charters. The memorial pleads the lately revealed character of Freemasonry in support of its prayer. The Legislature could do no less than inquire through their committee, whether that character is just to the mystery. This would have brought the proof of the authenticity of Bernard's Light on Masonry into view, and would have constrained the Legislature of Vermont to see the secret order in its undressed depravity. They could not fail then to grant the request of the memorialists. The masons had no way of escape. They therefore yielded to the charges made against their institution in the memorial, they agreed

that they are just ; they leaped forward and took the honor of granting the petition into their own hands ; they made a merit of saving all the time and trouble of an inquiry into the truth of the charges, by pleading guilty to them at once, and with their own counsel they designed, and with their own wisdom executed, and with their own hands brought in, the bill which seals the masonic fraternity in Vermont, unworthy of the countenance of the state government, and of the public laws.

RELIGIOUS ANTIMASONRY.

The Congregational Church in Danville, Vt. summoned three of its members to answer for the supporting of a profane and secret society ; and finding the brethren unwilling to renounce and forsake it, as one of the works of darkness, with which Christians are warned to have no fellowship, they called a Council of the Churches, (as their manner is in all cases of unusual difficulty,) for advice in the premises.

The Council consisted of Churches remote from each other, and of pastors and delegates who are not masons, and who have taken no part in political Antimasonry. Their proceedings were given to the Church, who asked their advice, and who now have that advice under consideration. We copy from the North Star of November 30th, as follows :

ECCLESIASTICAL COUNCIL.

At a meeting of the Congregational Church in Danville on Thursday last, it was voted, that the following result of the Ecclesiastical Council be published in the North Star, that each member of the church may have a copy for deliberate examination, before it is adopted or rejected. Meeting adjourned to Wednesday the 8th December next, 1 o'clock P. M.

Pursuant to letters missive from the Church in Danville, an Ecclesiastical Council convened in said place, at the Meeting house, Nov. 17, 1830. Present, from the

Church in Wentworth, N. H. Rev. James Hobart, Pastor ; brother John Dana, delegate.

Church in Norwich, Vt. Rev. Samuel Goddard, Pastor ; brother John Buel, delegate.

Church in Chelsea, Rev. Calvin Noble, Pastor ; Deacon Henry Barnes, delegate.

Church in Montpelier, Rev. Chester Wright, Pastor ; brother Jonathan C. Southmayd, delegate.

Church in Hardwick, Rev. Amariah Chandler, Pastor ; brother Ephraim Noyes, delegate.

Church in Barre, Rev. Justus W. French, Pastor.

Church in Woodstock, Rev. John Richards, Pastor.

Church in Waterbury, Rev. Daniel Warren, Pastor ; brother Luther Graves, delegate.

Church in Craftsbury, Rev. William A. Chapin, Pastor ; brother Reuben Cowles, delegate.

Church in Newbury, Rev. Clark Perry, Pastor ; Deacon William Burroughs, delegate.

Rev. A. CHANDLER was chosen *Moderator*, and Rev. JOHN RICHARDS *Scribe*.

The Council was opened with prayer by the Moderator.

A committee from the church presented to the Council certain doings respecting a complaint against brothers Israel P. Dana, William Mattocks and Nathan Fuller, charging them with unchristian conduct in adhering to, and countenancing the Masonic Institution—the result of which was to refer the whole to council.

The parties accused were present to make their defence; and contended at the threshold, that, as the church had formerly preferred the same charge against one of the accused, and afterward withdrawn it, they ought not to bring the same charge against him again, and if not against him, so neither against the other two.

To this the Church replied ; it was not their understanding that in withdrawing the charge then, they were never to bring it up again. The defendants, therefore, waved their plea for the present, and agreed that the church might pursue their own course.

The church then proceeded to substantiate the charges in the complaint. This they endeavored to do, by exhibiting at full length, from printed and written documents, both of masons and seceding masons, and from oral testimony, the nature and tendency of Freemasonry:—that it imposes unlawful oaths, contains ceremonies of immoral tendency, is an imposture, and has a deleterious practical influence on its members, as illustrated in the history of the abduction of Wm. Morgan, and the trials consequent

upon it:—that the Institution is essentially the same every where, and in all its degrees. Moreover, they called on the defendants to deny, if they could, that they had taken such oaths:—to which the accused declined replying, on the ground that sufficient deference had not been paid to their declarations when they did speak, and that they did not feel at liberty to declare affirmatively what masonry is. These testimonies the church considered sufficient evidence that the accused participated in masonry to such a degree as to constitute unchristian conduct, and to form a real grievance to their brethren.

The accused in their defence acknowledged they were masons, but denied they had taken oaths inconsistent with their duty to God or their allegiance to their country; complained of the injurious aspersions cast on them as participating in the crimes of unworthy masons; declared themselves willing to attend no more lodges, or take any active part in masonry, so long as any brother in the church should consider it a grievance; and reserve only the right of holding their own opinions on masonry. Finally, that to require of them publicly to absolve their obligations, was a breach of civil and christian right.

Here the parties submitted the subject to the Council;—the church requesting the Council to consider the whole subject of masonry, in its bearings on the church generally, as well as on the accused.

The Council would now state to their brethren of this church, that they have listened patiently and attentively to the arguments on both sides, and have given to the whole subject a prayerful consideration. While they deeply sympathize with the church in their trying situation, and commend the spirit of Christian courtesy and apparent wish for reconciliation on both sides, they would respectfully submit the following resolutions, as the result of their deliberations:

1. Resolved, In relation to the preliminary plea of the accused, viz. that they ought not to be tried on the ground of a former withdrawal of the same charge against one of them; that it cannot be admitted, for the reason that there has not appeared to this Council sufficient evidence that the church understood their withdrawal to preclude their bringing up the charge again.

2. Resolved, That in the opinion of the Council the secrets of masonry, as it existed previous to the publication of Morgan's Illustrations, are substantially before the

world, although we do not undertake to say that the secrets have not been so divulged, as, when unexplained, to make upon the public mind, in regard to some things, very erroneous impressions.

3. Resolved, That there is evidence that the obligations of masonry have, by different masons, been differently understood.

4. Resolved, That although we are not disposed to bestow on the Institution of Freemasonry those opprobrious epithets which some persons have done; yet we are constrained to believe that it does contain obligations and ceremonies unwarranted by the laws of Christ, and injurious to the interests of the community; and therefore, that faithful, affectionate, and persevering endeavors should be used, in the spirit of meekness and Christian love, to convince all members of our churches connected with that Institution, that it is their duty to separate themselves from it entirely and for ever.

5. Resolved, notwithstanding, that, inasmuch as many such brethren, as well as other members of the fraternity, do declare that they feel themselves morally bound by the oaths they have taken in masonic lodges; and this we feel compelled to admit from the fact, that seceding masons have felt themselves so bound, and we wish to yield a due respect to the rights of conscience on this subject; therefore, it is the duty of the churches to exercise long forbearance, and that in the existing state of excited feeling on the subject, it is not at present expedient for the churches to subject them to formal discipline.

6. Resolved, That this Council view with deep concern, the exhibitions of alienated affection which have of late appeared in some of our churches: and they feel themselves bound to bear a decided and solemn testimony against all harsh and reproachful language of both Masons and Antimasons; all withholding of the common tokens of respect, affection, and brotherly kindness; all withholding of ministerial exchanges between the pastors of sister churches; all withdrawing from the Lord's table, or from religious meetings on account of their being conducted by a Mason or Antimason, who is in regular standing in the church; and every other expression of disfellowship with such, as violations of covenant engagements, hostile to the law of Christ, subversive of the order of the gospel, and directly tending to the destruction of the churches.

7. Resolved, That while we sympathize with the church in Danville in their trials on the subject of masonry, and

appreciate the pious motives of those who have labored with their brethren who are masons, we also appreciate the disposition of those brethren to make such concessions for the sake of peace and unity, as they declare they can conscientiously make in relation to the subject ; and inasmuch as they also declare their utter abhorrence of the abduction of Morgan, as not only a violation of the laws of God and man, but wholly unauthorized by the Masonic Institution, and a violation of its obligations, as they understand them ; we feel it to be our duty to recommend to the church to retain them in fellowship ; while we recommend to them, as further means of reconciliation, that they subscribe the following Declaration, recently published and recommended by the Synod of Genesee, viz :

"I cheerfully make known for the satisfaction of my Christian brethren, that I have discontinued all connexion with the Institution of Freemasonry, and intend to remain so disconnected during my life ; and that I recognize no obligations devolving on me in consequence of masonic oaths, as binding me to do or countenance any thing which is not in accordance with the morality of the gospel and the laws of the land, as commonly understood among my Christian brethren."

Such, brethren, is the result of our deliberations on the subject referred to us. Earnestly hoping it may be the means of restoring harmony, we commend you to God and the word of his grace ; entreating you to abound in works of kindness one to another, and to continue in the steadfastness of the gospel.

[Signed)

A. CHANDLER, *Moderator.*

JOHN RICHARDS, *Scribe.*

The temper of these proceedings is of an excellent sort, and in respect to the brethren Freemasons, there is enough of it ; without disparagement, however, the institution of Freemasonry might have been treated with more severity. The institution is a detected hypocrite, a profane way to life eternal ; it is fair to say so, and to urge the fact in proof of the duty of Christians, not merely to withdraw from the imposture, but honestly to expose it. Bear with *masons*,—bear with them long, but while we forbear, they should be made to know the weight of the burden, lest by diminishing a part, we consent to the sin.

The Synod of Genesee and this Council labor on the

subject of the masonic obligations. They call them *oaths*, and respect them, as in this 5th resolution ; but in the *formula* the same oaths become a rope of sand. No *adhering* mason is at liberty to say, either for the sake of pleasing his Christian brethren or himself, " I have discontinued all connexion with the institution of Freemasonry, and intend to remain so disconnected during my life." He is bound by his obligations in many ways to the institution, and he cannot intend both to keep and to break his covenant with the lodges. He must respect it as a mason, or despise it as a seceder. It is in vain to attempt both. The formula seems to allow masons to keep covenant with Freemasonry, as a matter of conscientious right, and to require them to be disconnected with it, as a matter of religious duty.

The formula is really the abrogation of masonic allegiance, the solemn disavowal of lodge covenant, the formal renunciation of fealty to the dominion of Freemasonry. If it is not intended to be so, it ought to be amended; and, if so intended, perhaps it were better made plainer.

Whether the church in Danville will accept the advice of the Council, or the masonic brethren consent to sign this formula, time will show.

[From the Religious Monitor.]

ASSOCIATE REFORMED SYNOD OF NEW YORK.

This Synod met at Newburgh, on the 3d of September last, and the Rev. Robert H. Wallis of Little Britain, Orange county, was chosen Moderator. Considerable business was transacted.

On the subject of Freemasonry the following resolutions were unanimously adopted :

" Resolved, That this Synod will, and hereby do, express their decided disapprobation of the principles and usages of Freemasonry, as far as known to them, and warn their people, solemnly and affectionately, against all connexion with the institution.

" Resolved, That it be and hereby is enjoined upon Church Sessions, under the inspection of this Synod, to adopt the most prudent and effective measures to remove the contamination from our churches."

These decisive expressions of opinion from large bodies of learned, prudent, and dispassionate men, cannot fail to enlighten the inquirer, and to confirm the Antimason. That they do not spring from the heat of present excitement, and from the party spirit of rash politicians, may be read in the following extract from the *Freemason's Pocket Companion*, printed at Air, Scotland, A. D. 1792.

ASSOCIATE SYNOD OF SCOTLAND.

Act of the Associate Synod concerning the Mason Oath.

First Published in the *Scotts Magazine*, for August 1757.

Edinburgh, August 25, 1757.

WHEREAS, an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane, or superstitious devices.

And whereas the Synod had laid before them in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the mason oath, bearing, that there were very strong presumptions, that among masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things which are ground of scruple, in the manner of swearing the said oath; and therefore overturning, that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances.

And whereas the synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the mason oath, to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's word, and sound reason.

And whereas the synod, in their meeting at Edinburgh, on the 6th of March, 1755, when a particular cause about the mason oath was before them—did appoint all the sessions under their inspection to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath to make a plain acknowledgment, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiry the sessions may see cause to make, concerning the tenor and administration of the said oath to them;

and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above-mentioned act of synod in September. 1745.

And whereas the generality of the sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the mason oath ; in the course of which procedure, by the confessions made to them, they have found others, beside those of the mason craft, to be involved in that oath ; and the synod finding it proper and necessary to give more particular directions to the several sessions for having the heinous profanation of the Lord's name by that oath purged out of all the congregations under their inspection :

Therefore the synod did, and hereby do appoint that the several sessions subordinate to them, in dealing with persons about the mason oath, shall particularly interrogate them—If they have taken that oath, and when and where they did so ? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a mason lodge : If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them ? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath ? If, beside a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues and hearts taken out in case of breaking the same ? If the said oath was not administered to them with several superfluous ceremonies ; such as, the stripping them of, or requiring them to deliver up, any thing of metal which they had upon them—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compasses, in some particular way applied to their bodies ? and if, among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them, particularly 1 Kings vii. 21, with or without some explication put upon the same for being concealed ?

Moreover, the synod appoint, that the several sessions shall call before them all persons in their congregation who are of the mason craft, and others whom they have a particular suspicion of, as being involved in the mason oath, except such as have been already dealt with, and have given satisfaction upon that head ; and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed : As also, that all persons of the mason craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption

of their having been involved in the mason oath, shall be examined by the ministers if they have been so: and upon their acknowledging the same, or declining to answer whether or not—the ministers shall refer them to be dealt with by the sessions before admitting them to these ordinances. And that all such persons offering themselves to the sessions for joining in covenanting work, shall be then examined by the sessions as to their concern in the aforesaid oath.

And the synod further appoint, that when persons are found to be involved in the mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition—with a strict charge to abstain from all concern afterward in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal, incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the synod refer to the several sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

And the synod appoint, that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly."

From its high source, ancient date, and just views, the above must be at this time regarded as a valuable document.

THE ELECTION IN NEW YORK.

The opposition to Freemasonry is not necessarily hostile to any man or party, except only the supporters of Freemasonry. Neither is it allied to any man or party. If some find it for the benefit of their peculiar interests to go part way with Antimasons, it is natural to expect their company, understanding that we part where the road forks. Thus it was expected that Mr. Clay's friends, willing to break the arm of the administration in this state,

and able only to do it by the force of Antimasonry, would have given their support to Francis Granger. Some did so: but others among the leading and most influential of Mr. Clay's friends, were put by name, for weeks, before the public, in deadly array against Mr. Granger; and great numbers of them joined in a resolution to vote for Mr. Throop, the Administration candidate!—"Whose names were put before the public, friends of Mr. Clay, and leaders against Mr. Granger?"—Van Rensselaer, Past Grand Master, and Van Vechten, a reported mason.—"Who joined in the resolution to support their political enemy, Mr. Throop?"—The Clay masons by companies, and in lodges.* In the counties of Orange, Columbia, Rensselaer, Albany, and Montgomery, strong Clay soil, Freemasonry wrought a complete change in the prevailing character of the votes, and gave majorities for the Administration!

This is not surprising. We have long known and proclaimed that the sturdy adherents of Freemasonry often have neither party in politics, nor friends in a neighborhood, nor faith in religion superior to their attachment to the lodges. They have sacrificed Mr. Granger and the American system to Mr. Throop and the Regency. They did it understandingly; they did it because Freemasonry is in their judgment, both country and friends. They rejoice in their Order; they glory in their mystic tie; they triumph in their shame! They are pleased; they encourage each other: "We are the people; we elected the governor of New York; Freemasonry is true; Freemasonry is divine!"

The Antimasons nominated fit candidates; and as distinguished from Jackson men, they were both of the Clay party; but the Clay masons would sooner sacrifice Mr. Clay himself, than sacrifice their Freemasonry; so they voted the *Jackson* ticket, with him of "blessed spirit" memory, at the head of it. They thought to defeat Antimasonry,—utterly to break its heart. Instead of which they have put into its hands irresistible evidence of the

* See the New York Commercial Advertiser, Nov. 30, 1830.

justice of its spirit. They have furnished arguments, if we had had none before, to contend with the lodges while life lasts.

How little have the victors to boast ! Yet they ring, and fire, and feast, and proclaim a jubilee over Antimasonry ! Antimasonry, that was not known to American ears until 1826 ! that was not exhibited to public view until 1827 ! that has gained about 90,000 votes in the state of New York in two years ! In 1827 18,000 men stood forth in its name ; in 1828, 33,000 ; in 1829, 70,000 ; and in the late election, 120,361 ! Two years ago the *majority* against Antimasonry in the state of New York was 208,000 ; last year, it was 50,000 ; this year it is 8,481 ! What a victory ! It occasions joy for its being unexpected, as it was undeserved. The youngest child is often a pet, because it is out of time.

So strong is the arm of Antimasonry, that it sent toward the East 1400 majority from the West side of the Hudson river. That narrow portion of the state East of the Hudson, and South of the city of New York, alone remains to be subdued. It is a hard soil ; nevertheless, the yeomanry of the West will accomplish it.

No words can express the superiority of the Antimason candidates better than the fact that Mr. Granger's county, Ontario, gave him 4087 votes, and Mr. Throop 1830 : while Mr. Throop's county, Cayuga, gave him 3637, and Mr. Granger 3647.

Nor can eloquence express the strength of Antimasonry more forcibly, than the following fact. Seven counties, Genesee, Livingston, Ontario, Monroe, Orleans, Niagara, and Erie, were the theatre of the Morgan outrages ; in them political Antimasonry had birth ; in them it is at home,—always republican counties ; and in them the vote stands, 11,105 Mason, 23,791 Antimason, that is more than two to one. A cause so triumphant where it is well known, cannot fail to recommend itself to the respect of strangers.

That the reader may clearly see the growth of Antimasonry, we subjoin the following table, leaving out the 1st

and 2d Senate districts last year, because they had no Senatorial candidates for Antimasonry last year.

	1829.		1830.	
	<i>Antimason.</i>	<i>Opposition.</i>	<i>Antimason.</i>	<i>Opposition.</i>
No. 3,	5,001	16,923	11,673	17,647
No. 4,	5,662	21,311	11,193	16,986
No. 5,	11,061	17,021	14,498	18,765
No. 6,	8,980	14,390	16,639	14,317
No. 7,	10,703	12,034	17,052	15,218
No. 8,	21,360	13,446	26,885	13,433
	62,763	97,125	97,940	96,366
No. 1,			10,957	15,108
No. 2,			11,464	17,368
		Total	120,361	128,842

Many consider the vote for Mr. Granger too high for the estimate of the Antimasonic strength. At first it seems so, some having voted for him, who have little respect for Antimasonry. Further reflection, however, must satisfy all that the number of Antimasons, who voted for Mr. Throop, (having every feeling in common with us except only a preference for the Administration,) is greater by thousands, than the number of Clay men who supported Mr. Granger merely on the ground of opposition to the Administration. This is an important view of the subject. Many supporters of Mr. Throop are Antimasons, only they refuse yet to relinquish their old party engagements. In this light it is clear that Mr. Granger's vote is actually below the true relative Antimasonic strength in New York, and the next election will prove it so. More by far voted for Mr. Throop on old party grounds, than voted for Mr. Granger on old party grounds; Antimasonry lost more than it gained by former party attachments; and 120,000, Mr. Granger's vote, is not too high, but it is a moderate and safe estimate of the Antimasonic strength in the state of New York.

" THE INFECTED DISTRICT."

This interesting region embraces the fourteen western counties of New York ; it polled this Autumn 58,000 votes for governor ; it gave 16,312 majority for Mr. Granger over Mr. Throop. To show the energy of the people upon the subject of Freemasonry compared with that upon the election of President two years ago, we remark that 58,000 votes is more than were given by any *state*, except New York, Pennsylvania, Ohio, and Kentucky, on that occasion ; and 16,312 is a greater majority than was then obtained by either party in 17 out of the 24 states.

ELDER GEORGE WITHERELL.

On the night of the 27th of September last this respectable preacher of the Baptist persuasion, residing in Hartford, Washington county, N. Y. was providentially detained from home. About midnight two men, disguised, entered his bedroom with threats of executing upon him the penalty of his violated obligations, as a seceding Knight Templar. His son, a lad of 17, and his wife, being alone in the house, the ruffians fled so soon as they found by due search, that the Elder was absent. The neighbors were aroused, but not a trace of the guilty has yet been discovered.

No crime is too great for the spirit of Freemasonry ; and yet we must be slow to believe that men could be so reckless as to attempt the cold blooded assassination of a Christian minister slumbering quietly under his own roof, with the partner of his bosom by his side. It is a mysterious affair not doubtful in the facts, or obscure in the motives, only for the enormity of the contemplated deed.

But whatever may have been the character of this attack upon the quiet of a peaceable family, no doubt a most villainous attempt has since been made to destroy the character of Elder Witherell, and that too by Freemasons.

A report of the trial before the justice of the peace, who took the affidavits of Mrs. Witherell, her son, and the neighbors, was put in circulation by handbills from Auburn to Buffalo, during the three days of the election, in which re-

port all the forms of the law are observed; names, dates, questions, and answers are carefully stated, and the signature of the justice is officially subscribed, to show that Elder Witherell had, *by his own confession* on the trial, contrived this scheme of assassination in company with John Crary and other influential Antimasons on purpose to serve their cause during the election.—which report is a forgery from the first word to the last. It has been republished extensively by masonic papers, and by others which flatter their readers that they are neutral.

A fraternity capable of inventing so great a falsehood, simultaneously spreading it over a district of 150 miles in extent, and endeavoring by it to blast the character of an unoffending citizen, may be thought fully capable of the first violence in all its contemplated horrors.

TO OUR PATRONS.

To the Patrons of the Antimasonic Review, the Editor makes his grateful acknowledgments. Two years we have together assailed the strong hold of Freemasonry once a month, coming upon it with the zeal of patriotism, and the force of truth. The work of investigation is chiefly finished; the Review of Freemasonry and its authors becomes of minor importance; the demand for essays upon the character of Freemasonry is now supplied from a hundred pure and eloquent sources. We have seen the fruit of our labors. This Number concludes the present form of Antimasonic Review.

Yet the Editor feels that it is no time for him to lay down his arms. He cannot give back, while Freemasonry makes battle.

The prospectus of the new work is herewith submitted: not the most to his mind, but the best within his means. His friends are respectfully solicited to lend it their aid.

This work has been principally indebted for its support to Antimasons of the "Infected District." Without their aid it could neither have appeared, nor have sustained itself. Without the hope of their continued support the prospectus for the new enterprise would not have had birth. The Antimasons of the West have never disappointed the just expectations of their friends. Be the glory, to whom all glory is due.

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VOL. II.—ERRATA.

- Page 7, line 4 from the bottom, for "*laid*" read *lay*.
 " 32, top line, for "*alarmed*" read *warned*.
 " 82, line 8, read "*Danten and Robespierre*."
 " 300, line 10, after "*names*" insert *follow*.
 " 301, line 6 from the bottom, for "*Count*" read *Court*.
 " 351, in the history of New York, the office of Deputy Grand Master was conferred upon Richard Riggs A. D. 1736; on Francis Goelet, 1751; on George Harrison, 1753, and on Sir John Johnson, 1773. Nevertheless, the Ahiman Rezon of New York, 1805, declares that the Grand Lodge of New York received its warrant from England, 6th Sept. 1781.

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